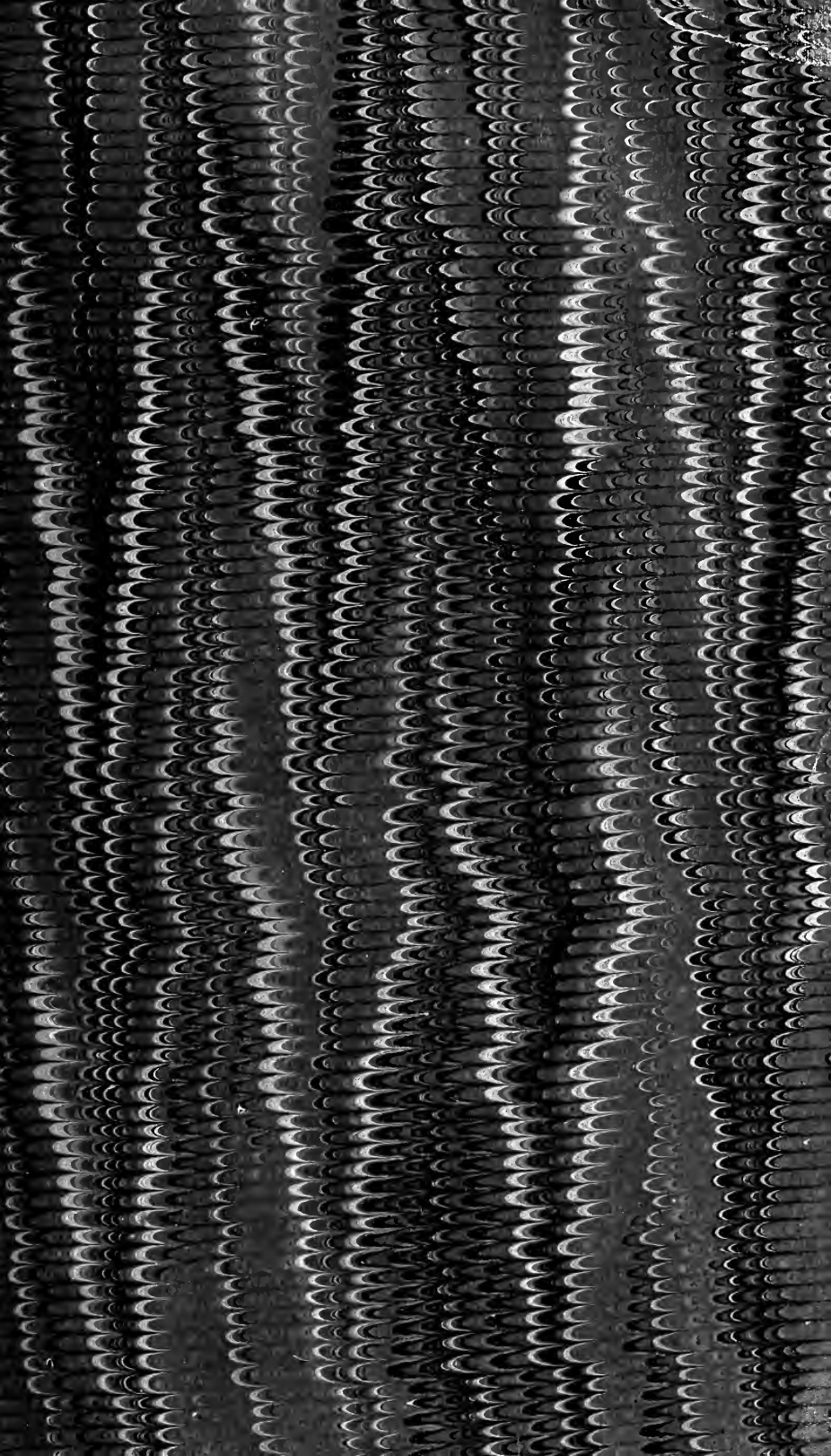


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LETTERS

Richard, Eliphazet Wheeler
OF

PAUL AND AMICUS:

ORIGINALLY PUBLISHED

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ADVERTISEMENT.

IT may be proper to inform the Reader, that this interesting discussion commenced so far back as the early part of 1821, with an Essay over the signature of “*PAUL*,” (in the *CHRISTIAN REPOSITORY*,) charging the Society of Friends with holding doctrines and practices inimical to the principles of the Gospel, as contained in the Scriptures of the Old and New Testaments. These charges were ably met by another writer over the signature of “*AMICUS*.” Seldom have the productions of anonymous writers excited a more lively interest than have these of “*Paul*” and “*Amicus*,” especially among Presbyterians and Friends.

As the Authors have never been recognized, they only are responsible for the sentiments expressed in their Essays.

THE PUBLISHERS.



LETTERS, &c.

Saturday, May 12, 1821.

LETTER I.

TO THE SOCIETY OF FRIENDS.

A SINCERE friend of your society, a lover of truth, and a well wisher to every individual of mankind desires to address you on some most important subjects. As you are a *plain* people, you will permit me to address you in a *plain* manner, without any meretricious ornament, or conformity to the taste of a fantastic world. If asked why I address you through this medium?—because I know no other. Your careful abstinence from the religious assemblies of all other denominations, your objection to the perusal of their books, your unwillingness to take their periodical works, or join their Bible, Missionary and other public christian associations, and your habitual reservedness of intercourse, render it difficult and almost impossible to communicate with you in the usual way;—and even through the medium of the press, it will be difficult to attract your notice or engage your attention.

Notwithstanding these discouragements, however, it is proposed to address to your consideration, a series of Letters on the several important subjects upon which we differ; letters which I hope candor will induce you to read and weigh; if not, I trust they will not escape the attention of the rest of the community.

And here, I should do injustice both to myself and you, not to acknowledge my approbation of your general character. Of your morality and amability, your civil integrity, affectionate manners, exemplary simplicity, your prudence and economy, and I may add your efficient internal discipline, I have the highest admiration. In your opposition to war, slavery, and religious persecution I can join with all my heart. But in your neglect of religious newspapers, your opposition to Bible and Missionary Societies, your rejection of several Ordinances of

Christ, your unsocial separation from all other denominations; in short, in the characteristic notions and conduct of your society I cannot join;—for reasons which shall hereafter be assigned.

Whether any thing of mine shall draw forth an answer, is a matter of perfect indifference. Controversy is not *wished*, but is not *feared*. This only may be said, as I shall attack no one's *person*, arraign no one's *motives*, but simply oppose *principles* and *doctrines*, no one need expect me to notice personal invective, hard names, suspected motives, nor any thing but sober argument. Epithets, therefore, of "impertinent," "self-conceited," "proselytor," "persecutor," or any names of the kind I give notice beforehand, will all be thrown away, as "I am armed so strong in honesty, they'll pass me like the idle wind which I respect not."

As I know you have the most erroneous notions of *our* doctrines and principles, it is not impossible I may have imbibed erroneous views of yours. As I have no object in view but truth, my heart shall be open to conviction, and every error I shall be happy to correct. The statement of your doctrines shall be given, not from the mouth of your enemies, but as far as possible, in your own phrases, taken from your daily conversation, and your most admired writers.

A complete discussion of every topic, with all the arguments and objections, in the short compass of a newspaper essay is out of the question. A concise statement of truth and error, is all that will be attempted.

And now, conscious that my motives are pure, my cause just, and the objects for which I contend of infinite moment, to this and every future essay I should have no objection to subscribe my name in full; but as it would answer no good purpose, and might be ascribed by some to ostentation; and as the truth or error of what I write has nothing to do with my personal character, I subscribe my sentiments by the name of an old and frequent combatant of yours, the Apostle———PAUL.



Saturday, May 19, 1827.

LETTER II.

ON INTERNAL LIGHT.

THOUGH averse to creeds, you have a system of faith and doctrinal bond of union. As a Society you tolerate a greater difference of sentiment among yourselves than any other sect; but yet in certain general and distinctive points you all agree, as is

evident from your conversation, conduct and books. These distinctive or characteristic doctrines, I shall call your creed or system of faith; and these are the doctrines, which, from time to time, I intend to canvass.

In all unscriptural systems of religion there is a *radical error*; some fundamental principle, upon which, as on a corner stone, the whole system rests. To loosen this is to sap the whole building; a blow here, is a "blow at the root." That doctrine of yours, therefore, which I shall first call in question is this; that "*there is a certain internal light, which is the source of all divine knowledge, and the only sufficient guide and rule of conduct; and that this light is either INNATE, or given to all.*" That you set up this internal light as a *standard superior to the sacred scriptures* is the general understanding of other denominations, and I think, evident from your conversation, preaching, and the books you patronize. In a summary of your doctrines stated to have been drawn up by one of your "most respectable members," contained in the Encyclopedia, and in Buck's Theological Dictionary, (article Quakers) it is stated, "To Christ alone we give the title of the word of God, and not to the sacred scriptures; although we *highly esteem these sacred writings, in SUBORDINATION to the spirit.*" And in Kersey's Treatise, "we do not agree with those professors of christianity, who say the sacred scriptures are the word of God." (p. 20.) Hence, in conversation, when particular passages are quoted against your doctrines, we hear such language as this,—"*We cannot help it, but we feel we are right.*"—"The same spirit which was given to Paul is given to us, his writings have been corrupted, and it is safer to trust the spirit than them—when we can drink at the fountain, why drink from the muddy stream!"—"That was merely Paul's opinion, he was not always inspired"—and many other phrases of like import, all calculated to reduce the authority of the Bible, and exalt the *light within*.

Now, in opposition to this, I maintain that *the sacred scriptures*, (in their literal and logical sense) *are the supreme and only standard of religious truth*.

1. Because they were written by *inspiration of God*. If you deny their inspiration, what are you better than the Deists, many of whom admit the sacred writers were *good men*. If you admit their inspiration; in other words, that these "holy men spake as they were moved by the Holy Ghost," you must submit to their decisions, or make yourselves wiser than God! From the very circumstance, therefore, that they were dictated by infinite wisdom, (which you must admit, or profess deism,) we infer nothing can be a *wiser* or *holier* guide than they; of course there can be no *higher* standard of right and wrong.

Too many of your society, I fear, deny the plenary inspiration of the sacred volume, and are deists in heart; but I am willing to believe the majority agree with Jesse Kersey, that they were written "under the guidance of the word or Spirit of God," and therefore are to be held in "high esteem." With such only have I controversy. Says the Apostle, 1 Cor. xiv. 37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you *are the commandments of the Lord.*" Gal. i. 9: "If any man preach any other gospel, let him be accursed." 1 Thes. iv. 8: "He that despiseth, despiseth not man, but God, who hath given unto us his holy spirit." He, therefore, that for the sake of any other standard, rejects what the apostle wrote, rejects "the commandments of God," and "despises" his maker. Those who in the face of the divine declarations, that "ALL scripture is given by inspiration;" of the divine threatening to "take his part from the book of life, who should take from the words of this book;" and of Christ's promise to "guide his apostles into all truth, and bind in heaven what they should bind on earth" shall presume to reject or alter any part, have surely no claim to the title of christian. With such, at present, I have nothing to do.

But whether those who regard the sacred scriptures as inspired of God, and yet *set up a higher standard of faith and practice*, are consistent with themselves, or with the sacred scriptures is the present question. To the Bible, which you, as well as I, profess to reverence, I appeal. If it give countenance to such a standard, I submit. If not, if it uniformly sit as judge itself, and forbid all other trusts, condemn all other guides, your leading doctrine must be given up.

2. *Our Lord made the sacred scriptures HIS standard*, and why should not *we* make it *ours*? "What saith the scriptures?" was a frequent appeal. "It is written," was enough for him. "The scriptures cannot be broken," was a fundamental principle. On questions of personal guilt or innocence, he sometimes appealed to conscience; but in all disputes concerning doctrine and duty, when scripture could be quoted, it was quoted, and deemed decisive. He appealed to a standard of which all his hearers could judge. Had he appealed to his own *internal light*, who but himself could have ascertained the conformity of his words to truth?

3. We are expressly commanded to *try the spirits*. 1 John iv. 1: "*Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone abroad into the world.*" It seems in that age, as in every age since, some were for following *internal impulses* as their only rule. Against this the apostle guards, and enjoins to try all doctrines and conduct

by scriptural rules. If they contradicted the apostle's doctrines, the spirits were false. How perfectly do *you reverse this order, and instead of trying the spirits by the scriptures, you try the scriptures by the spirit!*

PAUL.



Saturday, May 26, 1821.

LETTER III.

ON INTERNAL LIGHT.

IN my last I considered your doctrine of Internal Light, and showed its inconsistency with the inspiration of the Bible, that it was contrary to the example of Christ, and the command of the apostle John. Let me now offer a few further arguments for your consideration.

4. You expose your people to the *delusions of an evil heart*. I put this simple question, *How shall a man know when he has the spirit?* I can conceive of but two ways, from consciousness alone, or a comparison of our feelings with the scriptures. If the latter, you make the Bible your standard, contrary to your doctrine: if the former, if you permit a man to judge *in himself*, without reference to scripture, when he has the spirit, you leave every man at the mercy of his worst enemy, and under the guidance of deceitfulness itself. For says the prophet, Jerem. xvii. 9: "The heart is deceitful above all things and desperately wicked, who can know it." And is this the *infallible* standard by which we are to estimate truth! (You would have every man make conscience a higher guide than the word of truth.) You make every thing of *conscience*, set it up as an infallible guide, an unerring counsellor. Now, we admit conscience is good, as far as it goes, but unless guided by scripture, it will in many points go wrong; scripture speaks of an "evil conscience," of persons whose "mind and conscience were defiled." The apostle Paul says he "lived in all good conscience," while in his unregenerate state, and that he *verily thought* "he ought to do many things contrary to the name of Jesus of Nazareth:" Acts xxvi. 9. for which very acts he afterwards condemned himself as a blasphemer, persecutor and the chief of sinners: 1 Timothy i. 13, 15. Have we any hint that the scriptures are so "deceitful, defiled," deceptive as this standard of yours! Can you wonder then that we prefer trusting, where the Lord and his apostles trusted, to the "firm word of prophecy," rather than the *ignis fatuus* of our own imaginations? The letter of scripture is plain, the heart is more delusive than a dream. That a way may

seem to us right and yet prove wrong is evident from Prov. xvi. 25 : "There is a way which seemeth right unto a man, but the end thereof are the ways of death." How then shall any one know whether a way which *seems right*, is right! *You* have no standard, *we* have; we go to the letter of scripture. He that trusts to any light independent of, or contrary to scripture, trusts to his own heart, and "he who trusts his own heart is a fool." Prov. xxviii. 26.

5. *Scripture proposes itself as our standard*, Isaiah viii. 19. 20: "And when they shall say unto you seek unto them that have *familiar spirits*, should not a people seek unto their God? To the Law and to the Testimony, if they speak not according to this word it is because there is no light in them." Can any direction be more plain? The law and the testimony are to be our guide, and men professing *divine light* are to be tried by the plain letter of the law. If they contradict the scriptures, there is no light in them; their light is darkness. Thus the apostle commends the Bereans, because "they searched, (what? internal light? no,) the sacred scriptures whether the things which he preached, were so," Acts xvii. 11. And the direction of our Lord, to the Jews was, not to consult some internal luminary, but search the "sacred scriptures."

Arguments on this head might be multiplied to an indefinite extent; but conciseness is my object. To all this you will object.

Obj. 1 "The sacred scriptures are never called the word of God." *Ans.* It is of little consequence what they are called, provided they represent his mind and will. But that they are called the word of God, instead of more, I will rest on two passages to prove, 1. Thess. ii. 13: "We thank God, because when ye received the word of God, which ye *heard of us*, ye received it not as the word of men, but as the word of God." Here the "word of God" means something which might be *heard*, and is put in opposition to the *word of men*. The other is still more plain, Col. iii. 16: "Let the *word of Christ* dwell in you richly," i. e. on your construction, let the *Christ of Christ* dwell richly in you! But as I said before, the rejection of the name is nothing, did it not lead to the rejection of the thing.

Obj. 2. "Christ is the light that lighteth every man that cometh into the world." True; he giveth to each, *all the light he has*; but where is it said, *how much*? and where that he hath furnished each with a guide superior to the Bible? Those regions where the Bible is not known, are called "the dark places of the earth," the "places where no vision is."

Obj. 3. "The sacred Scriptures have been corrupted by transmission." *Ans.* This is a bold assertion, which you are bound to prove. But before you undertake the task, remember,

1. That in so doing you *reflect on Providence*, as if after taking pains to *give*, he would not take care to *preserve*. He hath said, “not a jot or tittle of his law shall fail.” Now suppose a word or clause in a prophecy be altered, it may falsify the whole.

2. We have Manuscripts of the Bible, known by the form of the letter and manner of writing, to be 14 or 1600 years old, which in every material respect tally with our translation. Such are the Alexandrine Manuscript in the Bristish Museum, the Codex Beza, Cambridge, the Codex Ephraim, Paris, and the Vatican at Rome, supposed to have been written before the fifth century.

3. We have versions and translations into the various languages of the earth, made soon after the christian era, all of which agree with our English version. The Syriac version was made (say learned men) at the close of the first, or commencement of the second century. Now these are so many unequivocal proofs that we have the sacred books as they were first penned. But, lest you should say, who knows whether all these agree: I add,

4. The different versions and manuscripts have been collated and compared, and the extent of the “various readings” ascertained. That the sacred scriptures were corrupted, and that different nations had different Bibles was a very popular infidel objection urged during the last century. To meet the objection and to compose the anxiety of timid christians, learned men travelled over Europe and throughout christendom, comparing the various Manuscripts in all their parts. Kennicott collated 594 Manuscripts. De Rossi, 927 Manuscripts and printed copies. Dr. Mill labored 30 years, and ascertained 30,000 various readings. Wetstein afterwards discovered more than a million! But to what did they amount? to nothing! The whole resulted in the blessed discovery that the objection was false, that God had most remarkably preserved the purity of his word, suffering no material change to be effected, and only permitting such changes of letters and synonymous particles, and such other unimportant errors as could not have been prevented without a constant miracle.

Since then the sacred scriptures were given by inspiration of God—since Christ made them the subject of constant appeal—and the apostle brings all spirits to their bar—since they assume for themselves the judgment seat—since all other guides are deceitful and vain—and since we have no reason to doubt we have them as at first given by the spirit of God, we conclude, to reject, reduce, or alter any part, or to make the whole subordinate to some other standard, is unreasonable, incorrect and dangerous.

PAUL.

LETTER I.

AMICUS TO PAUL.

I OBSERVE in the FIFTH number of the "*Christian Repository*," that a correspondent has commenced a series of addresses to the Religious Society of Friends. As it is important that an author should have a clear understanding of his subject, in order to be useful to those whom he wishes to instruct; and as "PAUL" professes to be "a lover of truth," I entertain a hope that I may be able to give him some information, that may add materially to his stock of knowledge, relating to that people, and perhaps save him the trouble of much further inquiry. Notwithstanding his first address bears the unkindly face of a challenge, and his attitude is that of a man "strongly armed" for battle, yet it is not my intention to enter with him into the field of Religious Controversy; for though *he* may "not fear it," yet I confess I do. I have cherished from my youth up, a kindly feeling towards my fellow professors of the Christian name, under the various religious denominations which distinguish them, and I am *afraid* of controversy, because in its course it often, if not always enlists those passions which militate against charity, without which, all our professions, and even our other virtues are as the APOSTLE *Paul* affirms, but as "sounding brass or a tinkling cymbal." My object is to state a few facts, and to make such observations as naturally arise out of the subject, and then to leave the candid and dispassionate enquirer to make such reflections as the statements may suggest.

The first observation in his preliminary essay, that claims particular attention is, "*our careful absence from the religious assemblies of all other denominations.*"

Whether this feature of the Society of Friends is peculiar to them, I cannot say. I presume that most christian professors attend their own places of worship, and are consequently *absent* from the religious meetings of others. But there are two causes which I apprehend operate with us to produce this effect, which I will endeavour to explain: And

First. It is about 170 years since the Society of Friends were regularly organized as a religious body. They set out with a belief that the injunction of our Lord was binding on them, where he said to his disciples, Matthew x. 8: "freely ye have received, freely give." This plain command, standing in contradiction to no other precept of the same or equal authority, they consider as conclusive, and in conformity with it their ministers have ever preached "without money and without price." They conceive that a mercenary ministry is unwarranted by the

precepts of the gospel, or the practice of the Apostles ; that it is derogatory to the dignity of a christian minister ; that it lessens the practical influence of the office, by the imputation of selfish views to those who receive pay for preaching ; that it has a tendency to suppress reproof and other plain dealing towards those who pay, and begets a desire to please at the expense of truth ; and finally, that it is subject to the grossest abuses, as the experience of ages abundantly demonstrates. It needs not that we be deeply read in ecclesiastical history, to discover proofs of this ; almost every page of it gives some incontrovertible evidence of the fact. Let us cast our eyes on Europe, and look back through the gloomy vista of a few centuries. What a melancholy picture do the effects, produced by a hireling *priesthood*, present to the contemplative mind ! and even at this day, in some parts of that country, what grievous burdens do this class of people bind upon the shoulders of their christian brethren, which they will not raise a finger to lighten or unloose.

It is the connexion of pecuniary rewards with the ministry that has given rise to the word "*Priestcraft*," and other opprobrious terms which go to lessen the influence of the professed ministers of Christ, terms which would never have been invented, had they always imitated the noble example of the *Apostle Paul*, who, at Miletus, addressing those among whom he had laboured in the Gospel, told them in these memorable words, Acts xx. 33 : "I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that *so labouring* ye ought to support the weak, and to remember the words of the Lord, how he said it is more blessed to give than to receive."

Under impressions produced by reflections such as these, the Society of Friends have believed that they could not consistently with their principles, and views of *Scripture truth*, countenance a mercenary ministry, even so far, as to attend the worship of those who employed it. It is not from a belief that there are no sincere and virtuous men in the ministry amongst them ; it is not from any personal dislike to these functionaries ; it is not from any disrespect to our fellow professors of the Christian name ; it is not from any shyness towards those who differ from us in opinion, that we do not join them in their forms of worship. We sincerely love and esteem those under whatever name, whose lives correspond with their profession, who evince by their conduct that in essential points they are not *hearers only*, but *doers* of the word.

Secondly. As God is equally present every where, the Society of Friends do not believe that the *place* of meeting for religious

purposes, has any peculiar sanctity, because of its use ; they do not believe that the mere assembling together, in order to worship, creates an obligation on those who meet to make a sign of adoration when they enter the house ; and having no *scripture precept* or *example* for it, they think that uncovering the head in a religious assembly (except when the DIVINE BEING is addressed in vocal prayer,) is rather a sign of superstition than a necessary religious act. From the practice of other christian professors, generally, I presume they think differently, but as the Society of Friends see no reason to conform to this ceremony, and as the non-observance of it, might give offence to their sober neighbours, they find in this circumstance an additional reason for absenting themselves from the worship of those who practice it.

Having given some reasons for the absence of *Friends* from the worship of other professors, I shall proceed to notice “Paul’s” next observation : to wit, “our alleged objection to the perusal of books, written by members of other denominations.” By his publication of this sentiment, I shall endeavor to shew that “it is not *impossible* that “Paul” may have imbibed erroneous views.”

I was educated within the precincts of the Society to whom “Paul” addresses himself, and have had for many years free and extensive communication with the members of it, and I can safely say that this is the first time I have ever heard such a sentiment. I have perused their book of discipline, carefully, and find no allusion to the subject. The yearly meeting recommends to “heads of families and guardians of minors, to prevent as much as possible, their children and others under their care and tuition, from reading books tending to prejudice the profession of the christian religion, to create the least doubt concerning the authenticity of the holy scriptures, or of the saving truths declared in them ; and earnestly recommends that its members should discourage the reading of Plays, Romances, Novels and other pernicious books, as a practice inconsistent with the purity of the christian religion ;” but I no where find a word against reading books of a religious nature, written by other christian professors : on the contrary, the writings of some of these are standard books in the private libraries of Friends. And, I give it as my deliberate sentiment, that there is no society of people who are better versed in the doctrines and principles of other religious professors than the members of the Society of Friends are. The writer of this article, although his library cannot be called a large one, has at least eighty volumes wholly devoted to religious subjects, all of which, were written by members of other religious professions ; amongst which, I find on examina-

tion, the productions of some of the principal professors distinguished by different names, who call themselves christians; and I have not the slightest idea that any of my fellow members would, if they saw all the books of my library, consider me as heterodox, or in the least departing from the views or principles of the society to which I belong, on that account.

Equally foreign from the fact, is the assertion, that we "are unwilling to take the periodical works, published by members of other denominations." It is true, that we consult our taste in the purchase of works of this kind; we do not subscribe for books we cannot relish or approve; but I cannot suppose reasonable men will censure us much for this, as I apprehend few people do otherwise.

I am perfectly satisfied on one point, that is, were I to take all the periodical religious publications in the world, no member of our society would blame me for it, nor would I incur, by so doing, the censure of any of its rules, provided the profits of such publication were not appropriated to support some *establishment* inconsistent with our religious principles, and also, provided I punctually paid the subscription money for them.

The other charges of Paul, I propose to notice in future numbers of the Repository.

AMICUS.

LETTER IV.

Saturday, June 2, 1821.

ON BAPTISM.

IN the 7th Number of the Repository, a friend of yours, under the signature of "Amicus" has undertaken to defend your cause. With the amiable and excellent spirit of his remarks I confess myself well pleased, and from his introductory address, anticipate *candor* and *charity* in all future communications. The topics he has touched, I will soon discuss; but, at present, I cannot be diverted from what I deem infinitely more important subjects. To his essay I have the same objection, as to the society of which he is a member—he *makes too much of little things*,—is employed, like the Pharisees of old, "tithing mint, anise and cummin," to the neglect of the "weightier matters of the law." Whether the ministry be supported by previous or subsequent, by express or implied contract, whether men imprison themselves in their own churches, or occasionally visit other sanctuaries to hear the other side of the question, whether they say *yea* or *yes*, *thee* or *you*, wear a *black* coat or a *drab* one, a *large* hat

or a *small* one, and worship with the head *covered* or *naked*, are surely matters of small moment, questions fit for none but children! But whether the word of God or the vagaries of a deceitful heart should be our rule of faith—whether we have a right to reject the seals of God's covenant and the badges of Christianity; and whether we are to be justified by our own or by another's righteousness, are questions of high moment, and of eternal consequence—questions which I am willing to discuss. Until therefore your friend assail some important doctrine, start some important error, much as I respect his talents and his heart, he will excuse me, if I pursue my originally contemplated course.

I proceed to examine your doctrine on the Sacraments or sealing Ordinances; and first of Baptism.

You teach that "*water baptism is not an ordinance of Christ—that the only baptism required is the baptism of the Spirit.*" That this is your doctrine, is too palpable from the universal practice of your society, and from all that Barclay, Clarkson, and Kersey have written on the subject, to need any formal proof. What expressions are more common in your discourse with us, than, "it is right for you if you think it right, but then it is an uncommanded useless ceremony;—if we have the *thing signified*, it is of little consequence whether we have the *sign*;"—"all such ceremonies are inconsistent with the spirituality of the present dispensation;"—"water baptism will never save without spiritual baptism" &c. &c. with much more, some of which is true, some false, and some nothing to the point.

That baptism considered in itself will save its subjects, we do not pretend; but as an act of *obedience* to God, it is an *appointed means* of grace and salvation. That an act may be right for us and wrong for you, is readily granted, provided that act be of an *indifferent, uncommanded* kind. Modes of dress, forms of speech, kinds of food may be right or wrong, according to our notions: Rom. xiv. But what God *by express precept* has made *right*, can never be made *wrong*; and what he has made *wrong*, no notions of ours can make right. If God has not commanded water baptism, the use of it is left at our discretion; but if he has made it a matter of positive injunction, it is no longer a matter of indifference, we neglect it at our peril.

As to having the *thing signified* without the *sign*, it may be, but in general, it is not to be expected. And if we have obtained the baptism of the spirit, we ought, nevertheless, to submit to the baptism of water. Did not Abraham receive *circumcision* the seal of the faith which he had *before* circumcision? Rom. iv. 11. Were not the Ethiopian eunuch, the Roman centurion, the Apostle Paul and many others baptized with water *after* they

possessed an interest in Christ? Acts viii. ix, x. It is not enough, therefore, to have the thing signified. It is not enough to be in Christ, we ought also to wear the *badge*, make a *public profession* of his name, and openly put on Christ.

As to the "ceremonies being inconsistent with the present dispensation,"—this is begging the question without an offer of an argument. Are you wiser than God?—If he think them consistent, are you prepared to contradict? If he, to assist our faith, and move our feelings, is pleased to address us through our senses, "will you disannul his judgment, and condemn him, that ye may be righteous?" Job xl. 8.

We are now prepared for the question, "Is water baptism an ordinance of God, at present binding on the church?" Let it be understood, we are not now inquiring about the *mode* of baptism, whether it should be administered by sprinkling, pouring or immersion;—or about the *subjects* of baptism, whether adults only, or their children also: But *is water baptism, in any shape, obligatory on the church?* We affirm, and you deny.—Consider,

1. *The express command of Jesus Christ*, Mat. xxviii. 19, 20. "Go ye, therefore, teach all nations, *baptising* them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." And Mark xvi. 16: "Whosoever believeth and is *baptised* shall be saved."—quoted soon after by the Apostle Peter Acts ii. 38. "Repent and be *baptised* every one of you."—Now, when we recollect the ordinary meaning of the word *baptism*, and especially the sense in which our Lord knew the Apostles understood it, one would think these texts alone would end the controversy. Some other *spirit* than the spirit of God, some other *light* than the light of scripture and reason must be called in to interpret these as not enjoining water baptism. Efforts however have been made to set the whole aside.

First, it has been said, "by *baptising* nothing more is meant than *teaching*." But it is a sufficient answer to this construction, that the word *baptise* is never used in this sense in the whole of scripture;—and that *teaching* is *also* commanded in the next verse. Teaching must *accompany* baptism; but baptism is not teaching. Again; it is said baptism means *conferring the Holy Spirit*. It is granted the word is *sometimes* used in this sense, because purifying the soul by the Holy Spirit was the thing signified or *represented* by the *rite* of baptism. But this is not its signification here. Because it was an *apostolic* or *human* act which is here commanded. But to baptise with the Holy Ghost was no more in the power of the Apostles than to create a world. Like John the Baptist they could only "baptise with water."

Besides, as this commission was to last “always even to the end of the world,” it follows, some are commanded to baptise *now*. But what minister, either of your denomination or any other can baptise with the Holy Ghost! “Paul may plant, &c.” The truth is, the application of *water* is the *ordinary*, conferring the *Holy Spirit* the *extraordinary* meaning of the term. And thus it was understood by all the Apostles and writers of the New Testament, as will be evident if we consider,

2d. *The Apostles actually applied water to their converts.* We have seen their *Commission*, let us now look at their *Practice*. 1. *Philip*, Acts viii. 36, 38, &c. Philip and the eunuch “came to a certain *water*, and he said, see here is *water*, what doth hinder me to be *baptized*?” and they went down both into the *water*, and he *baptised* him.” Was not this *water baptism*? 2. *Peter*, Acts x. 44—48: “While Peter yet spake, the *Holy Ghost* fell on all those that heard the word: then Peter said, Can any forbid *water*? and he commanded them to be *baptised* in the name of the Lord.” Surely Peter thought the baptism of the Holy Ghost was not to set aside the baptism of water. 3. And so did *Paul*, 1 Cor. i. 14. “I thank God that I *baptised* none of you but Crispus and Gaius; and the household of Stephanas,” (since they made it an occasion of party spirit.) What! thank God that he had *communicated the Holy Ghost* to only a few!—Never; he must have referred to *water baptism*. When he afterwards says (v. 17.) “Christ sent me not to baptize, but preach the Gospel,” he evidently means nothing more than that *preaching* is *more important* than *baptism*, or that preaching was his chief business. That *Luke* also understood *baptism* as something different from conferring the Holy Ghost is evident from the whole book of Acts, v. Acts viii. 16. xix. 5, 6.

And here, for the present, I pause in my argument, and wait for your objections. In the mean time, let me beseech you, my dear friends weigh well this *fact*,—that the Commission of our Lord, if as you suppose, not express, was calculated to lead to water baptism,—that all the apostles and primitive christians, so far as we can learn their practice, observed an ordinance which you reject;—that the whole christian world for 1600 years, (till “170 years ago,”) and nine tenths of professing christians now, are against you on this subject;—and then answer if there is not reason to doubt the correctness of your doctrine; and will it not be a wiser plan to conform to an ordinance so easy and useful, lest peradventure, you be found fighting against God.

PAUL.

LETTER II.

HAVING in my former communication endeavoured to illustrate some of the views of the Society of Friends, and to state some facts which I deem important to a right understanding of their character as a religious body, I shall proceed to notice some of the other remarks of "PAUL," contained in his first Essay. The subject of his second address, I must leave for future consideration. From some cause I apprehend their character and views are misunderstood, what that cause is, I must leave, although I cannot believe it proceeds from "habitual reserve." It is true, they are not fond of controversy, but I have never observed that they were averse to explanation.

The period in which religious controversy was a favourite theme, with the generality of christian professors, I believe has long passed by. It has been succeeded by a day, either of indifference to the subjects of it, or of calm investigation into the all-important concerns of salvation. With men of sound reflection, the quiet and patient search after *truth* must be decidedly preferable to the hurried pursuit of it through the stormy and turbid region of controversy; these do not willingly quit the serenity of the former, for the unsettled and tempestuous scenes of the latter: nor would I desire they should. If the sacred scriptures are the only adequate rule of faith and practice, they must be best understood in a state of retirement and private prayer. If the Holy Spirit, under whose influence they were written, is the primary source of instruction, its language will be most intelligible when the mind is undisturbed by the clamour of debate. With these views I shall endeavour to keep the ground of calm discussion, and to give a reason of the hope, and faith, and practice, of the people with whom I stand connected, in a manner consistent with the dignity and solemnity of a religious subject. Having premised these observations, I shall proceed to "PAUL's" next remarks, "*That Friends are unwilling to join with others in their Bible and Missionary Societies.*"

In order to understand the real state of the case, it may be necessary to mention a few facts. In the first place, a considerable number of their members, both in England and America, have joined the Bible Associations, and rank amongst their active and liberal contributors; of this, were it necessary, I could adduce ample proofs. In the next place, our Yearly Meeting have a book department, and officers appointed to distribute Bibles and other religious publications, as suitable occasions are presented: this is not a new establishment, it is of very long standing. It makes no noise in the world, was never published

in the newspapers. It is like a gentle stream fed from an unfailing spring, spreading verdure and fertility through all its meanders—silent in its course, and scarcely known but where its benefits are felt.

It can scarcely have escaped general observation, that the Society of Friends have a very quiet way of doing their business, it is in fact the true ground of "PAUL'S" complaint against them in the present instance. In their works of charity, they seem studiously to avoid every thing that might attract public attention. Many of their members are fed, and clothed, and educated, from the funds of the society, whilst their fellow members generally do not know them to be subjects of public bounty: thus the end of charity is answered in a two fold way; poverty is relieved, without being exposed.

I have sometimes when viewing them as with the eye of an indifferent observer, been struck with an idea that they laid particular stress upon that injunction of our Lord, "When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be *in secret*, and thy Father who seeth *in secret* himself shall reward thee openly." Matt. vi. 3. Be that as it may, the noiseless tenor of their progress, has often been the subject of remark; but I can hardly suppose that indifferent judges will consider them much behind their fellow christians in "love and good works."

When I have considered the course pursued by members of other religious persuasions in their Bible Societies, Missionary Associations, Charity Schools, Tract Societies and other benevolent institutions, the innumerable pamphlets and newspapers they publish, teeming with accounts of their good deeds, with lists of their contributor's names, with the amount of their donations, as well as with the surprising effects of their labours, it has seemed to me that they must have forgotten the command of our Lord, where he says, "When thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in their synagogues and in the streets, that they may have glory of men:" Matt. vi. 2. If they do not forget it, they must suppose the end justifies the means, and warrants them to pursue a different course from that pointed out by the highest authority. The man that went up into the temple to pray, boasted of his good works before those who were assembled with him under the same roof, and stood reproved; the walls of a single house, form two narrow a boundary for modern christians to tell of theirs in, and by a thousand heralds they proclaim them to the wide world. The inconsistency of this practice, I think, must arrest the attention of every reflecting mind, and is, I have no doubt, *one cause* why some do not join them in their labours.

On the subject of *Missions*, the Society of Friends have *never* been indifferent; for though they have not joined in the attempt, to convert the natives of Birmah or Hindostan, though they have sent no Missionary to Java, China, or Japan, yet they have not been idle at *home*. They are not opposed to missions. Under circumstances which are deemed warrantable or auspicious, they are friendly to them. And I think that "PAUL's" benevolent mind ought not to be pained because they do not join with *others* in the work. So that *they* do *their share* of the business, the Christian Philanthropist will be satisfied. Friends have on this continent, at the present moment, at least four settlements among the Indian natives, which have been maintained at a vast expense. "PAUL," I suppose, did not know of this: indeed how could he know it? They have had no Missionary Herald to tell the world what they have been doing in the case: they have not been asking charitable contributions through the towns and villages of the United States, for the support of their institutions, or I suppose their labours in this concern would have been known and duly appreciated. The Society has annually, I may say, hundreds of *Missionaries* as the term is now used, who travel abroad in the service of the gospel, by which means the remotest settlements are visited and their brethren and others are ministered to as occasion requires. These, having received mercy at their Lord's hand, go forth under the sacred obligation of *gratitude to Him*; they minister freely, in the ability received, both in spiritual and temporal things; they invite people, not to come to them, but to come unto Christ, that divine fountain of living water, which God hath opened in the soul, and to drink of that heavenly stream "without money and without price."

Having shown that the Society of friends have not been unmindful of the objects of Bible and Missionary Societies, I intend in my next essay to give some of the reasons why they have not extended their Missionary labours beyond the Cape of Good Hope.

AMICUS.

LETTER V.

Saturday, June 9, 1821.

ON BIBLE AND MISSIONARY SOCIETIES.

It would be truly gratifying to my feelings, from time to time, like "AMICUS," to make prefaces and apologies. But I have neither time nor room. If my expressions are sometimes harsh, so were those of my apostolic namesake, and I know that my

spirit is full of love. The Searcher of hearts is my witness how pure are my motives in these letters, and how sincere is my desire for your salvation.

And does "AMICUS" really suppose, he has proved that your body, as a body, are the friends of Bible and Missionary Societies! Or does he from his heart, believe that such is the fact? A *few* (a very few) of your society, in England and America, have stood up as the vindicators and promoters of this cause. I admit, and rejoice to admit the interesting fact. But in this they were never imitated by the mass of their brethren. So singular was the sight of a professed Friend, taking an active public part in these societies, that the names of the individuals have been frequently and honorably mentioned in their published Reports. A Reynolds, a Pole, an Allen, and others, have done themselves much honor, and the cause much service; but what have you done *as a Society*? I am bold to say, that while a few individuals have pursued a different course, as a body you have condemned and opposed these institutions, and do, to this hour, disapprove of them as dangerous schemes.

In proof, I ask what have you ever done for the Bible Society in this State? While hundreds of families down the Peninsula are destitute of the Scriptures, and while all other denominations, except the Roman Catholic, have joined in circulating the word of life, only three or four individuals of your *numerous and wealthy* community have ever contributed to its funds, and not one (I believe) has ever honored its meetings with his presence. Individuals, when asked the reasons of their refusal, have intimated their "reluctance to associate with those from whom, in other things, they so widely differed," their fear that the Bible would "encourage wars," &c. How often do your public speakers denounce these institutions? How long is it since Elias Hicks, a very popular "public Friend,"—of whom, one of your members says, that "he could write as good scripture as the Apostle Paul"—how long is it since he, before a large assembly in your Borough, made an open attack on all Bible, Missionary, Tract and other Associations, to the great grief of other denominations, (whom you had been careful to invite,) but manifest gratification of your own?

Shall I add, there is at this time, in Philadelphia, a publication, which, according to the statement of the editor, has a subscription amounting to more than eight hundred, whose avowed and steadily pursued object, is to oppose all those benevolent institutions which characterize the present age; a publication written principally by Friends (as is evident from their doctrines, their "plain language," and other circumstances,) which is circulated in Wilmington to considerable extent, and is

patronized almost entirely by Friends and—infidels! This publication, which, as assiduously as a bee, sucks poison from the lips of slander; and with letters from the Indian Red Jacket, from General Wilkinson, and other pagans and infidels, prepares a monthly treat for the enemies of Missions, a leading Friend in your town, said, “if he had fifty children, it should be the first book he would put into their hands!” In the last number of the above work, the first page, William Allen, of England, is condemned for taking part in anniversary meetings, and the hope is expressed, that the censure “will have its use in checking a disposition now too prevalent, to take a part and be distinguished in some of the specious institutions, which at this time so much abound.” And in page 138, Elias Hicks says, “It is my unshaken belief, that Bible and Missionary Societies, are *more pernicious* to the real spread of the true gospel of Christ, and more oppressive *than all the gambling and horse racing* in the country.” And yet the Friends are in favor of Bible societies! With just as much propriety may we say, the Roman Catholics are patrons of the same, because Leander Van Ess, and a few others, in defiance of the Pope’s bulls, in opposition to nine tenths of their body, and in direct contradiction to their creed, join with Protestants in this glorious work: or that the Jews were friendly to christianity, because the twelve Apostles belonged to their nation! No, the Friends, as a body, are the enemies and opposers of one of the noblest and grandest institutions ever organized.

Your distribution of Bibles and other publications among your members, like your missions among yourselves, is very well; but in this, what do you more than other denominations do *for themselves*? The Society which does not provide *for itself*, like the man that does not provide for his own house, is “worse than an infidel.” The Methodists have a large “Book Department,” and annually circulate through their churches, especially in the Western country, great numbers of books and bibles; but do they call this a *Bible Society*! by no means; they never consider this as superseding the necessity of benevolent exertions to benefit strangers and the heathen. The Bible Societies of which I spoke, and which I charge you as opposing, are establishments for the *general and universal good*, without reference to sect or party. As the object is to circulate the Bible *without note or comment*, in it all denominations ought to join, and in it all other denominations have joined. And I still think it an act of “unsocial separation” in you, not to *assist* in this mighty work, and very unkind and unchristian to *oppose* others because they do not work in your way!

As to missions—You employ “hundreds of missionaries to

travel abroad and minister to your brethren and others." The methodists employ *thousands* in the same way; but can any one suppose these are the "Missionary societies" to which I referred in my first Letter? If so, they are mistaken. I value as highly as any man missions at *home*; but I know no reason to condemn missions *abroad*. It is right to love our friends and acquaintances; but where is the sin of embracing *strangers* also in the arms of our affection? On the contrary, I think the spirit of missions the very spirit which brought a Saviour to our world, the very spirit which brought the gospel from Judea to the Gentile nations, and the spirit without which the present heathen world will never be evangelized. That charity which *ends* at home is not the charity which I admire,—nor the charity of those whom you condemn.

But you have, also, missionaries abroad. No less than "four settlements among the natives have been maintained *at a vast expense*." Ah! here is some mistake! What! do you employ *hirelings*!! do you "maintain" ministers and missionaries, and that too "at a vast expense." Will it not be very wrong in the natives to attend meetings, and thus "countenance" these "mercenary" men? Has that statute of our Lord, ever been repealed, "Freely ye have received, freely give?" Cannot your missionaries, as well as *ours* live on *air*?—Of this, another time. After all, where are these missions? what have they accomplished? "AMICUS" is right, I never heard of them; at any rate, if I have heard of *one* in Canada, I never heard of its *success*; and I fear the reason was not for want of a "Herald," but of something to fill a herald with. I fear, unlike the apostle Paul, and other ancient missionaries who "went every where preaching the word, in season and out of season," they have held too many "silent meetings," and made more use of the plough and harrow in christianizing the natives, than of the gospel of Christ! I mean not to *ridicule*, I am truly *serious*, in supposing the weapons you use, are not the weapons which the Apostles used; not those which ever have prospered, or ever will prosper in the conversion of the Pagan world. You do not preach those plain, pungent, soul-humblng *doctrines* which the Apostles preached, nor use those *ordinances* which bind the soul to duty. However, in what you have done, either in the Bible or Missionary cause, I sincerely rejoice; and only wish you would do *more*; and without censure, suffer others to do something too. If your labors have been great, and those labors blessed, why not glorify God by publishing what he has done? why "hide your light under a bushel," why not "set it on a candlestick," that your "light may shine" and all "see your good works?" There is no need of "blowing a trumpet before

you," nor of pharisaical boasting, but do something to "provoke others to love and good works." In some future Letter, I will show that collections in churches, and the most earnest *begging* for donations, hath both rational and apostolic sanction.

PAUL.



Seventh-day, 6th Mo. 9, 1821.

LETTER III.

FROM the intentions expressed in my last communication, it will now be expected that I should give some reasons why the society of Friends do not extend their missionary labours beyond the Cape of Good Hope. Our charity, it may be said, should be as extensive as the exigencies that demand it, why then confine it on this side of the Atlantic?

As friends in a collective capacity have never expressed their sentiments on this point, I can only give my particular views in the case, in doing which I shall undoubtedly express the opinion of a large number of my fellow professors.

The conversion of the Heathen to pure christianity is certainly very desirable: and I believe consistently with the divine prediction in the second chapter of Daniel, that the *stone* which was cut out of the mountain *without hands*, that smote the image and broke it in pieces, so that it became like the chaff of the summer threshing floor, shall itself in due time become a great mountain and fill the whole earth. But I also believe that ill timed measures, or unqualified instruments instead of hastening that great day may tend to retard it. It is not only essential to the successful prosecution of a charitable work that the object be desirable and even feasible—it is absolutely necessary that at least three important circumstances should concur to warrant the undertaking.—First, it should be well timed—secondly, the instruments of its accomplishment should be adapted to the service—and thirdly, the subject of our bounty should be prepared to receive it. If either of these requisites should be wanting the enterprise must fail.

Now in the first place I think the measures *ill timed*. The blood of the natives of India shed by the hands of professed Christians has hardly had time to dry on the soil of their ancestors, now under the control of their rapacious invaders. It is computed that more than a million of the natives since the British invaded Hindostan have been cruelly sacrificed by the professed followers of that meek and lowly Saviour, who is now held up to their view as the great object of their faith. The

Christian character is always most indelibly impressed by the weight of example—And what kind of example has been exhibited to the poor Hindoo since the invasion of his country by the professors of Christianity? Those who are in the least acquainted with the history of that country need not be told! Can any one believe that with scenes of violence and oppression constantly before him—with burning towns and hamlets passing in review before the eye of memory—his butchered and famished relatives and friends pressing with deadly weight on his recollection—I say can any one believe under these circumstances that the natives of India can *now* be prepared to receive favourable impressions of our holy religion? In general they must view the name of Christian as the representative of every thing that is cruel and savage and unjust—it can hardly have one amiable and lovely trait to recommend it to their favourable attention—they must as instinctively shudder at the name of “Christ” as the philanthropic missionary does at the name of Juggernaut.

In the next place I think the instruments sent for the conversion of India are not adapted to the service. The ambassador of Christ must necessarily go under the character of a *Christian*. It was men under this character who invaded the Hindoo territory, and spread desolation among their towns and hamlets—it was men under this character who butchered and starved hundreds of thousands of their innocent men, women and children, whose pale phantoms haunted the imagination of the infamous lord Clive to the grave. It is men under this character who still hold them under their domination, and who by numberless taxes and impositions of various kinds, wrest from them the hard earned produce of their labour! Can we believe that under such circumstances the missionaries sent amongst them will make a favourable impression on the minds of the Hindoos? He who can believe they will, must have more sanguine hopes than mine. I can hardly believe that the *Apostle Paul* himself, could we send him there under such disadvantages would be a successful missionary. We can scarcely suppose that our missionaries are qualified to work miracles—and without a miracle they cannot succeed.

And lastly, under these circumstances I cannot suppose the inhabitants of India are prepared to receive the intended bounty. An insurmountable weight of prejudice must exist against us—a secret detestation of the Christian character, which many years will not remove. These views are strengthened by authentic statements of the situation of religious concerns in Hindostan and the Birman Empire. At Rangoon where all religious Societies are freely tolerated; a missionary establishment has

existed about twelve years, on which large sums have been expended—and what have been the fruits? More, certainly, than could reasonably have been expected. In these twelve years three natives were baptized—one professed to believe the gospel—and another had advanced so far in opposition to his well-founded prejudices against us as to become an *inquirer*, but finally rejected our religion. From Hindostan we have more flattering accounts than this, but we must recollect that those Hindoos whose conversion we sometimes hear of, are very little removed from a state of slavery or vassalage—they have other and more powerful reasons for professing to be Christians than the love they bear to Christ.—Were they as free to choose or refuse—were they as comfortably circumstanced under their rulers as the Birmans—and had no more temporal inducements to change their religion than they, I believe the result would be no better. They would soon return to the worship of their country's idols, less terrible to them than the object of Christian adoration.

We have heard much of the human sacrifices offered to Juggernaut, and have read some of the pathetic accounts of the sickly, miserable self-devoted victims who expire under his car. But what are these to the millions, I say millions of human sacrifices which within the last fifty years in India and Europe and America have been offered up to the idol of *War*, or rather to the demon of Avarice and Ambition by the professed followers of a non-resisting Saviour! What are these in the scale of intellect, or in comparison of numbers, to the innumerable multitude, whose bones lie bleaching on the plains of Europe and America! Really when I view the Christian character as exhibited on the page of history, or as practically delineated by living example, I think it should make us pause and solemnly consider whether we are Christians. And if we can seriously believe we are so, whether our hands are sufficiently clean to bear to the Hindoo, the Birman and Chinese the pure Gospel of a spotless Saviour! If they are not, then shall we by attempts in this way only rivet their prejudices against Christianity, and thus extend the reign of darkness and confusion. We shall make converts, not to the religion of the blessed Messiah, but to the dark state of the formalist and the hypocrite,—we shall “compass sea and land to make one proselyte, and when he is made, we shall make him two fold more the child of hell than he was.”

If the natives of India are capable of reflection, if they have minds to discriminate between the nature of the gospel precepts and our practice, they must see our inconsistency and abhor it—if they are not capable of reflection they are not fit subjects

of Christian instruction : in either case they cannot be prepared to receive us as the Ministers of our sublime and holy religion.

If Christians wish to be serviceable to the natives of India, let them begin by setting a consistent example ; let them demonstrate by works the blessed efficacy of Christian Faith ; let them return to the inhabitants their civil and political rights ; let them abolish their taxes and imposts of all kinds—even the revenues raised from the worship of the detestable Juggernaut—instead of wresting from them the hard earned fruits of their labour to the annual amount of four million, two hundred and ten thousand pounds sterling, (a sum surpassing the whole revenue of the United States) let them demonstrate to the objects of their concern, that they understand and practice upon that benign precept of their Lord when he said “It is more blessed to give than to receive ;” let them give such *solid* proofs of their sincerity and benevolence, and then if the Society of Friends do not join in the good work of enlightening the benighted inhabitants of India it will be time enough to demand of them a reason of their inactivity.

AMICUS.



Saturday, June 16, 1831.

LETTER VI.

ON THE LORD'S SUPPER.

As there are many subjects of superior importance, which I wish to bring before your minds, and as I have already devoted one letter to the subject of *Missions* and Bible Societies, I shall defer a full answer to the late remarks of “AMICUS,” to some future number. It is sufficient, for the present, to observe that all his objections, on the score of *difficulties*, drawn from the unfavourableness of the *time*, the character of the *instruments*, and the *prejudices* of the heathen, are fully answered by the *actual success* of missions among the Hottentots, the Ebo Nation, our Western Indians, the Greenlanders, the South Sea Islanders, and his own *unconvertible* Hindoos,—by the *unusual willingness* of many nations to receive the gospel—by the success of twelve despised Jews of old,—and by the consideration that our hope of success is not in the *preacher*, but the *gospel*, not in *man*, but *God*. With these remarks, let me now call your attention to another ordinance of Christ, which, to your own and the church's injury, you neglect.

That the Saviour never intended that the outward ordinance of the Lord's Supper should be perpetuated in his Church, that

the Evangelists and Apostles, never enjoined this institution, and that there is neither profit nor propriety in the ordinance, as now observed, your *writers* and *preachers* continually teach, and your *universal practice* unequivocally proclaims.

The *objections* to this ordinance you have too often heard to need a repetition; the *arguments* in its favour, I fear, some of you have never weighed. Whether you have or not, on such an important subject, let me entreat you, weigh them once more. How can you answer the argument drawn :—

First. From the *Institution* and express *command* of Jesus Christ? The authority of any *one* of the Evangelists, to all who believe their inspiration, is a sufficient voucher for any fact. But on this subject, *three* have given their decided testimony, see Matt. xxvi. 26. Mark xiv. 22. and Luke xxii. 19. The passages are too long to quote, but too plain and too well known to need quoting. That the Saviour really took *material* bread and *material* wine, and said “Take, eat, this is my body;—this is my blood, drink ye all of it” “*this do in remembrance of me,*” you cannot but admit. Here then we have the *institution* and a *command* to observe it. If you prefer the term “request” to “command,” I have no objection! for a *request* from a dying Redeemer, to all who love him, will equal a *command*. *Object.* “He only requested them to do it *at that time*, and not to continue it after his death.”

Ans. Where then is the force of the word “*Remembrance*?” Does it not refer to things *past*, and imply that, according to the form he now gave, they should keep it with deep interest *after his death*? At present they could not “remember” his *death* (which was the chief thing represented by the feast) as that death had not yet taken place. If you say, “it was a mere *spiritual remembrance* he required,” you neglect the force of another word in this command: Do “*this*”—what I now do—take *material* bread and wine, and eat and drink *corporeally*, while in spirit you remember the things signified by the broken bread and poured out wine. He does not merely say, “Remember me;” but “*do this in remembrance of me.*” If here is not a command to observe an *outward ordinance*, I know not in what words it could have been expressed. Again, if the Lord Jesus did not intend to *continue*, and did not attach much *importance* to this ordinance, account, if you can—

Secondly. For his *revelation* and *repetition* of it, some years after, to the Apostle Paul. The Apostle declares, Gal. 1. 12: that he received all his doctrines “not from man, but by the revelation of Jesus Christ.” And in 1 Cor. xi. 23. he says he received *this very ordinance*, in the very *words* and *form* given in the Evangelists, from the same divine authority. “For I received of the Lord Jesus, that which I delivered unto you,

&c." Here is sanction upon sanction to authorize our celebration, and condemn your neglect of this solemn feast. How do you account—

Thirdly. For its observance by the primitive Church? We have every reason to believe that the first converts to Christianity, especially the Gentiles, took their ordinances as well as their doctrines immediately from Apostolic lips. Now we find Christians every where observing this feast. At Jerusalem we find them "*breaking bread from house to house.*" (Acts ii. 46.) Also at Troas, (Acts xx. 7.) "On the first day of the week the disciples came together to *break bread*, and Paul preached"—and (v. 11.) "*broke bread.*" Can any one suppose that the Lord's day would be appointed for any *common meal*; or that the holy Apostle, "*ready to depart on the morrow,*" would spend his time in *eating and drinking* in any other than a *sacramental* way? But in the Epistle to the Corinthians we have decisive proof. More than twenty years after the death of Christ, we find the Corinthians celebrating and the Apostle regulating this feast: 1 Cor. xi. 23—34. He here says expressly, that he had "*delivered*" it unto them. And in 1 Cor. x. 16. he speaks as if it was the common practice of the *whole church*, "*the cup which we bless, the bread which we break, is it not the communion of the blood and body of Christ?*"—in contradistinction from *idolaters*, who drank "*the cup*" and partook of "*the table of devils.*" Here then we have the *practice of the primitive Christians* and the *sanction of the Apostles* many years after our Saviour's death. Do your teachers better know the will of God than the Apostle Paul?—or have you received some new, additional and contradictory revelation? He "*received of the Lord Jesus*" to "*deliver*" this ordinance unto us: have you "*received of the Lord Jesus*" to set it aside? If not, we intreat you, keep this feast:—for

Fourthly. It must be *continued till Christ come again.* If Christ had not told us it should be perpetual, since his blood was shed and his body bruised for *us* as well as for the primitive church, reason would teach the propriety of *our* using the symbols of his death as well as *they*. But he has not left us in any doubt or darkness on the subject. The Apostle hath expressly told us, 1 Cor. xi. 26. to keep this feast "*until he come.*" I am not ignorant of your interpretations—"until he come to *destroy Jerusalem*—until he come by his *Holy Spirit*—until he come with *full illumination* and establishment in the faith;" but to these constructions I never can assent. Not to the *first*, because the destruction of Jerusalem had nothing to do with the repeal of ceremonies, all such having been repealed at the death of Christ;—not to the *second*, because he had come in this sense, on the day

of Pentecost, twenty years before ;—nor to the *third* (which is your main defence,) because the phrase is never thus used elsewhere in scripture, and it is a mere gratuitous assertion, to say that it is so used here, and because the apostle Paul was certainly an *established* christian, and had *full illumination*, and yet he observed and delivered this ordinance. Besides, suppose Christ does come to a christian with as full illumination as he ever came to man, or comes to any of *you*, why should this supersede the ordinance. “Our *distinct knowledge* and *ardent love* of Christ would supersede the necessity of *memorials*.”—And can the views of *any* lovers of Christ be *more* distinct, their love more ardent, than were those of the twelve Apostles, who heard him, saw him, handled him for years, and loved him more than life? And yet to these very twelve, he gave these *memorials*! If needful and useful to *them*, are they not needful to *you*? So long as he withholds his *visible bodily* presence, so long these striking emblems of himself will never cease to be of use to his holiest followers. The “coming,” therefore, of which he speaks, is not his coming by his *spirit*, but his *visible appearance* at the last day, to call the world to judgment, and take all his chosen to himself. The ordinance therefore, was intended to be *perpetual*, or to the end of the world.

In conclusion, I would draw an argument—

Fifthly. From the *utility* of this ordinance. This appears from its nature and design. First, it is a *sign* and *seal* of the divine covenant. “This cup is the *New Testament* (or covenant) in my blood ;” just as he said of *circumcision*, (Gen. xvii. 10, 13 :) “This is my covenant” which “shall be in your flesh ;” as if he had said, “This is the *sign* and *seal* of my covenant.” The Lord’s supper is a seal on the part of God, to fulfil all the *promises*, and on ours to perform all the *duties* of the covenant of which it is a seal. Thus it operates as a powerful stimulus to *duty* toward ourselves, and *faith* towards God.

Again, it is useful as an *exhibition of the doctrine of atonement*, (as baptism is of the doctrine of the *Trinity*.) “So often as ye eat this bread and drink this cup, ye do *show forth* the Lord’s death.” And I cannot but agree with Doddridge, that, “so long as an ordinance which has so plain a reference to the *satisfaction of Christ*, and does such honour to this *fundamental doctrine of the gospel*, is continued in the church, so long it will be impossible to root *that doctrine* out of the minds of plain humble christians by any little artifices” or Socinian criticisms. And I cannot but think, if *you* administered and *explained* this ordinance to your people, the now almost banished *doctrine of the cross* and of *imputed righteousness* would soon be honored and restored.

Lastly, this ordinance, as well as *baptism*, is useful as a *badge of Christianity*. One object of these ordinances, was to *separate* Christ's followers from the world, to make them *visible*, and compel them to *profess* the essential doctrines of his gospel. And though I have no doubt there are many saints in heaven and earth who never wore these badges, I have my doubts whether such form any part of the *visible christian church*. If the mere acknowledgment of a God, and some *vague* profession of religion constitute a social body a *church*, why not give this title to the *Masonic Lodge*? (I mean nothing invidious to you, or disrespectful to them.) They make a general profession of religion, reject *atheists* and sometimes *deists* from their institution,—have a strictly moral and even religious code of *discipline*—are bound by the strongest ties to *mutual love*,—are very *charitable* to their own, and even other *poor*—they sometimes pray, exhort, and what you do not, they *sing*; in short, when they have members present, whom the spirit moves, they have as many *religious exercises* as yourselves. Why not call them a *christian church*? Suppose again a set of sober deists should be organized and agree to meet on the first day of the week, (not because it was *holy* time, but because it was the custom of the country,) should pray and praise, and preach, and perform other duties of *natural religion*—why not call them a *christian church*? Because, in admitting to membership, they do not make it *essential* to believe or profess a single doctrine *peculiar* to christianity. Now, what you require your members to profess, I do not know; but this I know, you could not properly observe these ordinances without requiring faith in the doctrines of the *trinity*, the *divinity of Christ*, and his vicarious *atonement* for the sins of the world—doctrines found in only *one* religious system upon earth.

PAUL.

LETTER IV.

Seventh-day, 6th Mo. 23, 1821.

WHEN I commenced writing for the Repository, I hoped that the parties engaged in the present discussion might perhaps give such explanations, of their respective views and sentiments, as would promote the harmony of different religious professors, that they might by exhibiting sufficient ground for mutual forbearance, increase a spirit of amity and benevolence. “Harsh expressions,” I have determined to avoid—they can do no good, and may do much harm. Innuendo and invective in religious

discussions, *always* hurt the cause they are intended to support. TRUTH needs no such weapons. A "spirit full of love," would not use them. They excite the passions and disqualify either for calm reflection or deep investigation. In my preceding Essays, I have endeavoured to sustain the character of a candid and dispassionate writer—with "Paul" I have no quarrel—my aim is to elucidate our views. In the pursuit of this object, if my observations should sometimes assume the form of a "preface," at others of an "apology," I cannot see in such a circumstance any cause of offence.

In my last number, I gave some of my reasons for believing that the zeal which has been excited on the subject of foreign missions, is unseasonable; as the subject is important, I will pursue it a little further, and endeavour to show that it is also misdirected.

When our Lord was about to introduce the Gospel dispensation, it pleased Divine wisdom to send a messenger before him. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The doctrine he preached to the people, even to those who were to be the instruments of spreading the gospel among the heathen, was, "Repent ye for the kingdom of heaven is at hand." I have thought that this circumstance might indicate to all future generations the necessity of outward and inward purity in those who undertake to spread the Messiah's kingdom. Purity of life, and innocence of deportment, a practical conformity to the precepts of our Lord are the most efficient means of raising the low expectations of the visited, and removing the most obstinate prejudices. Without these the vallies cannot be exalted, the mountains be brought low, the crooked things made straight, or the rough places smooth, Luke iii. 5.

Now let us pause a little and contemplate our actual state.—Let us see how far we are governed by the laws of that very kingdom we are engaged to extend—how far we are willing to do justice at home, and to extend this divine government through our own land. Here we see *One million five hundred thousand* of our fellow creatures unjustly held in a degrading bondage, which is entailed on their innocent posterity. Here we see those who appear to be anxious to spread the Bible among the heathen, ten or fifteen thousand miles from us, pronouncing fine and imprisonment on those who have dared to instruct this benighted branch of the human family in our own land. We are manifesting great anxiety for the welfare of immortal souls beyond the Atlantic, but great indifference about those within our own shores.—Strenuous efforts are making to send help abroad, whilst the most important field that can possibly engage our attention remains a dark howling wilderness at home.

I am not ignorant of the excuses made for these inconsistencies, nor can I be blind to the real cause of them. I am also aware of the difficulties that lie in the way to the emancipation and instruction of the African race in our own country; yet I think they are not greater than those which must be encountered in converting the inhabitants of West Africa, Hindostan, the Birman Empire, China, the South Sea Islands or Jerusalem, and I have no doubt our success would be greater and the expense much less at home than abroad. Here is a poor afflicted people, borne down with grief—friendless and unpitied. How sweet to their ears would be the voice of kindness, how beautiful the feet of those who should bring to them the glad tidings of the gospel. An immortal soul is as valuable in one part of the world as in another. With God there is no respect of persons, neither should there be with men. I know we cannot force our way to the accomplishment of this great domestic object, yet the combined influence of all religious societies in the United States, would go a great way toward effecting it. Were all the zeal, talent, and industry which is exerted in promoting foreign missions, bent to this important subject—were all the means of missionary heralds, bible societies, and associations of various kinds, devoted to this cause, on the ground of religious principle, I cannot doubt, that we should soon see measures pursued that would convince all, of the policy, expediency and necessity of such reformation at home, as would gradually remove from our national escutcheon one of the darkest spots that disgrace it; as would finally shake this colossal iniquity to the ground, and open to the christian patriot a door of hope for the real and permanent prosperity of his country. But until such an experiment is made, until we have fairly proved that this measure is impracticable, I cannot see why we should neglect our own business to go and labour in a foreign country. Let us set the candle on our own candlestick, before we attempt to enlighten others; let us “preach the plain, pungent, soul humbling doctrines of Christ and his apostles” at home, and put our own family in order before we spend our strength in attempting to rectify the family of a distant neighbour—let us labour faithfully in the domestic department, and make our own house clean before we busy ourselves to sweep that of another. Thus others “*seeing our good works,*” without *hearing our trumpet*, may have substantial and grateful cause to glorify our Father who is in Heaven.

I remember to have read many years ago of a missionary who was sent into our western country to preach to the Indian natives; he was accompanied by a very respectable member of the society who sent him. When they arrived at the place where

the location was to have been made, they opened to the Indians their benevolent concern : the natives called a council to consider the subject, and after long deliberation, they sent a deputation to their visitors, to inquire if the white men did not hold their black brothers in slavery—the reply being in the affirmative ; they told them to go home, set their brothers free, preach to them and make them christians first—then come back to the Indians and they would listen to them. There was so much good sense and justice in the Indian proposition, that the person who was with the missionary, and who at that time held slaves, immediately liberated them all—an example worthy of universal imitation.

“ Why (said our Lord,) beholdest thou the mote that is in thy brother’s eye, and considerest not the *beam* that is thine own eye! Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye! Thou hypocrite ; first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother’s eye.” The force of this truly divine admonition is irresistible—how far it is applicable to our state, I willingly leave the serious reader to determine.

AMICUS.



Seventh-day, 6th Mo. 23, 1821.

LETTER I.

TO “PAUL” AND HIS FELLOW PROFESSORS.

As Paul has taken upon himself the task of instructing us in the doctrines of the New Testament, and detecting, as he imagines, the *errors* of our Christian profession, it must surely be of importance to us that we should rightly understand him, on a subject of such magnitude, especially if his *lectures* are expected to have any influence upon our conduct. For this purpose, I wish to propound a few questions to this champion of orthodox opinions, which if he will be so obliging as to answer *effectually*, may tend to lighten the burden of his labours, by carrying conviction to our understandings.

And first, we are told that the Bible or the Scriptures of the Old and New Testament are the word of God, and “ the only standard of religious truth.” Then how comes it to pass that every sect into which the Christian world has been divided, however various and contradictory their doctrines may be to each other, have *all* proved them *true*, from this *infallible rule*, this supreme standard of faith? If these different sects be various

and contradictory in their interpretations of the Scriptures, they must I presume, be *all wrong*, or some *one* only right. For Christ is not divided. And which is that sect who have attained to the true interpretation?

Not that I believe there is any inconsistency in the Bible—but the question is, what causes these various and contradictory interpretations? And how is the true knowledge of this “*supreme standard*” to be arrived at—seeing it is construed so differently? Not by the light of man’s conscience, for this is the creature of habit—it is formed by education, and Friends never set it up as their guide in these cases.—Not by “the vagaries of a deceitful heart,” for these have led the Christian world into endless disputes, and even into wars “*for Christ’s sake*.” Not by any interpretation which the Scriptures give of themselves, for this is liable to be misconstrued, as we see from the example of all Christendom.

But are not the seals to be opened? are not the scales to be removed from our eyes before we can attain to a true and saving knowledge of the truths, revealed in the Scriptures?—and if so, by what?

Again, we are told that we ought to be baptized with water, because it is *commanded* by Christ and his Apostles, as a standing ordinance in the Church, and that we may be found fighting against God, if we do not conform. Now we would like to know which is the *right way* of conforming to this standing ordinance; whether by immersion, or by sprinkling. If we are all enjoined to be baptized with water, we ought to know how? All things necessary to be observed by the Jews were well defined in their law; so that no ambiguity was to be found in their statutes of standing obligation:—and it would seem to me that all essential duties of a Christian are well defined; but I am not able exactly to understand, how sprinkling a little water in the face can be called baptizing. And as we do not see any binding obligation either to dip or to sprinkle, until we are better informed, which is the right way, and until professors of Christianity who deem it essential are agreed about the manner of doing it, we shall be content to omit the ceremony altogether.

John indeed baptized with water unto repentance, but One that is mightier than John baptizeth with the Holy Ghost and with fire.

Again, we would like to know what is meant by that article in your confession of faith, which says, “to the officers of the church the keys of Heaven are committed, by virtue whereof, they have power *respectively*, to *retain* and remit sins, to *shut* that kingdom against the impenitent, by word and censures; and to open it unto penitent sinners, &c. as occasion may re-

quire." Now to which of *your* officers is this tremendous power intrusted? if to "*Paul*," we must be in a deplorable situation indeed. For he has fairly ranked us with deists and infidels, and aliens from the visible church of Christ. Hence I conclude, if *he*, or such *Orthodox Divines*, are to hold the keys of heaven, we shall knock in vain for admission.

How can you presume to call the Pope of Rome, "That anti-christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God," when you assume as your authority to open and shut up Heaven, the same text of Matthew, which the Pope claims as the evidence of his power to retain and remit sins, and which constitutes him Christ's Vicar and vicegerent upon earth?—And was not the *assumed* right in the Pope to exercise this self same power, which you give to your officers, the principal cause of the separation of Luther from the Romish Church?

I will now as Paul has done, take the name of an Apostle, one whose evangelical purity, was not exceeded by any of the followers of Christ.

JOHN.



Saturday, June 30, 1821.

LETTER VII.

OBJECTIONS ANSWERED.

A NEW defender has appeared. Whether to answer him, or not, I am really at a loss. Not from terror at his arguments, for with truth upon my side, I do not fear ten thousand such; but because I am doubtful whether you will not disown his sentiments and decline his aid. That the writer is a *deist* is most palpable. The *substance*, and almost the *words* of his objections, may be found in every writer of a certain class, from lord Herbert down to Thomas Paine. Yet, as I sincerely believe his sentiments, however displeasing to a few, are the sentiments of many who are *full members* in your society; as I believe many of your doctrines lead directly to such sentiments; and as the style and expression give some reason to believe him a professed Friend, until he be disowned, in answering *him*, I shall consider myself as answering *you*.

In reply to his objection against a certain Confession of Faith, I would observe, that with any other Confession of Faith than *yours*, I have nothing to do. And though he should every week, by *omitting words and clauses*, metamorphose an innocent scriptural doctrine into a Popish monster, I shall not thus

be diverted from my determination to examine your leading doctrines by the light of truth, and, if possible, expose to you and to the world, the danger of your system. And I hope that in this, I have no other view but the glory of God and the good of mankind.

Let us now canvass the sentiments of your new defender.

First. He denies (as usual) that the Scriptures are the word of God. "We are told the Bible is the word of God, then how, &c." This from any but a *Friend* would be barefaced deism; and why from *your* lips should it be justified? If you mean merely to say that the Bible is not the *Spirit*, or *Christ*, we admit it as readily as that it is not Peter or Paul. We do not look upon the Bible as a person, or a spirit, but a book! and if this is all you mean to say, you are welcome to the wonderful discovery! But if you mean to say, that *the Bible is not a plain literal declaration of the mind and will of God*, entitled to as much reverence and as implicit credit as though the whole had been or were now delivered by *an audible voice from the Almighty himself*; I appeal to the whole christian world, if you are not deists. If you admit that it is his *declaration* of truth, his *speech*, his *epistle*, his *message* to us,—to refuse to call it his *word*, what is it but a quibble! A good part of the Books of Moses was *spoken* by the Lord from Mount Sinai and other places; the greater part of the gospels consists of our Lord's *discourses*; and the inspired Apostle says, (1 Cor. xiv. 37.) "the things which I write unto you are the *commandments* of the Lord;" and yet it is incorrect to call these very scriptures the *word* of God! Because this phrase is once or twice used *figuratively* to signify Christ, therefore it can never be used in a *literal* sense! The names "Son of man," "Prophet," "Priest," "King," are all applied to Christ, but do they therefore *always* signify the Saviour? I am confident, my dear friends whether you *intend* it or not, *there is much deism conveyed to your hearers under this doctrine*. By the rejection of an innocent, an expressive, and a scriptural term, you do lessen the reverence of your children and others for the Book of God. And if you wished to propagate deistical principles, you could not take a more effectual way. Open deism, like a naked Satan, frightens people; but veiled in a specious garb, like Satan robed as an angel of light, it seduces thousands.

Secondly. He denies that the Bible is "*the only standard of religious truth*." Why? because different christian sects professing to follow it, derive from it, and defend by it, "various contradictory doctrines." Now I appeal to any one acquainted with infidel works, if this is not one of the first objections which a deist brings to invalidate the inspiration of the scriptures.

“The scriptures are obscure and incomprehensible,” “no two sects agree as to their doctrines,” “we need a *new* revelation to tell us what the *old* one means,” are favourite expressions. Objections of this kind, however, arise from a shameful *ignorance* of the scriptures, and of the doctrines of different sects. Let infidels say what they will, nine-tenths of the churches in christendom, hold doctrines essentially the *same*. By consulting the Confessions of Faith of the Methodists, Baptists, Presbyterians, Episcopalians, and other leading denominations, you will find, in the doctrines of the Trinity, the Divinity of Christ, the plenary Inspiration of the scriptures, the vicarious Atonement, man’s Inability to save himself, Justification only through the merits of Christ, the observance of the ordinances of Baptism and the Lord’s Supper, the necessity of repentance, faith and holiness; in short, in every *important* doctrine *peculiar* to christianity, they all essentially agree. No sect which rejects any one of these doctrines is generally acknowledged as a christian church. No sect which rejects *one* of them (unless we except the “necessity of repentance,” which is not peculiar to christianity) but rejects the *whole*. And no sect rejects one of these, but *avowedly* rejects the scriptures as a standard. The Socinians follow, what they call, Reason; Swedenborgians, the dreams of their leader; the Jews and Papists, spurious traditions; the Shakers, Ann Lee; and the Friends, who are unsound on all the above points, (except the last, and here they fail in part) professedly make the scriptures “subordinate” to something else. And I cannot but believe, the reason why those who reject the above doctrines also reject the scripture as a standard, is, that these doctrines are written in that holy book as with a sunbeam, so that “he who runs may read.” But *all who profess to make the scriptures their sole standard, harmonize on all these points*. The objection of ‘John,’ therefore, has no foundation: on minor points, it is to be lamented, christians too widely and too warmly differ. But predestination, election, perseverance, modes of Baptism, forms of government, forms of worship, however *important*, are not, in my opinion, *essential* doctrines. Only agree with us in those doctrines and ordinances in which *all* christians agree, and you shall never be troubled by me about minor differences, but be regarded and loved as christian brethren.

Thirdly. Another infidel doctrine is this, that, “*Conscience is the creature of habit, formed by education.*” This is almost Atheism! Only add “all difference between *right* and *wrong* is factitious, the effect of education,” and you are on a par with Hobbes and Hume. Sober deists acknowledge conscience to be universal and independent of circumstances. I have much to say

upon this subject, but at present, for want of room, can add no more.

Fourthly. Another proof of your friend's infidelity is, *the mode in which he sets aside Baptism and the Lord's Supper.* I have no doubt many of your society conscientiously neglect these ordinances from a sincere belief that they are not *commanded*. But this writer does not deny they are commanded, but rejects them simply because christians *differ* about the *mode* and circumstances. An humble christian would have first examined whether they were *enjoined* of God; next, whether any particular *mode* was fixed; and lastly, whether this mode was made *essential*." If any particular mode be essential, (as some christians think,) I will answer for it, you will find it *plainly taught* in Scripture. If you find *different* modes were practised, and no particular one enjoined, you are allowed the liberty of *choice*. But that water should be applied *in some way* to the body, in the name of the Father, Son and Holy Ghost, almost all christendom holds to be an express command. But, no; "Christians differ about the *mode*, and therefore I will reject the *thing itself*; I will make God pay for the folly of his creatures!" This is making short work! At this rate you would reject every thing. Christians differ as much about *prayer*, as about baptism; whether it should be with a form, or extempore; whether in a kneeling, standing or sitting posture; whether vocal or mental, &c. and yet does this writer never *pray*? Why not wait until an *unessential form* is settled? People differ about *religion* itself. There are at least 3000 different sects in the world, worshipping the Deity under different modes and circumstances; will this writer never serve God "until all the professors are agreed?"

PAUL.



Serventh-day, 7th Mo. 7, 1821,

LETTER II.

TO "PAUL," AND HIS FELLOW PROFESSORS.

Knowledge and Wisdom, far from being one,
Have oft times no connexion. Knowledge dwells
In heads, replete with thoughts of other men;
Wisdom, in minds attentive to their own.

COWPER.

In my last, I did not present myself as the "*defender*" of the Society of Friends, and their doctrine. They do not need any defence from me. The foundation of our faith stands sure, and can never be shaken. It is that rock, upon which our Saviour

said he would build his church, against which, "*the gates of hell can never prevail.*" And that rock is the revelation of the knowledge of the Father through the Son, in the souls of the children of men, (Matt. xvi. 18 :) However deficient many of us may be in practice, our principles are in no danger from "PAUL." We have a witness in the hearts of thousands of pious christians, who do not belong to our Society, that the leading doctrines of our christian profession are true. And the efforts of "PAUL" cannot arrest the progress of this light in the earth. His declamation, and denunciations, contain nothing which bear the smallest resemblance to argument. In my last, with one or two exceptions, I affirmed nothing but what he admits ; and the questions put to him are not answered in any *other* way, than by the cry of "Deism," "Infidelity," "Atheism," &c. This is the Alpha and Omega of his essay ; the sum and substance of all he has said, or pretended to say in his professed reply to my questions. This method of handling an argument, is perfectly in accordance with the spirit and manner of his former essays.

Thus the Scribes and Pharisees of old called our Saviour a blasphemer, and a deceiver ; and when they found that his precepts and example, struck at the root of their pride and self-righteousness, and tended to lessen their unhallowed influence over the people, they set to work to prevent "the world from going after him." "He hath a devil and is mad, why hear ye him"—again, "he is a Samaritan and hath a devil." Indeed I have been forcibly struck from the beginning, with the resemblance which this writer bears, in some particulars, to the Apostle Paul, before his conversion. Brought up at the feet of Gamaliel, a doctor of the Jewish law ;—his manner of life was in conformity to the strictest forms of the Jewish religion : "he verily thought he ought to do many things contrary to the *name* (which implies power) of Jesus of Nazareth."—And he doubtless believed, that when attempting to extirpate the heresy of Christianity, he was advancing "the glory of God, and the good of mankind." But the delusion vanished when he was met by the way, and the Sun of Righteousness shone around him : he then saw that in a state of darkness and unbelief, he had possessed a zeal for God which was "not according to knowledge."

One of the exceptions alluded to above, is where, in my last, I call *conscience* the "creature of habit, the effect of education ; which "PAUL," in his usual manner pronounces to be "almost Atheism." Then if it be *almost* Atheism, to call *conscience* the creature of habit, it must be *almost* a deity. How does this accord with what he has said of conscience in his 3d Letter?

Page 9th. Semi-deity as he now makes it, he there calls it "deceitful, defiled, deceptive," &c. Such incongruities men fall into when groping in the dark. I need not add much on this subject now, as every reflecting man must be sensible on a little examination, that what I have said of conscience is true. If an infidel has said the same thing before, that does not alter the truth of the proposition. By admitting what we cannot deny, and what common observation will convince us is true, we disarm the Infidel of one of his most powerful weapons. "PAUL" has more to say on this subject; probably as much to the purpose as what he has said.

I will now take my leave of "PAUL" for the present, with observing, that we do not wish to turn him aside from his determination "to examine our leading doctrines by the light of truth, and expose to us, and to the world the danger of our system." But let him take heed that this examination be "by the light of truth," otherwise, he may "stumble and fall, and his place may not be found."

I regret that the Editor* should have misconstrued my meaning, in the questions I asked. He will observe I did not express any decided opinion of the scriptures, in my last. But as I believe there are many pious christians among you, whose views of the scriptures seem to differ from mine, and whose integrity and uprightness of heart, command my esteem and love; on account of such as these, and to show that we consider the Bible the best of books, I will as briefly as possible give some of our views of those writings.

We value the scriptures, as containing the testimony of inspired men, which testimony is true, and is profitable for "reproof, for doctrine, for instruction." The account there given of the creation of the world, and the fall of man; the prophecies, types and shadows, of the old dispensation, all foretelling, prefiguring and centering in Christ the Redeemer;—his birth, life, example and precepts, death, resurrection, ascension and mediation; all these are recorded there in a style of simplicity, and grandeur, so happily blended and combined, that it has never been equaled. And these records are of more value to mankind than all the books that ever were written. But we dare not place the written testimony of inspired men in the Judgment seat which Christ alone should fill.

For we believe, that we have need of the same light, the same spirit of truth, which was to guide into all truth, and to abide with the disciples, or true believers, for ever, to shine upon our understandings, to qualify us rightly to understand the scriptures and to see the beauty, and harmony, and spirituality of their testimonies: and we also believe that this same spirit which was

* Alluding to some editorial remarks in the C. Repository,

to be poured out upon all flesh under the gospel, is still continued, and that by it sons and daughters now prophecy.

You call the Bible "the word of God." We use that term as it is used in Scripture, to apply to Christ, an eternal, uncreated spiritual essence. And because we do not call it the word, many honest men think it is lightly esteemed by us.

Take the first verses of John's Gospel, and substitute Bible for word, and how will it read? The following texts will show that the *word of God* is used in the same sense by the other Apostles. "Take the sword of the spirit *which is the word of God.*" (Eph. vi. 17.) "By the *word of God*, the heavens were of old," (2 Peter iii. 5.) "The worlds were made by *the word of God.*" (Heb. xi. 3.) "John bare record of the *word of God*, and the testimony of Jesus," (Rev. i. 2.) which testimony, he says, "is the Spirit of Prophecy." (Rev. xix. 10.) and in this last chapter he tells us that he who is called the WORD OF GOD, is "LORD OF LORDS, AND KING OF KINGS." Brevity forbids that I should multiply quotations—what I have adduced are sufficient for my purpose.

That the Bible is not here meant is evident. *Propter quod unumquodque est tale, illud ipsum est magis tale*, or that which causes, is greater than the thing caused.

That the text quoted by the editor from Peter, does not refer to any written testimony of Christ known to the Jews, I think is evident from the context. Peter had been speaking of the vision they had seen on the Mount where our Saviour was transfigured before them, and they had heard a voice from Heaven, saying "this is my beloved Son," &c. what stronger outward testimony of the divinity of Christ, could possibly have been given to Peter than this? It was in no respect inferior in point of evidence to the promulgation of the law from Mount Sinai.—Yet in contradistinction from this, he says, "but we have a more sure word of prophecy," &c. meaning the internal evidence—that kind of evidence, by which he was enabled to say on another occasion, "thou art the Christ, the Son of the living God," and which "flesh and blood had not revealed to him." For none other than this kind of evidence could be "*more sure*" than that with which it is compared. Again, the concluding part of John's Revelation cannot be intended to mean any thing more than a command, not to add to, or take from the Book of Revelations, which he was then about to finish; for he expressly says "the prophecy of *this book*," else this same John would have subjected himself to the denunciation there mentioned; for it is admitted that he wrote his Gospel and Epistles after he wrote the book of Revelations.

I will now quote a paragraph from the book of discipline of

the Society of Friends, printed in 1806, page 23, to show their views in relation to the Scriptures and the Divinity of Christ.

“If any in membership shall blaspheme, or speak profanely of Almighty God, Jesus Christ, or the Holy Spirit, he or she ought early to be tenderly treated with for their instruction, and the convincement of their understanding, that they may experience repentance and forgiveness; but should any, notwithstanding this brotherly labour, persist in their error, or deny the Divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures; as it is manifest they are not one in the faith with us, the monthly meeting where the party belongs, having extended due care for the help and benefit of the individual without effect, ought to declare the same, and issue their testimony (that is disown them) accordingly.”

What becomes of our ‘Deism, Infidelity,’ &c.

JOHN.

NOTES,

Inserted in the Repository July 7th, and 14th, 1821.

☞ “JOHN” authorises us to say that it was not his intention now to enter fully into the discussion going on in the Repository—but from the manner in which his last was understood, he is desirous of giving his views a little more at large—he is however disposed to give place to AMICUS, after the publication of the number inserted to day; reserving to himself the privilege of taking up the argument at any future period, if circumstances should render it necessary or proper.

☞ “AMICUS” asks the favour of his friend “Paul,” to let him occupy a few numbers of the Repository, until he shall have advanced as far in the discussion as his opponent, when they can start on even ground, which he thinks will make their communications much more interesting to their readers, and tend to bring the discussion to a speedier close.

We think the request of “Amicus” so reasonable that “Paul” cannot object to it, and therefore shall expect a number from him next week. ED.

☞ PAUL agrees with Amicus that their “communications would be much more interesting to their readers, and their discussion brought to a speedier close,” were they to start on “even ground,” and continue at the same point in the discussion; and therefore is willing to grant the “reasonable” request

of Amicus to any *reasonable* extent. If Amicus will come directly to the point, and meet Paul fairly on the leading subjects he has broached, it shall not be his fault if Amicus be not heard *till he is satisfied*. But should he take the same circuitous rout, dwell as long on little things, and introduce as much irrelevant matter, (however important) in answering each particular letter, as he has in commenting on the Introduction, after hearing him a reasonable time, Paul will be compelled to interfere and claim his right.

On the whole, Paul is willing to make no account of John, but suffer Amicus to occupy as many numbers as himself; after which he hopes his friend, for his own credit, will not make his own *diffuseness* a plea for any farther privilege.

From John, whether he be a Deist, Friend or both, Paul takes his leave with *some* reluctance; not because he admires his candour, but because he has one trait seldom found among Friends, a *willingness to come to the point*—on this account Paul regrets he should be under any restraint and hopes to hear from him again when circumstances will permit.



Serventh-day, 7th Mo. 41, 1821.

LETTER V.

WHETHER there is any weight in the sentiments I have advanced to show why the society I advocate, should pursue their present course, I leave the candid reader to determine. I have given my particular views on the subject of Missionary concerns, which I have no doubt are in coincidence with those taken by a large number of my fellow professors. There is however one view of the case which may be stated as the great point which governs the Society in this and every other religious engagement. They hold the doctrine that without Divine assistance, no work of a religious nature can either be rightly undertaken or properly conducted. That we have no right to enter on any religious concern however plausibly presented without the call and qualification of the Holy Spirit for the service. With respect to foreign Missions, I believe it may be safely asserted, that hitherto the Society as a Body have not apprehended it a religious duty to engage in them; and that until they are so called and qualified, it would be contrary to their own principles, and very unsafe for them to meddle with them, lest in so doing they should incur that Divine rebuke, Isaiah i. 12: "who hath required this at your hands?"

Paul in his 4th number, objects to my first communication, that like the Society of which I am a member, I make too much of *little things*. But if these little things are beneath his notice, why did he make them a cause of complaint against us?—I have discussed no subject to which he had not first given sufficient

importance by making it a topic of censure.—But the truth is that those testimonies which he calls *little*, are only so in the view of corrupt human nature—they are neither little in their *causes* nor their *consequences*, they have Divine wisdom for their author, Apostolic precept and example for their confirmation, and human happiness for their end. Our Lord, who knew the importance of faithfulness in *little* things, has left us this truly divine aphorism, which should be deeply engraven on the heart of every Christian—“He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.” Luke xvi. 10.

I will now briefly advert to some of those “little things” which “Paul” considers as matters of small moment, “questions fit for none but children”—And first—of the ministry. Christ declared to the ministers commissioned by himself “Freely ye have received;” your qualifications for the ministry have not been derived from colleges, theological schools or universities, but from the fountain of free Grace; and I command you “freely give.” Now we have demonstrative evidence that the Apostles did not mistake the nature and intention of their Lord’s command. Their precepts and practice afterwards bear testimony beyond the power of sophistry to invalidate, that they understood him to institute a ministry independent of any pecuniary consideration. And yet “Paul” considers an infraction of our Lord’s command, a disregard to the precepts and example of the Apostles a childish consideration.

Secondly, of dress and address. The Apostle commanded the believers in his day not to be “conformed to this world,” and that their adorning should not be the outward, but the inward, “adorning of a meek and quiet spirit.” And our Saviour told his disciples to call no man master, for one was their master even Christ, and “all ye,” says he, “are brethren.” “How” says he, “can ye believe who receive honor, one of another, and seek not the honor, that cometh from God only.”

Shall it then be deemed a matter of indifference whether a Christian professing to be redeemed from the spirit of the world shall stand an example of simplicity and non-conformity to its customs, or whether he shall enter with the giddy multitude into the changeable fantastic fashions of the times, into the use of false and flattering and often disgusting compliments? Little indeed must he be acquainted with the important consequences of a life of true self-denial, who would pronounce this a trifling consideration. The shape and colour of a garment considered abstractedly from the disposition which adopts them, and from the effects they may have on others are indifferent. Friends never thought otherwise. But whether the professors of the

Christian religion, the Disciples of him who said "Learn of me, for I am meek and lowly in heart," shall in the true spirit of the world adopt its vain fashions, its frivolous customs, its corrupt language, its dissipating amusements, its flattering complimentary address—or whether they shall hold up a steady testimony, against them all, we do indeed consider a matter of great importance! and in this sentiment we are abundantly confirmed by most satisfactory experience.

Many of us know and feel the happy effects of an emancipation from the slavery of fashion, and are concerned that others may enjoy this great privilege. We sincerely lament to see so many of our younger members so blind to the high privileges of their education, as willingly to be chained to the car of Fashion, to be dragged about in the insipid circle of worldly pleasures, to see them rejecting the liberty purchased by the blood and suffering of their predecessors, for those effeminate and trifling gratifications which cannot satisfy an immortal spirit, and which are so inconsistent with the purity and divine excellence of true religion—to see them adopting a course which instead of conferring real dignity of character, draws their attention to exterior ornament—makes them triflers—bars the avenues to the improvement of the understanding, and renders them objects of pity or contempt to all those whose opinions are worth consulting. "Paul" may call these "little things," may stamp the standard we have raised against them with the epithet of "childish"—but with the most unequivocal evidence of experience, with the clear, plain precepts of the gospel in our favour, I hope and trust the Society of Friends may never let this excellent testimony fall to the ground, never consider *that* a "little thing" which draws after it a train of consequences so important and numerous that a volume might be profitably and interestingly filled in pointing them out.

I will now turn to some of those *great things* which "Paul" deems of "high moment and of eternal consequence."

And first: Of sprinkling a little water in the face, which he terms "baptism;" and of taking bread and wine, both of which he dignifies with the appellation of "Seals of God's covenant and badges of Christianity."

That water baptism or the sacrament of the supper, as it is termed, are the "seals of God's Covenant or the badges of Christianity," we have no better evidence than "Paul's" bare assertion. That they should ever have been so called, I deem the work of the busy system builder unsupported by one plain text, and directly contrary to the express language and general tenor of Scripture doctrine, as I shall endeavor to show. They are both mere types at best. By some they are termed "outward

and visible signs of inward and spiritual Grace.” Now all will acknowledge that inward and spiritual Grace may be and is largely known in the absence of these signs, otherwise thousands could experience the blessings of Divine Grace but once a month, and millions never at all. That these signs may be used in a state of gross pollution none will deny: that there is no necessary connexion between them and the things signified must be admitted. How then can they be “seals of God’s covenant and badges of Christianity?” Such the Scriptures never call them—such in the nature of things they cannot be. They may sometimes be used by the unregenerate and wicked! Of what then are they seals? Surely not of God’s covenant, but rather of hypocrisy. Indeed it may be safely asserted that Divine perfection never ordained such uncertain, such equivocal symbols to be badges or seals of grace to the Christian; and I cannot conceive how any who delight not to dwell in the dark and misty region of shadows should be willing to give them such high sounding appellations.

I will now undertake to show from plain scripture testimony, First, What is the COVENANT OF GOD with his children under the gospel dispensation,—and secondly, to demonstrate from the same authority what is the SEAL of that covenant, and

First,—From the Epistle to the Hebrews, chap. 8th.—where the Apostle is engaged at large to show the difference between the typical dispensation of the law, and the spiritual nature of the gospel, and where for this purpose he quotes the Prophecy of Jeremiah which describes the new covenant dispensation in remarkably clear terms, “Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord.—For *this is the covenant that I will make with the house of Israel after those days, saith the Lord—I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people,—and they shall not teach every man his neighbour and every man his brother, saying know the Lord; for all shall know me from the least to the greatest.*”—See also Isaiah lix. 20, 21, quoted by the Apostle to the Romans xi. 26, 27. These passages exhibit in so striking a manner the nature of the *Gospel Covenant*, and the unbounded goodness of our Creator in the offer of such a compact with the human family, that I cannot suppose that any further testimony can be needed to establish my first position.

Secondly. The Apostle, Eph. chap. i. 13. probably allud-

ing to the passage I have quoted tells the faithful in Christ at Ephesus, that after they believed in Christ, they were SEALED *with the HOLY SPIRIT* of promise, "which" says he, "is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." And in the same Epistle, chap. iv. 30. he exhorts them not to grieve the HOLY SPIRIT of God "*whereby*" says he "*ye are SEALED* unto the day of redemption." By all which it is undeniably evident that no outward carnal rite is the seal of God's covenant, but this divine confirmation of the christian is the work of the HOLY SPIRIT in the soul.

I think I am aware of the force of habit, the strength of first impressions, and can make much allowance for the practices of those who differ from us in their forms of worship and the use of shadowy ceremonies—but I have sometimes wondered how any experimental christian who had known the "Love of God shed abroad in his heart," and understood the nature of divine communion with the soul, could afterwards turn to the "weak and beggarly elements and thereunto desire again to be in bondage,"—could descend from the high, the tranquil, the soul-satisfying enjoyment of a *spiritual "supper,"* to busy himself in a round of typical ceremonies, *weak* indeed as pertaining to the conscience, beggar-like in that they have nothing to give us, and which can never make him that doeth the service perfect." See Gal. iv. 9. and also Heb. ix. 9, and 10, and Rev. iii. 20.

But it is said we are commanded by divine authority to observe these ceremonies. In my next number I shall give some of my views on that subject and endeavor to show the weakness of such a position.

AMICUS.

LETTER VI.

Seventh-day, 7th Mo. 21, 1821.

HAVING shewn in my last Essay, that water baptism and the ceremony of taking bread and wine—the "Sealing Ordinances," as "PAUL" is pleased to term them, neither are, nor can, in the nature of things be any SEAL of the Divine covenant or BADGE of christianity, that they never had any such use assigned them under the gospel, and are never so termed in the New Testament.—I shall now proceed to state my views of these ceremonies: and first, of *Water Baptism*.

In treating of this subject, I shall not inquire "about the mode of Baptism." It is not my business to shew the inconsis-

tendency of those who plead *Scripture precept* for this "*carnal ordinance*," and blame us for the non-observance of it, yet never practice it themselves; who tell us they have the "*express command of Christ*" for its institution, and yet follow a *Romish tradition* in its stead—who remind us of Philip and the Eunuch *both going down into the water*, yet content themselves with *sprinkling a little in the face*; their conduct in this case, how strange soever it may be, is no concern of mine, who deny Water Baptism, by any mode whatever, to be an ordinance of Christ.

As I do not understand that any Society of Christians believe this rite to be essential to salvation, I know of but two arguments that can be used for its support. If these fail it must fall to the ground, and be swept away with the other weak and shadowy institutions of a former dispensation. The first is some "*express command of Jesus Christ*." The second "*that the Apostles actually applied water to their converts*," or in more unexceptionable terms, "*actually baptized them in water*."

First Argument. "The express command of Jesus Christ." This is indeed *essential* to give it the character of a christian ordinance," for we cannot suppose a christian institution unauthorized by any law of Christ. Now we affirm *that there is no such law*. "PAUL" asserts the contrary, and cites the following text to support his assertion, Matt. xxviii. (See his Essay, Letter 4th,) yet he afterwards in the last paragraph of the same Essay, finding that "*water*" is not mentioned in the passage tacitly admits there is no such "*express command*," but asserts "*that the commission of our Lord if not express was calculated to lead to Water Baptism*." Here he stumbles at the threshold! And here I might safely rest this point, did he not by begging the question in several important particulars on the one hand, and making some unfounded assertions on the other, attempt to fortify his position against the weight of any argument that might be brought to bear upon it. In the first place, he assumes the point at issue, by saying that "*our Lord knew the Apostles understood him to mean Water Baptism*." In the next place he affirms that Spiritual Baptism was not signified by our Lord in the text, because, it was a "*human act*" which is there commanded. Here his premises and his conclusion are both untrue, and we deny them both. Then he gravely tells us that these gratuitous assertions, and two or three texts by him quoted, in none of which the word *Water* is *once* mentioned, ought to end the controversy between us. Now I am persuaded that "PAUL," (to use his own phrase,) has "*imbibed erroneous views of the Society of Friends*," if he thinks they can yield to such weak argument as this. And though he supposes "*some other than the Holy Spirit*, some light beside the the light of Scripture,

must be called in to interpret these texts as not enjoining Water-Baptism," yet I hope to be able to show by clear evidence, that the New Testament contains sufficient matter for the purpose I have in view.

Passing over *his* assertion, that we say "by baptizing, nothing more than teaching is meant," which neither the Society of Friends, nor any of their "admired writers" have ever said; I will now state our views of the Baptism of Christ, give such an explanation of the text quoted by "PAUL," Matt. xxvii. 19, 20, as I think was intended by our Lord, and will correspond with the nature and design of the gospel dispensation.

It is evident from the whole tenor of the New Testament that *two kinds* of Baptism are distinctly understood. John the Baptist's expressions are decisive on this point, Matt. iii. 11. Mark i. 8: "I indeed have baptized you with *water*, but he (Christ) shall baptize you with the Holy Ghost." As it must be admitted that there are *two kinds* of Baptism, so it is evident that they are different in their nature. One *carnal* and *elementary*, the other *spiritual* and *divine*. That the one was *temporary* and *evanescent*, the other a *perpetual* ordinance in the church, is I think clearly evident from John the Baptist's own assertion, John iii. 28, 30: "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before him. He must increase, but I must decrease." Now it is so reasonable to suppose that when our Lord sent forth his disciples to preach and to baptize that he meant they should use *his own baptism*, and not the baptism of *another*, that one would think there could be no doubt on the subject, especially when we consider the nature of each: John's being elementary, typical, inefficient to cleanse from sin. Christ's evangelical, divine, powerful in purifying the soul, and exactly in accordance with the great design of his coming as stated by his beloved disciple John, "Ye know he was manifested to take away our sin." 1 John iii. 5.

But here follows the grand objection, and indeed the only plausible objection that I have ever heard to this view of the subject. This being removed, I think every difficulty would vanish with it—the use of "weak and beggarly elements" would indeed "decrease"—the true baptism of our Lord would be better understood and more fully experienced in his church.

We will now consider the nature of this objection, which is clearly and strongly expressed in "PAUL's" address to us before quoted—"To baptize with the Holy Ghost was no more in *the power of the Apostles* than to create a world." This position is so clear that it cannot be denied, and I grant it in full. I am sure the Society of Friends never held a contrary opinion. But in order that this argument should have any weight, it must be

shewn that the text *necessarily* implies that if the Apostles were to baptize with the Spirit, they must do it by *their own power*.

Now I think this is impossible to be demonstrated. I know very well that no man can *by his own power* baptize with the Holy Spirit—and it is equally certain, that no man can *by his own power* preach the Gospel of Christ—no man can *by his own power* convert a heathen—no man can *by his own power* put up to heaven one true prayer. “No man, (says the Apostle, 1 Cor. xiii. 4.) can (truly) say that Jesus is the Lord, but by the Holy Ghost.”

This Divine Spirit sent down from Heaven, and operating on the soul of man, is as necessary to all these acts, and indeed to every act of true worship, as it is to baptize with the Holy Ghost—so that if “PAUL’S” objection is valid in the first instance, it is equally valid in all the rest—if it proves that spiritual baptism is impossible to the true minister of Christ, it proves that all our worship, all our prayers are vain and useless.

But our Lord who knew the objections that would be made to this divine commission takes care to obviate them,—First, by assuring his true ministers that “all power was given to him in Heaven and in earth.” Where he is there is divine power—and then by giving them a promise, which has never been annulled, “Lo I am with you always even to the end of the world.” I have commanded you to baptize with the Holy Ghost, and I will enable you to perform my command.

If the limits of my Essays permitted it, I could show from clear texts of Scripture, that this kind of baptism did actually attend the Apostles’ ministry, as in Acts xi. 15.—and we do certainly know from real experience, that though it is not confined to time, place or circumstance, yet that it attends the gospel ministry, down to the present day, which to us is conclusive on this point.

Second Argument. I will now take up the only remaining argument with which I am acquainted that is used to prove water baptism to be a Christian ordinance. It is stated by “PAUL” in these words, “The Apostles actually applied water to their converts.” He ought to have said, “actually baptized them in water : for I cannot find in all the New Testament, one solitary instance of their *applying water to their converts*, though there are several instances where they *applied their converts to the water*.”

In order to understand the value of this argument, it will be necessary to take a view of the state of the primitive Church for the first thirty years after the crucifixion of our Lord. I will endeavour to do this from the plain testimony of the sacred writings, the legitimate source of evidence, and the best kind of

testimony left us of its condition during that period. From this source it is very evident that the Apostles and primitive believers did not suddenly perceive the true design of the advent of our Lord, and in many things were mistaken as to the real nature of the dispensation he came to introduce. In proof of this I shall adduce some plain scripture testimony as a kind of evidence that we all agree is decisive on any question relating to our faith.

The first case I shall bring into view, is that of the Apostle Peter, who during *eight* years after our Lord's crucifixion, remained under a belief that it was unlawful to communicate with the Gentiles, or to preach the gospel to them. This mistake is the more remarkable as the prophets had so clearly predicted the call of the Gentiles, and their equal participation in the benefits of Christ's coming, and also as Peter had had the benefit of his Lord's example, which was certainly calculated to remove such an error; yet notwithstanding all this, so strong were his prejudices against the Gentiles that the force of a Divine vision was employed to remove them; it was not till then that he perceived "of a truth that God is no respecter of persons, but that in every nation, he that feareth him and worketh righteousness is accepted of him." And it appears by the history that Peter was afterwards called to a sharp account for his condescension. Those members of the Church who had been converted from Judaism contended with him on the subject, blaming him for going in unto the Gentiles and eating with them; and it was not until he had related the circumstances of his vision that they "held their peace." See Acts x. and xi.

It also further appears that *nineteen* years after our Lord's ascension, the question whether all the members of the Christian Church should submit to the rite of circumcision was debated in a council of the Apostles and Elders at Jerusalem, when it was first settled that the *Gentile* brethren should be exempted from this ceremony. See Acts xv. *Twenty* years after the Ascension, Paul the *Apostle of the Gentiles* circumcised Timothy himself. Acts xvi. 3. *Twenty-two* years after the same period, Paul took the Nazarite's vow as prescribed in Numbers vi. and when the days of his separation were ended, had his head shaved, to show the accomplishment of his vow. Acts xviii. 18. *Twenty-seven* years after the same period, the same Apostle at the particular request of the Apostle James, and all the elders of the Church of Jerusalem, took four men who had made the vow of the Nazarite, and purifying himself with them (according to the Law of Moses,) entered into the temple to signify the accomplishment of the days of purification until that an offering should be offered for every one of them." See Acts xxi. 26. This circumstance is marked with peculiar force when we

consider that this act of the Apostle, at the request of the Church, was a *Jewish rite*, was one of the ordinances abolished by Christ and by him taken out of the way, "nailing it to the cross"—it was a rite accompanied with numerous sacrifices. A he-lamb for a burnt offering—a ewe lamb for a sin offering—a ram for a peace offering—a basket of unleavened bread—cakes of fine flour mingled with oil—wafers of unleavened bread anointed with oil—meat offerings and drink offerings.

Now can it be a matter of wonder if these eminent Apostles and elders of the church, *twenty seven years* after the introduction of the gospel which was intended to put an end to the ceremonial institutions of the law that "stood only in meats and drinks, and divers washings and carnal ordinances imposed on them till the time of reformation." Heb. ix. 10. I say can it be any matter of wonder that the apostles and church who were so zealous in the Law of Moses, twenty-seven years after it was abolished, should also be found in the occasional use of John's Baptism? If they could yet light up their altars, slay their beasts and offer their victims, is it any wonder they should not yet lay aside the Baptism of Water? I leave the reader to draw his own conclusions.

There is one more circumstance which I think worthy of remark, before I leave this subject. *Twenty-five years* after the day of Pentecost, Paul met Peter at Antioch, where they had an open dissension on the subject of Jewish ceremonies. Paul withstood him to the face, and sharply rebuked him for compelling "the Gentiles to live as do the Jews;" but what was very singular the Apostle Paul himself, two years after he had thus severely blamed Peter for his dissimulation, went to Jerusalem and fell into the same snare, by conforming to *Jewish ceremonies*, at the request of the Apostle James and the church, and was near losing his life in consequence. See Acts xxi. 31. Gal. ii. 11.

From this view of the subject, it is evident that the practice of the Apostles, with respect to *outward ceremonies* and the use of *carnal ordinances* in the early periods of the church, is no infallible criterion of their evangelical nature. They had been educated in them, were strongly attached to them. These ceremonies had been divinely instituted and reverently regarded. It is not therefore reasonable to suppose they could be instantaneously abandoned. It fully appears from the scriptures, that the primitive ministers of the church were slow to perceive their inconsistency with the gospel dispensation, and that after this was discovered they were cautious of alarming the prejudices of their new converts by preaching against them; that they therefore not only indulged them in the use of Water Baptism, but of

many other ceremonies which were instituted by the Law of Moses, as we see by the foregoing quotations.

It is said the "Apostles actually baptized their converts in water," and the inference drawn from this fact is that ministers *now ought* to do so too. Now if this is sound reasoning in one case, it must be sound in another. The Apostles actually circumcised their converts, therefore we ought to circumcise ours. The Apostles compelled their converts to live as do the Jews, therefore we ought to compel ours to observe the Laws of Moses. These conclusions though fairly made from the premises, I apprehend few will admit. The argument drawn from the *practice* of the Apostles, if it prove any thing, proves too much, and therefore the whole conclusion falls to the ground.

We find however in the later periods of the church when the Apostles had fully experienced the inefficacy of Water Baptism, and the powerful nature of the baptism of Christ, that according to the prediction of John the Baptist, *the use of water decreased*.

Paul speaking of Water Baptism expressly tells the Corinthians he thanked God that he had baptized so few of them, for Christ sent him not to baptize, but to preach the gospel; which could not be true if our Lord in that commission, Matt. xxviii. 19. to his ministers meant *Water Baptism*. And Peter speaking of the baptism that *saves* the soul, says it is not the putting away the filth of the flesh, which is the only property of the watery institution, but the answer of a good conscience towards God, which is the express design and true effect of the baptism of Christ. See 1 Cor. i. 14. and 1 Peter iii. 21.

The Apostle to the Ephesians, Chapter iv. declares "there is *one Lord*, one faith, *one Baptism*, *one God*, and Father of all, who is above all, and through you all, and in you all." This *one Baptism* is the baptism of that *one Lord*, and not the carnal baptism of *one* of his creatures, else we must exclude the baptism of the *one Spirit* by which all true christians are baptized into the *one body*: for saith the Apostle, 1 Cor. xii. 13. "By *one Spirit* we are all baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into *one Spirit*."

It is clear from many plain texts of Scripture, that "Water Baptism" is *not* the baptism of Christ. It is expressly asserted, John iv. 2. that Christ did not practice it, and there is not the least proof that he ever commanded it. It is contrary to the nature and design of the gospel, which was not intended to institute *signs* and *symbols*, but to bring in everlasting righteousness in their stead. And therefore, the Society of Friends, in conformity with what they deem plain scripture doctrine, dare not "turn again to the weak and beggarly elements," Gal. iv.

9. but direct their attention and the attention of their hearers, to Christ the anointed teacher of the New Covenant Dispensation, that "word of grace" in the soul which is able to build it up in the most holy faith, and give it an inheritance amongst all them that are sanctified.

In my next, I intend to treat of the Passover Supper, commonly called the Eucharist.

AMICUS.



Seventh-day, 7th Mo. 28, 1821.

LETTER VII.

IN my last Essay, I treated of Water Baptism, and proved by many plain Scripture Testimonies that it is no "Ordinance of Christ,"—that our Lord never practised it, nor gave any precept or command to his disciples to use or administer it in any way whatever. I now come to give my views of what has been emphatically termed "*Augustissimum Eucharistiae Sacramentum*," the ceremony of taking Bread and Wine, from which, an eminent christian and scholar of the seventeenth century has said, "not only the greatest and fiercest and most hurtful contests, both among the professors of christianity, in general, and among Protestants in particular have arisen, but, also such absurdities, irrational and blasphemous consequences have ensued, as make the christian religion odious and hateful to Jews, Turks and Heathens.

I shall first attempt to shew that this is no institution of Christ. Secondly, that it never was practised by the Apostles; and thirdly, that it is contrary to the nature of the Gospel dispensation. And

First. That this is no institution of Christ, is I think, evident from the language of all the four Gospels. Matthew and John were the only Evangelists who were present at the Feast which has given rise to this ceremony. John it appears thought the circumstance so immaterial, that he has given no account of it, although he relates some remarkable occurrences which took place when the Supper was over, and which I shall have occasion to notice hereafter. In order that the reader may judge how far the text will support my present position, I will quote the passage as it stands in Matt. xxvi. 17, 18, 19.

"Now the first day of the Feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the Passover? And he said, go into the city to such a man and say unto him, the Master saith my time

is at hand, I will keep *the Passover* at thy house with my disciples. And the disciples did as Jesus had commanded them, and made ready *the Passover*."

In these three short verses the "Supper" is three times called *the "Passover,"* and once the "*Feast of unleavened bread.*" I think that this passage clearly proves that this was no *new Institution*. It was the "*Feast of the Passover*" instituted fifteen hundred and eighty years before that time.

I am not ignorant of the attempts which have been made by Collège made christians to prove that this was not the *Jewish Passover* which our Lord celebrated—they saw that this view of the subject militated against the high character they had stamped on this ceremony. Such weak efforts can however have no other effect than wholly to invalidate the sacred text, since no proposition can be more clearly demonstrated by scripture, no fact better established than this can be. Matthew three times writes it "*the Passover.*" Mark writes it five times "*the Passover,*" Mark xiv. Luke writes it six times "*the Passover,*" Luke xxii. and John the Evangelist calls it "*the Feast of the Passover,*" John xiii. These authorities establish my first position beyond a doubt. I could bring to its support the opinions of many eminent writers of different religious persuasions who acknowledge that our Lord was celebrating "*the Passover*" when he distributed the bread and wine at Supper, but I wish to be brief, and think it needless.

I will now attempt to shew that our Lord on that occasion not only celebrated an *ancient Jewish Festival*, but that he instituted no *new ceremony* at that time. The breaking of Bread and distribution of Wine with the blessing on both, were the common rites of this Feast, as Cradock, in his *Harmony of the Four Evangelists* assures us on the authority of Jewish writers. As the account is interesting and pertinent to my purpose, I will make an extract from it.

1. "When all things appertaining to the Feast were prepared, and all persons belonging to that company were ready, the chief man of the company takes a cup of wine and blesseth it in some such words as these—Blessed be thou O Lord, who hast created the fruit of the Vine," &c.

2. "The table was then furnished with provisions of several sorts, viz. bitter herbs, unleavened bread, the body of the paschal lamb roasted whole. The later Jews added a dish of thick sauce, called CHAROSETT, made of dates, figs, rasins and vinegar mingled together, (which was not commanded in the Law) as a memorial to them of the clay in which their fathers laboured in the land of Egypt."

3. "The chief man of the company takes the sour herbs and

blesses them, &c. and eats thereof the quantity of an Olive, and distributes to the rest."

4. "Then he takes the dish or charger, which held the unleavened bread or cakes, and laying by a piece of the unleavened bread to be taken afterwards with the paschal lamb at the close of the supper, he blesses the bread in such words as these—"Blessed art thou, O Lord, who bringest forth bread out of the earth, &c. Then he breaks it and eats of it."

5. "When this is finished, he begins the second cup of wine, and the rest follow him. Then children used to be brought in, and were made to ask, what is the reason this night differs so much from other nights—instancing many particulars of the festival solemnities. Then the master of the feast begins a narrative, telling how they were all servants in Egypt, and that night God redeemed them, &c. this kind of declaration or shewing forth the occasion of the Passover, and God's wonderful goodness to them in their deliverance; they call HAGGADAH. This annunciation or shewing forth to their children the Lord's wonderful goodness and mercy, we find commanded in Exodus iii. 8, & xii. 26, 27."

6. "Then he takes that part of the unleavened cake which was laid aside before, and blessing it and giving thanks for it as before, he distributes to every one a piece to eat with the paschal lamb, of which each person was bound to eat as much as the quantity of an Olive at least."

7. "All this done, they drink the third cup, called the cup of Blessing or thanksgiving, after meat. And this third cup which was after supper, was the cup which our Saviour (as it seemeth) applied to a new spiritual signification."

8. "After this they sung the 'Hallel' or Hymn, and so concluded the supper." So says CRADOCK.

Thus it appears that our Lord did not then institute any *new* ordinance, and that he attended to those rites only, which were universally observed by the Jews at the Feast of the Passover. As chief man of the feast he only performed those ceremonies which the chief man of this feast always performed at the celebration of it; though as Cradock says "he applied them to a new spiritual signification." He endeavoured to turn their attention to the mystical import of this solemn festival. The words "This do in remembrance of me," are in the *present tense*, they allude to a *present act*, and simply mean as I conceive, "eat this bread in remembrance of its great antitype, the Spirit of Christ, who is able to deliver you from a harder bondage than Pharaoh's, a deeper darkness than the darkness of Egypt."

If those who differ from us in opinion, do not hold the doctrine of Transubstantiation, I cannot see how they can fairly put a

different construction on our Saviour's words—He says, “this is *my body* which is given for you—this is *my blood* of the New Testament,”—here he calls the *bread* and *wine* his *body* and *blood*. Now I cannot see more than two ways of interpreting these expressions—the one *literally*, the other *spiritually*. If we take them *literally*, we fall into downright popery, we embrace the dark doctrine of Transubstantiation—if we take them *spiritually*, they must refer to his *spiritual body* and *blood*. The Society of Friends prefer the latter mode of interpretation, for which preference, I will quote some plain passages of Scripture, exactly pertinent to this subject, in which the interpretation we have adopted, is sanctioned by the highest authority, that of Christ himself.

Then Jesus said unto them, verily, verily, I say unto you, except ye *eat the flesh* of the Son of man, and *drink his blood* ye have no life in you. Whoso eateth *my flesh* and drinketh *my blood* hath eternal life, and I will raise him up at the last day : for *my flesh* is meat indeed, and *my blood* is drink indeed. He that eateth *my flesh* and drinketh *my blood* dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that *eateth me*, even he shall live by me. This is *that bread* which came down from heaven, not as your fathers did eat Manna, and are dead ; he that eateth *this bread* shall live forever.” John vi. 53. At these expressions the disciples of our Lord murmured ; they did not perceive their *mystical* meaning—their views were yet *carnal*. He, when he knew they murmured, said to them, “Doth *this* offend you?” He seemed surprised that they who had so often heard him deliver *divine truths* in parables and allegories, should be offended at this mode of speech—and then added, “It is the *Spirit* that quickeneth (that giveth life) the *flesh* profiteth nothing. The words that I speak unto you they are *spirit* and they are *life*.” Here he unravels the mystery ! Shews them that under the figures of *bread* and *flesh* and *blood* he was speaking of that *divine Spirit* which only can give *life* to the soul—a participation in which is *the true Supper* of our Lord Jesus Christ. See Rev. iii. 20.

Had the church of Rome taken Christ as his own interpreter, we should never have heard of the monstrous doctrine of Transubstantiation, they would not have disgraced the profession of the christian religion by faggot and fire, torture and bloodshed to enforce their carnal views. If the reformed churches had clearly perceived the meaning of this text, “my words they are spirit and they are life,” we should not see them at this day perpetuating the *Jewish Passover* under the appellation of “*a sacrament*,” under the title of a Romish *military* oath, a word having no synonym in the sacred volume, neither should we hear them

calling it a "*Seal of God's Covenant*" contrary to the express language of scripture, and without one solitary text to support its title to such a distinction.

When the reformation from Popery was carried on by Luther and Calvin, they differed widely on the subject of this "sacrament" as it is termed. Luther held the doctrine of Consubstantiation, that is, that the very body and blood of Christ, the same that was born of the Virgin Mary and suffered under Pontius Pilate is after consecration by the priest, *substantially* present together with the substance of bread and wine, and that the worthy receiver partakes of both. Calvin taught that the outward body and blood of Christ are not there corporeally or substantially, but yet that it is *really* and sacramentally received by the faithful in the use of bread and wine; but how this outward body and blood could be *corporeally* absent and yet *really* present, Calvin confessed he could not explain,* and indeed it is impossible to explain it. In such absurdities, such inextricable difficulties do men involve themselves by leaving the plain path marked out by our blessed Lord, to wander in the confused labyrinth of human contrivance.

Modern Calvinists and others, seeing many insurmountable difficulties in both these schemes, have I believe, lowered their views of this "ordinance" as they call it, and now consider it "a commemoration of Christ's death." I will now offer a few remarks on the latter view of this subject. If my reader will consult the accounts given by the three Evangelists, who relate the circumstances of this supper, he will find that Luke is the only one who adds any words importing a remembrance of Christ—"This do in remembrance of me." Our Lord does not say, do this in remembrance of *my death*—literally it conveys no such meaning, but taken in connexion with the context appears clearly to mean, that as the *bread* and *wine* were symbols of his spiritual *body* and *blood*, so they should at that time eat of that bread and drink of that cup in remembrance of that Divine Spirit which should shortly be poured out upon all flesh in a more eminent degree than it then was under the Jewish dispensation.

I think the unprejudiced reader must be satisfied with the proofs I have adduced to show that the use of bread and wine as a religious ceremony "is no institution of Christ's." The limits of my essay will not permit me to pursue the subject further at this time—in my next I shall endeavour to show—that the Apostles never used them as a religious rite, for this purpose I shall as heretofore rely on plain Scripture evidence, an authority that I am fully persuaded will confirm such a position.

AMICUS.

* See his Institute lib. iv. chap. 17, sect. 32

NOTES.

AMICUS TO PAUL.*

“**AMICUS**” acknowledges “**PAUL’S**” condescension in permitting him to take even ground with him, and will endeavour “to come to the point,” in the discussion now pending, as directly as the nature of his concern will admit. It ought however to be remembered, that the view of “**AMICUS**,” as expressed in his first number, was not to enter into a controversy. He knew that the Society of which he was a member, was grossly misrepresented, he believed that many pious persons of other religious persuasions, had been made to suppose that we held doctrines inimical to the christian religion. It was for the sake of these, principally, that he took up his pen. To appear on the Arena, in the character of a religious gladiator, was not his design. Such a character might amuse the thoughtless multitude, but could not advance the Redeemer’s kingdom in the earth, neither did he suppose that he could produce any effect on those whose interest it is to traduce us, or on those who are so bigotted as to suppose there are no christians beside the subscribers to their own creed. With these views, he has abstained from the use of abusive epithets. He has not called his adversary “a Deist,” an “Atheist,” an “Infidel” or a “Heathen.” He is aware that such a course might suit a vulgar taste, but must offend the sober candid christian of all denominations. He remembers that to “be courteous,” is a precept of the gospel. 1 Peter iii. 8: and has not forgotten the scripture admonition, “Let not him that girdeth on the harness, boast himself as he that putteth it off.” A man may vindicate his opinions without being rude, may sustain the character of a christian, without laying aside the gentleman. “**AMICUS**” still means to pursue his original plan, and asks no more than a fair hearing, and he may add, from the candid conduct of the Editor so far, he confidently expects it. He will be as brief as the design of conveying information, to the candid inquirer will admit. And though he thinks he ought to have room to answer objections already made against us, before any more are brought before the public, yet if the Editor thinks otherwise, he will cheerfully submit.

* This note should have been inserted previous to the last, or 7th Letter of
AMICUS. ED’S.

Saturday, July 23, 1821.

PAUL TO AMICUS.

“LET the righteous smite me it shall be a kindness ; and let him reprove me it shall be an excellent oil, which shall not break my head ; for yet my prayer shall be for them.” Ps. 141, 5.

Though I am not conscious of using in my letters to the Friends, one expression in the least degree untrue, unjust or uncharitable ; and though I have not used one expression more severe than I would have used, on a similar occasion, to my dearest friend ; yet from your general candor and moderation, and the frequency with which you censure my *style* and *manner*, I am bound to suspect myself of some error on this head. And therefore, to spare your feelings, and prevent so much waste of time and temper I promise hereafter to be more watchful of my spirit, and careful of my language. Yet however “rude and uncourteous” I may have been, I can never have deserved the unkind, ungenerous insinuations of last week. However, this I leave “to Him who judgeth righteously.”—Whether it be more “rude” in me to attack *doctrine*, or in you to arraign *motives* ; whether it be more “uncourteous” in me to retire that you may have place, or in you to crowd me out of my place ;—whether it be more “gentlemanly” in me to treat Amicus with respect, or in him to treat Paul with contempt ; whether it be most “gladiatorial,” instead of meeting me in the open “arena” of fair controversy, to retire behind a fort and say “stand still and let me fire,” or to stand unarmed and say fire away “*till you are satisfied*,”—is of little consequence, as no impropriety on your part will justify any on mine.

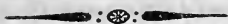
In this discussion, (which is not the ebullition of a moment, but the result of much prayer, of long anxiety and earnest inquiry after duty) I have the clearest consciousness of *purity* of *motive* and of that heaven-born *charity* which desires the highest welfare of all mankind. In it I am prepared for much censure and reproach from mistaken Christians and an uncandid world. “None of these things move me,” neither count I my reputation dear, so that I may propagate the truth. After hearing your preachers, reading your books, conversing with your people, and observing your conduct for many years, I do sincerely believe, as I know the greatest and best men in our country believe, that Friendism (excuse the term) is a specious kind of infidelity, a spurious Christianity, a graft of Deism upon the gospel stock. I speak of your *system* as a system without denying what I fully believe, that there are among you real saints. The above being my *most sincere belief*, is it reasonable to demand that I should treat your errors as *innocent*, or be at all *equivocal*

in the opinions I express ? I wish always to speak in Christian simplicity and call things by their right names. Whether or not, my views are erroneous, is yet to be seen. But of this I assure you, no individual, in or out of your Society, will *rejoice more sincerely* in your complete vindication from all the charges alleged against you, than he whom you treat as a sectarian, a bigot, a persecutor and religious gladiator.

The most important topics of discussion, (If any can be more important than the Supreme Authority of the Scriptures) are yet to come. The subjects of Baptism and the Lord's Supper, were discussed before the Trinity, the Divinity of Christ, and Justification, not because they were deemed more important, but because your doctrines, which on *every essential point* are very equivocal and obscure, on these subjects were plain and palpable.

Your late, long and most ingenious essay against water Baptism, I am very anxious to answer. But as it seems to be your wish to avoid direct controversy, if you will condescend to explain your views of the Scriptures, the Trinity, the Divinity of Christ, and Justification, I will wait with patience for weeks, and even months. A regular alternation of argument however, would better suit my time and taste. I leave you, however, to your choice, only assuring you of my full purpose of heart to prosecute this subject, and that whatever you may call me, however you may treat me, I am without hypocrisy, in true Christian charity, your affectionate friend.

PAUL.



Seventh-day, 8th Mo. 4, 1821.

LETTER VIII.

I now resume the subject commenced in my last Essay, in which I demonstrated by plain Scripture testimony that the ceremony of taking bread and wine commonly called the "Eucharist" was never instituted by Christ. I shall now pursue the other branch of my argument, and attempt to prove ;

Secondly—"That it never was practised by the Apostles."

I am aware of the difficulty of proving the truth of a *negative*. I know that sometimes where the negative position is palpably true—where no one entertains the least doubt of it, it is impossible to prove it. But I hope in the present case to satisfy every unprejudiced reader, by ample Scripture testimony and sound argument, that the *Apostles* never practised the ceremony of *eating bread and drinking wine* as a religious rite—that they *never used them* as a *Sacrament* or type of Christ's outward body or blood, or as a memorial of his death.

I suppose the advocates of the opposite side of the question will admit that if the Apostles had ever so used them, if they had considered the use of them as a *necessary* or even *important* memorial of the death of Christ, they would in some of their various writings, have left us some proof that they practised it themselves. I cannot see how any who contend for the plenary inspiration of the sacred Volume, who tell us it contains the whole and perfect will of God, and it is a perfect rule of faith and practice, can deny it.

Now as the author of the Book, entitled, the “Acts of the Apostles” never mentions this ceremony as one of their acts; as the several Epistles to the primitive Churches do not inform us that any of the Apostles ever used it, I think I might here safely rest the case, and fairly put my opponent to prove the contrary position. But as I am acquainted with the arguments generally used on this occasion, I shall proceed to notice them.

First, It is said “we find several instances recorded by Luke, where the disciples broke bread together with thanksgiving, and that in these cases they were celebrating the Eucharist.” But the conclusion drawn from these facts, is unwarranted by the premises, as I shall endeavour to demonstrate. In order that the reader may judge for himself on the point, I will quote all the passages recorded by Luke, that allude to this subject, which so far from confirming such an inference, will show that it is quite unauthorized.

The *first* place where breaking of bread is mentioned is found in Acts ii. 42. The historian speaking of the new converts, says, “and they continued stedfastly in the Apostles doctrine and in the *breaking of bread* and of prayers.” The *second* is in Acts ii. 46. “And they continued daily with one accord in the temple, and *breaking bread* from house to house did eat their meat with gladness and singleness of heart.” The *third* is when Paul met the brethren at Troas. Luke says, “upon the first day of the week, when the disciples came together to *break bread*, Paul preached unto them, &c. and when he had *broken bread* and eaten and talked a long while, even till break of day, so he departed. See Acts xx. 7, 11. The *fourth* and last case of the kind was when Paul just before his shipwreck, after his fellow-passengers had fasted fourteen days and had taken nothing, addressed them encouraging them to eat. And after he had spoken “he *took bread*, and gave thanks to God in presence of them all, and *when he had broken it he began to eat* ;” then were they all of good cheer, and *they also took some meat*. See Acts xxvii. 33, &c.

Now I appeal to every unprejudiced reader to say if there is any thing in these texts that can authorize the conclusion that

either the Apostle or the primitive Christians were in any of these cases celebrating the "Eucharist." Nothing as I conceive but a predetermination to support this *carnal* ordinance at the expense of common sense, would induce a writer to quote such passages for this purpose—that because men broke bread together, and afterwards were engaged in prayers—that because they broke bread from house to house and did eat their meat with gladness and singleness of heart—or because when they came together to break bread, and when one of them had taken it and broken it and eaten and talked a long while with the rest—or because a minister of the Gospel after being tossed many days in a storm at sea, finding a favorable opportunity to satisfy the calls of exhausted nature, and desiring to encourage the dispirited weather-beaten mariners to take necessary food, had *taken bread*, and with thanks to a merciful Providence who had preserved their lives, had broken it and did eat—I say, that because of these facts we should infer a *celebration of the Eucharist*, is certainly one of the most extraordinary conclusions upon record.

But those who contend for such a conclusion have other insurmountable difficulties to encounter. I think my readers must have noticed as they attended to the texts I have quoted, that *neither the wine nor the cup were once mentioned or alluded to*. Now if they had been celebrating a memorial of the death of their Lord, could they have omitted so important a part of the ceremony? And if they did omit it, did they not (according to the views of our opponents) break their *Lord's express command*, when he said "Drink ye all of it." "The cup," says Dr. Clarke, (the great champion of the Eucharist) "pointed out *the very essence of the institution*"—"the cup is essential to the sacrament of the Lord's Supper." All who are in the least acquainted with theological controversy, know how severely the Protestants have castigated the Roman Catholics for refusing the cup to the laity. The author last referred to, says "there is not a Popish priest under heaven, who denies the cup to the people (and they all do this) that can be said to celebrate the Lord's Supper at all. Now if this be true, what conclusion must we draw from the practice of the primitive Christians, as recorded by Luke, who we see neither administered the cup, nor used it themselves? I leave the reader to answer the question to himself.

But it may be said, "that perhaps Luke forgot to mention it." Ah! no that cannot be. I am very sure that if the Evangelist had been one in sentiment with some modern Christians, he never could have forgotten it—he would have written it down in very conspicuous characters. He who was so very minute in his history as to relate the hoisting of a mainsail, the weighing

of an anchor, the loosing of the rudder bands, would not have omitted to mention the memorial of his Lord's "*precious blood.*"

Let the serious reader maturely consider this subject, and I think he cannot avoid the conclusion that the primitive Christians were neither celebrating the Passover nor any other religious ceremony on these occasions. The words "*breaking bread from house to house, eating their meat with gladness and singleness of heart, breaking bread and eating it, and talking a long while*—with the other I have quoted, certainly do not indicate a celebration of the Eucharist; they rather convey the idea that these good men were thankfully accepting the food which a bountiful Providence had afforded for the sustenance of their lives.

But happily for the more perfect illustration of this subject, Luke himself gives us a key to unlock the meaning of these expressions. He leaves us not to rest upon the basis of conjecture. We are informed that in the early period of the church the believers "*had all things in common.*" See Acts iv. 32. &c. "*for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need.*" Here we see the old system, the private exclusive appropriation of property was abandoned, for the purpose of creating a *common stock*. He afterwards, Acts chap. vi. describes the difficulties which arose out of this new system. "*For when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, 'It is not reason that we should leave the word of God to serve tables.'*" Upon which seven men whose names are mentioned, were appointed to the particular duty of serving the tables. From these views it appears evident that their common fund was appropriated to furnish common tables, where the disciples ate in companies in the private dwellings of the believers. This affords a satisfactory explanation of the terms "*breaking bread from house to house,*" where "*they eat their meat with gladness and singleness of heart*"—in a thankful remembrance of the author of every blessing, with prayer and supplication for the continuance of his mercy.

I shall now advert to the only remaining passages in the New Testament on which our opponents rely for the support of the ceremony of taking bread and wine as a memorial of the death of Christ. They are found in the xth and xith chapters of the Epistle to the Corinthians.

In the tenth chapter the Apostle is engaged to shew the Cor-

inthians that to eat at the table of idols and thereby to encourage idolatry, is utterly incompatible with a spiritual communion of a believer with his Lord, as from a perusal of the whole passage plainly appears, and which I can clearly demonstrate if it should appear necessary. Before I enter on the discussion of the subjects contained in the eleventh chapter of this Epistle, it will be necessary to give a short view of the state of the Corinthians : first, *generally*, and then of the church *in particular*.

Ancient Corinth was one of the most opulent cities of Greece. Voluptuousness and Idolatry the general concomitants of wealth, were its characteristics. An incredible number of heathen deities were there worshipped, to enumerate which would swell my Essay beyond its due limits. VENUS was however the pre-eminent object of their devotions. Her splendid temple was furnished with a statue of the goddess, clad in bright armour—another of the god of love, and a third of the sun which had been adored at Corinth before the worship of VENUS was introduced. Strabo informs us that the temple was so rich that it maintained more than *one thousand* harlots who were devoted to her service and ministered her unhallowed rites. We are informed by Athenæus, that the festivals of the Aphrodisia in honour of VENUS were celebrated in the city by women of infamous character, and with the most abominable ceremonies. Erasmus in his “Adagia,” says that Corinth was filled with courtezans. The men were distinguished for their licentiousness, luxury and idolatry. Such is the character of the Corinthians as recorded on the page of history. How strikingly does this character correspond with that given by the Apostle, even of many of the professors of Christianity in communion with the church of Corinth. From Paul’s Epistle it plainly appears that they were in a most disorderly state. The first chapter shews that *divisions* and *contentions* existed among them. In the third, he tells them they were yet *carnal*, and in proof of it, mentions that “envying, and strife, and divisions” were prevalent in their church. In the fourth, we are informed that some were “puffed up,” and the Apostle threatens to come to them *with a rod*. A crime that was not so much as named among the lascivious Gentiles is laid to their charge in the fifth chapter, and instead of mourning for it they gloried in it, for which the Apostle rebukes them. In the next they are accused of a *litigious* disposition. “I speak it to your shame,” says the Apostle, “brother goeth to law with brother, and that before the unbelievers ; now therefore there is utterly a fault among you, because ye go to law with one another”—“Ye *do wrong* and *defraud* and that *your brethren*. Then after alluding to other abominations existing amongst them, the Apostle refers to their man-

ner of using bread and wine as a *religious ceremony*, and this is the only case of the kind, recorded of the professors of christianity in the whole New Testament.

It appears then that these *contentious, immoral, litigious, fraudulent, carnal* Corinthians were some how in the habit of eating bread and drinking wine as a religious ceremony. Their manner of doing it furnishes the Apostle with a topic of censure, and he rebukes them for it in a strain of severity, little usual with him. I will quote his words as they give us a striking memento of the degenerate state of the Corinthian church. "Now in this I declare unto you, I praise you not, that you come together, not *for the better but for the worse*. For first of all, when ye come together in the church, I hear that there be *divisions* among you, and I partly believe it: *for there must also be heresies among you*, that they which are approved may be manifest among you. When ye come together, therefore, into one place, this is not to eat the Lord's supper, for in eating every one taketh before other his own supper and one is hungry and another is *drunken*—What! have ye not houses to eat and to drink in, or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

But it is said, that "it was the *abuse of this ceremony* that the Apostle reprov'd: his directions afterwards, how to *use it rightly*, proves that he did not mean they should lay it aside." I grant he did not—this same Apostle in condescension to the prejudices of the early christians and regarding their low state in the experience of vital christianity suffered them to use the carnal ordinances of Moses, which were abolished by Christ, long before, and in this case of the Corinthians, he manifested the same indulgence until they should be further enlightened to receive the Gospel in its divine purity. In this very Epistle he gives us a strong reason for his condescension.

"And I brethren," says he, "could not speak unto you *as unto spiritual, but as unto carnal*, even as unto babes in Christ. I have fed you *with milk* and not *with meat*, for hitherto ye were not able to bear it, *neither yet are ye now able, for ye are yet carnal*." 1 Cor. iii. 1, 2, 3.

Is it not a pity that those who contend for the use of bread and wine, as a *religious rite*, should have no better example in *all the scriptures*, than the Jewish "feast of the Passover," and the practice of these carnal Corinthians? the most distracted, contentious, immoral church then existing in all christendom.* Yet so it is, rather than lay aside the use of this carnal ordinance

* For a further illustration of this fact, let my readers consult "a Paraphrase on the Epistles of St. Paul," by the celebrated John Locke.

which was never practised by the Apostles, they will plead the observance of it from the most objectionable examples.

My second position, that this ceremony "never was practised by the Apostles," is I think clearly proved. In my next number, I intend to shew "that it is contrary to the nature of the gospel dispensation.

AMICUS.



Seventh-day, 8th Mo. 11, 1821.

LETTER IX.

THE third position stated in my first Essay, on the subject of "THE EUCHARIST," comes now to be proved. In my last I shewed by plain scripture testimony, that the Apostles never used bread and wine as a "*religious ceremony*." I now propose to shew from the same authority, that the use of these symbols as a religious rite, is contrary to the nature of the gospel dispensation.

In order to illustrate my subject, I will first give my views of the nature of the Law as a dispensation of God to the children of Israel. In the next, I will endeavour to give a scriptural description of the gospel dispensation, and conclude with some general observations on the whole subject.

And First. The Laws of Moses were an *outward code*, a set of *external rules* for the government of the Israelites in religion, morals and civil life. They were adapted in divine wisdom to the state of a dark and benighted people. They were intended gradually to lead them from a state of gross superstition and idolatry to the worship of the ONE TRUE GOD. For this purpose various *outward ordinances* were instituted, all having a *typical* meaning, and pointing with clearness to the great ANTI-TYPE, in whom all these figures finally had their accomplishment; in short, they pointed to "CHRIST," who is "the end of the law for righteousness to every one that believeth," Rom. x. 4. This code of laws, or as it is emphatically termed "*the Law*," prescribed *times, places* and *external rites* in and through which their worship was to be performed. Their temple had an *outward glory*—a *worldly sanctuary*—its *ordinances* of divine service—its *tabernacle* wherein was the *candlestick* and the *table* and the *shew bread*, and after the second veil the *tabernacle*, which was called the holiest of all, and over it the *cherubims of glory*, shadowing the mercy seat, "which" saith the Apostle, Heb. ix. 9. &c. "was a figure for the time then present in which was offered both gifts and sacrifices, that could not

make him who did the service perfect, *as pertaining to the conscience*—which stood only in *meats and drinks and divers washings and carnal ordinances*, imposed on them until the time of reformation.

Now this “first covenant” as the Apostle terms it, (how glorious soever in its season) was defective in the most important point. *It was an external rule of action.* Although instituted by divine authority, and attested by the most awful sanctions, it had not that *internal, efficient energy* which is necessary to produce a radical change of character. A man might live blameless concerning the righteousness of the law, Phil. iii. 6. and yet be a mad persecutor of good men—be destitute of charity or compassion for the innocent dissenter from his own creed, see Acts xxxvi. 11. Now this *defect* of the Mosaic code is not to be attributed to any oversight or imperfection in the Law Giver—it is a *defect* which in the very nature of things is attached to every external code of laws, let them be derived from what source they may; it is the *sine qua non* of all outward ordinances. Christ the divine author of our religion, “in whom were hid all the treasures of wisdom and knowledge,” Col. ii. 3, who perfectly knew the weakness and inefficiency of every internal system of religion, did not come into the world to abolish the ceremonial laws of the Jewish Legislator, in order to institute a new set of outward ceremonies in their stead. He did not come to “blot out the hand writing of ordinances,” Col. ii. 13, which were weak as pertaining to the conscience, and to substitute others equally impotent in their room. Neither did he find fault with the first covenant, because its “meats and drinks and divers washings and carnal ordinances” were not significant figures of heavenly things:—The sacrifices under the law, the sprinkling of blood, and the various legal purifications were far more lively emblems of the death of Christ, and pointed more distinctly to the means of salvation under the new covenant, than the use of bread and wine, can possible do. Let the veil of prejudice be effectually drawn aside, and all must see and acknowledge that the struggling *dying lamb*, its *streaming blood*, the altar prepared for the sacrifices, with all the solemn accompaniments of the occasion, are far more striking symbols of our Lord’s death, and would make a much deeper impression on the spectators of such a scene, than the ceremonies of “the Eucharist.”

Secondly. I will now attempt to shew from scripture authority, that the gospel dispensation was intended to remedy the *deficiency* of the dispensation which preceded it, by introducing a *powerful, internal, efficient rule of action*, perfectly adapted to the lowest, as well as the highest intellectual capacities, equally suited to all ages and to every people under heaven.

For this purpose, I will introduce to the attention of my reader, that passage in Paul's Epistle to the Hebrews, where with inspired energy and clearness, he describes to the Jews the difference between the old and new covenants. Speaking of our Lord, the Apostle says, chap. viii. "He is the mediator of a better covenant, which was established upon better promises (than that of the law.) For if that *first covenant* had been found faultless, then should no place have been sought for the second. But finding fault with them, he saith, Behold the days come saith the Lord, when I will make a *new covenant* with the house of Israel, and with the house of Judah: not according to the *covenant I made with their Fathers* in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For *this is the covenant* that I will make with the house of Israel after those days, saith the Lord, *I will put my laws INTO THEIR MIND and write them IN THEIR HEARTS*: And I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know ye the Lord, for *ALL shall know me from the least to the greatest.*"

Here the Apostle quoting the prophecy of Jeremiah xxxi. 31, 32, 33, 34, not only tells the Hebrews that the new covenant was not to be *according* to the covenant made with their Fathers, which "stood only in *meats and drinks and divers washings and carnal ordinances*, imposed on them till the time of reformation." See Heb. ix. 9. but he shows what was to be the *nature* of this new covenant—a *law written in the mind and in the heart*—a law by which *all* should know him *from the least to the greatest*,—in fine, a *spiritual covenant*—the gift of the Holy Spirit.

I could corroborate this view of the subject by a very numerous collection of scripture authorities, but desiring to be brief, I will only bring to the attention of my readers a few texts, which I apprehend will be sufficient to show that it is not to *carnal ordinances* the christian is indebted for any gospel benefit, but that *the true memorial* of our Lord as well as *every other spiritual blessing* is the product of the Holy Spirit in the soul.

"To this efficient cause (says a remarkable lucid writer of the last century) all the good that is done, all the virtue that is wrought in the church in general, or in any of its members," is to be ascribed.

"The Comforter, which is the HOLY SPIRIT, shall *teach you all things, and bring all things to your remembrance*, John xvi. 13. The letter killeth but the SPIRIT *giveth life*, 2 Cor. iii. 6. By one SPIRIT we are all *baptized into one body*, 1 Cor. xii. 13. But ye are *washed*—but ye are *sanctified*—but ye are *justified* in the name of the Lord Jesus, and by the SPIRIT of our God,

1 Cor. vi. 11. The law of the SPIRIT of life in Christ Jesus, *hath made me free from the law of sin and death*, Rom. viii. 2. If ye through the SPIRIT do mortify the deeds of the body, *ye shall live*; for as many as are led by the SPIRIT OF GOD they are the sons of God, and if children then *heirs, heirs of God and joint heirs with Christ*," Rom. viii. 13, 14, 17.

Thus we see that under the glorious gospel dispensation, it is to this DIVINE SPIRIT that the soul of man is indebted for every christian grace. It is the remembrancer—the teacher—the guide—the baptizer—the purifier—the sanctifier—the justifier.—It makes free from sin—it mortifies the deeds of the body—it gives life to the soul, makes us children of God, and joint heirs with Christ in his kingdom of divine glory.

He therefore, who has known a conversion from sin, and has been made a partaker of this Holy Spirit, and afterwards goes into the ceremonial observance of *carnal ordinances* turns back from the *new* into the nature of the *old covenant* and falls directly under the Apostolic rebuke, Gal. iv. 9: "But now after that ye have known God, or rather are known of God, how turn ye again to the *weak and beggarly elements* whereunto ye again desire to be in bondage? Ye observe *days and months and times and years*. "I am afraid of you lest I have bestowed upon you labour in vain." "Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to *ordinances* after the commandments and doctrines of men. "Touch not, taste not, handle not—which all are to perish with the using," Col. ii. 20, 21, 22.

How they who *touch, taste, and handle*, the *elementary* bread and wine, both of *which perish with the using*—how they who call it an *ordinance* and observe it *daily or monthly or yearly*, can avoid the rebuke of the Apostle, I know not; but let any of my readers who are seriously seeking after the truth, as it relates to this subject, turn to the fourth chapter of the Epistle to the Galatians, and the second chapter of that to the Colossians, and I think he will clearly perceive that the Apostle and our opponents are not of the same mind.

There is hardly a weaker argument advanced to support the observance of the "Eucharist," than its importance *as a memorial of our Lord*. "He" saith the Apostle 1 Cor. vi. 17. "that is joined to the Lord is one Spirit." The union of the soul and body is not more intimate than the soul of the real christian is with Christ. The branch of the vine is not more closely united to its parent stem, the arm is not connected with the body in a more vital union, than the member of Christ is with the head of the church.—A woman may more easily forget her sucking child, a man more easily forget himself, than the truly spiritual

christian can forget the fountain of his happiness, the spring of his purest delights. It argues a very low state of religious experience, to say, that a *monthly memorial* of the death of Christ is a *necessary memento* to a true believer. *Carnal ordinances* may suit a carnal state. He that uses bread and wine as a memorial of our Lord, tells us how easily he can forget the hand that feeds him, how weak are his recollections of him who is a perpetual stream of bounty and goodness, who gives fertility to the earth, and happiness to the devoted soul.

“Meats and drinks and divers washings and carnal ordinances” were only to continue till *the time of reformation*—this time of reformation was the institution of the new covenant dispensation.—The arguments in favour of outward ordinances, drawn from the practice of some of the believers in the early periods of the christian church are very weak—the work of reformation is not always sudden; it is generally gradual, the man whose eyes our Lord opened, at first saw *men* as *trees* walking, Mark viii. 24. Many of the early converts to christianity, both Jews and Gentiles, had from their infancy been taught to reverence the forms of exterior worship. It is not to be supposed they could instantaneously abandon them. We are not to expect the meridian splendor of the gospel sun when it first emerges from the misty horizon of types and shadows; but as the evangelical morning advanced, their views of divine truth, became clearer and clearer—spiritual objects more and more distinct, and the new and living way, which is through the veil, was at length plainly marked out: so that thirty years after the conversion of the Apostle Paul, we find him in the Epistle to the Hebrews, delineating as with a pencil of light the boundary line between the dispensation of carnal ordinances and that of the new covenant, which stands wholly independent of them all and is to endure to the end of time.

The subject is copious. I have constantly felt, in penning my sentiments on it, the narrowness of my limits, but having shown that the use of bread and wine as a *religious act* was never *instituted by Christ*—that it was never *practised by the Apostles*, and that it is *contrary to the nature of the gospel dispensation*, I will for the present close the subject with the expression of a wish, that the enquirer after truth, who has felt sufficiently interested to follow me through the present discussion, would at his leisure take down his Bible and refer to the passages I have quoted, where I am persuaded he will find much interesting matter, further illustrative of the subject, and which I have neither time nor room to insert in my Essays.

I intend in my next, to give some of my views on the subject of the scriptures.

AMICUS.

NOTES.

“AMICUS” in his former communication for the Repository, has distinctly stated, that his labours in the present discussion, are principally intended for the information of the sober, candid, enquirer. To his readers of this class he is perfectly willing to submit the question, whether he has “insinuated” any thing of an “ungenerous nature against his opponent. “Amicus” did think, and he does still think, that the free use of degrading epithets, gratuitously applied to us, and unsupported by reasonable proof, was “uncourteous.” If our adversaries sincerely believe that we are “Infidels” or “Deists,” let them state their views of the *principles of Deism*, and then shew in what respect our doctrines, *taken from our acknowledged writers*, coincide with such principles. This course would be fair and honourable, and the public after hearing both parties would be able to decide how far such epithets were applicable to us. But instead of this, our opponent seldom puts his pen to paper without leaving it stained with some epithet calculated to defame us. Only last week after acknowledging his obligation “to suspect himself of some error on this head,” after promising “to be more watchful of his spirit,” and “careful of his language” in future, he directly falls into his usual course. He tells us that he and some others “believe” that “Friendism” (as he is pleased to term our principles, (“is a specious kind of Infidelity, a spurious kind of Christianity, a graft of Deism upon the gospel stock.” Now, is this fair? is it candid? is it the legitimate fruit of that heaven-born charity which desires the highest welfare of all mankind?” To say nothing of *charity*, is it *common justice* to lay upon us charges of the most degrading character, upon the slender ground of a “belief.” Such a course must and will be reprobated by every reader whose opinions are entitled to respect. If “Amicus” were to pursue such a course towards his opponent, the society whose principles he advocates, would be amongst the first to condemn his conduct.

In the 13th number of the Repository Amicus *courteously* asked the favour to be permitted to occupy a few successive numbers, for the purpose of answering charges already before the public, previous to the exhibition of any others. The Editor in the same number, declared this request to be so *reasonable* that it could not be objected to; and in the succeeding number, “Paul” acquiesced in the proposition, at the same time, admitting that the request was *reasonable*. After all this, “Amicus” is charged with crowding “Paul” out of *his place!!* What “Paul’s place is, “Amicus” is at some loss to understand. Is

it his place, under a disguised name, to attack an innocent and unoffending people, and week after week, to load them with opprobrious epithets—to hold them up to public view as *Infidels*, *Atheists*, *Deists* and spurious *Christians*; and then to complain because they ask as a *favour* what was obviously a *natural* right, to be heard before any further matter of a degrading character should be presented against them? If this is “Paul’s” place, “Amicus” assures him that he has no wish “to crowd him out”—It is such a place as “Amicus” has no ambition to occupy.

“Amicus” will close this note, with the observation that he has no wish “to fire” at “Paul,” neither has he any “fort” but truth and reason—that to make such remarks as are contained in this note, is far the most unpleasant part of his duty; and he will venture to express a hope, that in future, the parties to the present discussion, may evince by the language and spirit of their respective communications, that they understand the nature of that blessed religion which teacheth, that “though we speak with the tongue of men or angels, and have not *charity* we are nothing.”

As PAUL has now been silent for six successive weeks—as Amicus has written nine numbers, and with John, eleven numbers to his seven;—as he has written *four* on Paul’s short introduction, *two* to his *one* on Baptism, and *three* to his *one* on the Lord’s Supper; and as Amicus is not so inferior in talents as to need so much longer time than Paul to express his sentiments;—Paul is not aware of any claim Amicus may have to farther indulgence, and therefore hopes he will have no objection to Paul’s appearing next week.

Saturday, Aug. 18, 1821.

LETTER VIII.

OBJECTIONS TO BAPTISM ANSWERED.

“Go teach (disciple) all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.” Matt. xxviii. 19.

IN my former number on Baptism, to commence the discussion, I introduced only two arguments, in favour of our practice, drawn from the Command of Christ and the Practice of the Apostles. On the same subject I have many more arguments to urge. But as Amicus has in the mean time appeared with many plausible objections to our scheme; before proceeding farther, I will answer him. After reading and studying your

most admired writers on this subject, I must pronounce this Essay of Amicus, the most able and ingenious I have ever read; and if it were possible to support your doctrines, you could hardly commit your cause to safer hands. But, until mysticism triumphs over Scripture, history, and common sense, all attempts to justify your doctrine will be vain.

John the Baptist, (of whom you make so much) we acknowledge to have been the morning star of the Gospel dispensation. He came to announce the speedy rising of the Sun of Righteousness. As that Sun arose, he gradually disappeared. As Christ "increased, he decreased." Baptism with water was in those days, the *necessary badge* of discipleship. The Jews had used it with their Gentile proselytes; John applied it to his converts: and when Jesus began to "make disciples," he took the same course, as we are expressly told John iii. 22, 26. and iv. 1. "After these things came Jesus and his disciples into the land of Judea: and there he tarried with them, and *baptized*. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same *baptizeth*, and all men come to him. When, therefore, the Lord knew how the Pharisees had heard that Jesus made and *baptized* more disciples than John." These passages prove that if he *did not* baptize himself, he *ordered* it to be done. The baptism which he used, however, was John's baptism, administered not in the name of the *Trinity*, nor in the name of *Jesus*, but "in the name of Him who was to come." John instead of being grieved that Jesus "baptized and all men came unto him," (iii. 26.) rejoiced, as does the friend of the bridegroom when he succeeds in procuring for the bridegroom, numerous guests.

"From the whole tenor of the New Testament," says Amicus, "*two* kinds of baptism are distinctly understood." He might have said *four*: as, 1. The Baptism of *Water*. 2. The Baptism of the *Spirit*, or with the *ordinary* influences of grace; a baptism given to every saint since the fall of Adam. 3. The Baptism of *Blood*, or Suffering, mentioned Matt. xx. 22. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be *baptized* with the *baptism* that I am baptized with? They said unto him we are able. Mark x. 38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the *baptism* that I am baptized with? Luke xii. 50. But I have a *baptism* to be baptized with; how am I straightened till it be accomplished."—a baptism peculiar to Christ and the Martyrs: and, 4. The Baptism of *Miraculous Gifts*, commonly called in Scripture, the Baptism "of the Holy Ghost" or "fire;" a Baptism never bestowed before nor since

the days of the Apostles. It is this last to which John the Baptist particularly alludes, when he says, "I indeed baptize with *water*, but he (Christ) shall baptize you with the *Holy Ghost*." For John's own disciples, we have no reason to doubt, were some of them already *sincere converts*, of course had been baptized with the common baptism of the *spirit*; as well as thousands of the *Old Testament* saints. The Apostles were undoubtedly Christians, when our Lord, after his resurrection, alluding to this very passage, says, "John indeed baptized you with water, but ye shall be baptized *with the Holy Ghost* not many days hence." Acts i. 5. The Baptism of the Holy Ghost here manifestly refers to the *Miraculous Gifts*, bestowed on and after the day of Pentecost. When, therefore, John says, "He shall baptize you with the Holy Ghost," he no more sets aside the baptism of *water*, than the baptism of *blood*, or the common baptism of the *spirit*. He simply means to say "Christ shall bestow upon his followers an *Extraordinary Influence* of the Holy Spirit." He did not mean to say, that *Christ should not baptize with water*, because we have seen already that he *did* baptize with water. John iii. 22.

But, after all, what if John had said in so many words, that Christ, "would not baptize with water," (though he has said no such thing,) I know not what support it could bring to the cause of Amicus, since he has set aside the testimony of the inspired *Apostles* who certainly had *more light* than John. For if "the least in the kingdom of heaven, is greater than John the Baptist," as our Lord affirms, I cannot see why he, an individual, should be always *infallibly* right, and they a large body instructed from our Lord's own lips, and gifted moreover with Inspiration, should be unanimously wrong! Indeed, I do think Amicus has cut himself off from any farther quotations from the preachers or writers of the New Testament. He has decided that they are *fallible* on the *plainest* points! He has taught us that they were fallible through the *greater part* if not the whole of their lives; and if he holds that they became infallible before they *died*, he is bound to show before quoting any text, that this text was written *after* they passed the line of fallibility!—Of this hereafter. But whether fallible or infallible, John gives no testimony *against*, while all the Apostles and early preachers and early Christians, give their testimony *for* Water Baptism.

I now proceed to notice what he says on the subject of our Lord's commission or command, Matt. xxviii. 19. "Go *disciple* all nations *baptizing* them," &c. Amicus denies that here is any precept for water baptism. Why? because I myself have admitted, the command was "not express." I acknow-

ledge my words are *capable* of such construction, but such a thought was never in my heart. I did, and do still consider the command sufficiently express. You must acknowledge "it was *calculated* to lead," as it *did* lead the Apostles to water baptism. I spoke of *your* admissions, not *mine*. But says Amicus, again, "the word *Water* is not used." Such an objection, if I did not think you serious in offering it, I would pronounce ridiculous! Suppose our Lord had said, "Go *dip* all nations"—"*immerse* all nations"—"*sprinkle* all nations"—would not common sense have led every person to the idea of *water*? But the word *water* is not mentioned. Now the word "Baptize," in its literal and ordinary sense, as certainly *implies* water, as either of the expressions abovementioned. It is only in a *figurative* and *uncommon* sense, that it signifies to purify or cleanse. If you say the word is sometimes used for *spiritual* cleansing, so is the word "circumcision," more frequently than baptism, used for the renewal of the heart. But if under the Old Testament, the command had been given "go *circumcise* all nations," would not all have understood it, as referring to an *outward* ceremony?

Again; our Lord says, in the same connexion, "Go *teach* all nations, go *preach* the gospel to every creature." Suppose I should turn mystic, and object that neither *writing* nor *talking* were here commanded, but that the gospel should be preached by *silence*? would not a child laugh at me, and tell me preaching implied *talking* and *writing*, &c. So we say of the word *baptize*. Again; if you will admit nothing but what is expressed in so many letters, here is nothing said about the *spirit*: of course *Christ did not command to baptize with the spirit*!

The question then is what was the usual and acknowledged sense of the word at the time it was used? In its *literal* sense, it always referred to *water*. This all the Lexicons in the world will testify; this Amicus himself acknowledges, when he says, it not only refers to water, but to a particular *mode* of using water, to wit, *immersion*. This then is its *literal* sense. Now, says "an eminent christian and scholar of the seventeenth century," a "college made christian" too, in his Apology, p. 446. "It is a maxim yielded to by all, that we ought not to go from the *literal* signification of a text, unless some urgent necessity forces us thereunto." Now I ask, what "urgent necessity" forces us here from the literal sense? Is the word "baptize" generally used in *scripture* in a *figurative* sense? This you will not pretend. The word in its various forms occurs in the New Testament about 80 times, in more than 60 of which you will not deny, if you look at the passages by a Concordance, that it signifies the use or application of *water*. Again; did not the

Apostles understand it in a *literal* sense? If not, why did they all, without exception *practise* it in a *literal* sense? Did not the *primitive christians* understand it in a *literal* sense? and the *whole christian world*, till “170 years ago?”

Amicus is pleased to say, that, “in the latter period of the church, the use of water decreased.” But where is his proof? He may be challenged to show from scripture or from the history of the first fifteen centuries, that a *single individual was ever admitted to the visible christian church without water baptism*. If the Apostles had inculcated, in their latter years, the abolition of this ordinance, or had even omitted its celebration, among a people so disposed in all things to follow the example of the Apostles, we should certainly have heard of some churches or individuals objecting to this ceremony. That Peter ever changed his mind on this subject, you bring only one text to prove; when he says that the baptism which saves “is not the putting away the filth of the flesh, but the answer of a good conscience.” 1 Pet. iii. 31. But this very text implies that the word baptism refers to water, and that the *outward rite* was then in use; and only declares (what we all believe) that *water baptism will not save without spiritual baptism*.

That Paul changed his opinion you have as little ground to assert from 1 Cor. i. 14. His thanking God that *he* baptized only a few of the Corinthians does not prove that they were not baptized by *others*—by Timothy, Titus, Silas and his other companions. Peter might have said, *he* did not baptize Cornelius and his household, for he only “commanded them to be baptized” by his attendants. Acts. x. 43.

In fact, Paul gives us three reasons for his conduct. Not that water Baptism was wrong, but, 1. They made it an occasion of party Spirit. (see v. 12.) 2. That he might be free from the suspicion of wishing to make a party: “*lest any should say I had baptized in my own name*” (15) or to make *Paulites*. 3. Because he had a more important business, for which he was better qualified than his companions, while they were equally qualified to baptize. “Christ sent me not to baptize, but preach the gospel,” i. e. I view this as my principal duty. This is the simple meaning of a passage of which you make so much. Take away these two passages, and you have not a sentence to show that these Apostles ever *changed* their earliest views. We know moreover, that Paul and Peter *left* their respective regions in the use of this ordinance. We know also, that the other Apostles and Evangelists *left* every country where they laboured, and where they *died*, in the use of water baptism.

In short, it does not appear there was ever a doubt on the minds of the Apostles, Evangelists, or Preachers, or Christians

for more than a thousand years, until George Fox arose and discovered that all were wrong!—Now, Amicus thinks me very presumptuous for saying, “our Lord *knew* his disciples would understand him to mean water baptism;”—as if I would doubt his omniscience!

Again; that our Lord intended literal baptism in this command, is evident from the words which precede and follow the word “baptize.” “Go *teach* all nations baptizing them,” &c. It is well known to all acquainted with the original Greek, that the word here rendered “teach,” literally signifies “make disciples.” When therefore, our Lord commanded, “Go make disciples baptizing them,” he in the language of the day, described the well known and universal mode of making proselytes. As if he had said, “You well know what is meant by *making disciples*, and the *manner* of baptizing them; I therefore without any unnecessary explanation, tell you, Go and do as the Jews are in the habit of doing, as John the Baptist did, and as I myself have done, (John iv. 1.) *baptize* all who shall profess their repentance and faith, and thus admit them to the number of my disciples.” If our Lord had intended to set aside the *old*, or point out some *new* way, he would not have used language that exactly described the *old and common mode* of making disciples. The only *novelty* or change he intended to introduce, he was careful distinctly to express, as he did in regard to the *Name* in which they were to baptize. Had he said nothing on this subject, they would have used the old form. We have reason to think, he changed the *language*, just so far as he wished to change the *thing*, and no farther. And as he changed nothing but the *name* in which they were to baptize, we have no right to suppose he intended they should make any alterations in the *mode* of baptizing.

Once more, that our Lord, in this command, and the similar one, Mark xvi. 16. intended water baptism, is evident from his *omitting to make it essential to Salvation*. “He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.” Now I ask why is *Baptism omitted* in the latter clause. If our Lord meant the Baptism of the *Spirit*, he might have inserted it with perfect safety, since it is certain he that is not baptized with the spirit will be lost. But if he was speaking of the baptism of *water*, the reason of its omission is evident:—though highly *important* as a profession and evidence of faith, it is not *essential* to salvation. Röm. x. 9, 11.

On the whole, therefore, from the *literal* meaning of the term;—from its usual meaning in the New Testament;—from the definition of all Lexicographers;—from the interpretation and practice of the Apostles;—from the words connected with it by

our Lord;—from its being a baptism not essential to salvation;—and, from the *unanimous* understanding of the whole christian church for more than a thousand years, we infer, there is no reason to doubt that our Lord intended to enjoin Water Baptism.

PAUL.



Seventh-day, 8th Mo. 25, 1821.

LETTER X.

In my former Essay on the subject of Baptism, the great leading features of the two administrations were marked out; first, that of *John* the forerunner, “the baptism of Water;” and secondly, that of *Christ* the great *antitype* in whom all the shadowy Ceremonies of former dispensations had their accomplishment, “the Baptism of the *Holy Spirit*.” In tracing the outlines of the two dispensations I endeavoured to shew that John’s baptism was typical—elementary—carnal—Christ’s spiritual and divine—John’s the weak unessential baptism of *water*—Christ’s the powerful essential baptism of the *Holy Spirit*, without which no man can ever see the kingdom of God. Now if this point be established, and it has not been denied, I consider the strongest position gained, and, as the successful commander, who having captured the main body of his enemy’s army, has nothing to do but pick up the stragglers, my only business is to answer the little arguments founded in verbal criticism or palpable misunderstanding.

The readers of “Paul’s” last address to us must have observed that this ground remains untouched by him—his plea for carnal ordinances is not founded on their conformity to the *nature* of the Gospel dispensation—this he well knew he could not sustain—he knows they are one in nature with the “meats and drinks and divers washings” of the Mosaic code, and equally impotent in their operation with the legal purifications of the law, and until he can shew that “the law of a carnal Commandment” is to supercede “the power of an endless life,” all attempts to justify his doctrine upon Evangelical principles will be in vain.

“As “Paul” in his last address to us has expressed an opinion, that because “Amicus” admits the *fallibility* of the Apostles he has consequently “cut himself off from any further quotations from the preachers or writers of the New Testament”—I think it proper before I attempt to answer his objections that I should endeavour to remove this difficulty. “Amicus” would be very sorry to lose the advantage of Scripture testimony in

the cause he has espoused, because on that testimony he principally relies for the confirmation of every opinion he has advanced or shall advance in the present discussion.

Now I freely confess that I never had an idea that the Apostles were *infallible*, and I give "Paul" the credit of being the first writer who ever offered such a sentiment for my consideration. I always thought that they were men of like passions with us, according to their own testimony, Acts xiv. 15. I had no idea that like the Pope of Rome, they had ever pretended to be *infallible*. I remembered that when the Apostle Paul met Peter at Antioch he withstood him to the face because he was to be *blamed*—because he *dissembled*—because he *walked not uprightly* according to *the truth of the Gospel*—because he *compelled* the Gentiles *to live as do the Jews*—see Gal. ii. 11, 13, 14.—I remembered that the Apostles Paul and James, together with the Church at Jerusalem, twenty seven years after Christ had abolished the ceremonial ordinances of Moses, were found the abettors of those ceremonies : see Acts xxi. 26.—I remembered that Paul and Barnabas, two of our Lord's Apostles had so sharp a contention at Antioch that they could no longer travel together in the ministry of the Gospel : See Acts. xv. 39. From all these recollections I had admitted the idea that the Apostles were *fallible* men—men of like passions with ourselves—having the same infirmities with their brethren—liable to the same prejudices, and only *infallible* when under the *immediate* guidance and instruction of the *Holy Spirit*—Nevertheless I cannot understand why such an opinion must invalidate their writings—because I freely admit that they wrote under the immediate influence of *Divine inspiration*, which I acknowledge is perfectly *infallible* in all its operations.

I will now advert to the arguments used by "Paul" to maintain the *expediency* of perpetuating John's Baptism—for the *necessity* of it he does not contend—he grants that it is not essential to salvation—so that the whole sum of all his arguments to induce us to be sprinkled, amounts to no more than that we ought to submit to an *unnecessary form*.

Now as water Baptism is confessedly *nonessential* in its nature, it should have been shewn that our Lord by some "express Command" enjoined it on his Church—this our opponent has failed to do and ever will fail to do. This great point he is forced to rest upon the ground of *conjecture* ; the improbability of which I will now attempt to demonstrate. For this purpose I will quote the two corresponding passages of Matthew xxviii. 18, 19. and Mark xvi. 15, 16, wherein they give some account of the last interview of our Lord with his disciples and the conversation he then had with them. These passages eminently il-

lustrate each other, and establish our doctrine beyond the reach of a doubt—Matthew says, “And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth, go ye therefore and teach all nations Baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world.”—Mark says “And he said unto them, Go ye into all the world and preach the gospel to every creature. He that *believeth and is baptized* shall be saved ; but he that believeth not shall be damned.”

Now it is evident from these passages that the Baptism which Christ commanded was a Baptism *absolutely essential to salvation*—“He that *believeth and is Baptized* shall be saved”—by connecting *belief* and *Baptism* together and making *Salvation* to depend equally on the two, he plainly declares that this Baptism was the *essential saving Baptism* of the *Holy Spirit*—“Paul” in commenting on this passage has profanely attempted to wrest a plain Scripture text—to put asunder what God has joined—in the face of the strongest Scripture language he has declared that our Lord “omitted to make the Baptism here spoken of essential to Salvation.” The text however stands firm, an unimpeachable Witness, whose evidence corresponds with the testimony of holy men in all ages—with the experience of every real Christian—that they and only they who *believe and are Baptized* with the *Holy Spirit* can be the heirs of Salvation.

In answer to “Paul’s” query “Why is the word *Baptism* omitted in the latter clause” of the 16th verse above quoted—i. e. “he that believeth not shall be damned”—I answer, for this very obvious reason, that as belief must precede Baptism by the Holy Spirit—so he that does not believe cannot be baptized by it, and consequently damnation follows upon unbelief alone.

There is one circumstance which remains to be noticed, and which goes to prove that the Apostles never understood our Lord to intend that they should, by virtue of the aforesaid commission, Baptize their converts with water. In all the cases of water Baptism that occurred afterwards there is not a single instance of any one being Baptized “in the name of the Father and of the Son and of the Holy Ghost.” Now if the Apostles had understood their Lord as modern Christians do, I cannot conceive how they dared to omit so important a part of the Ceremony. This view of the case brings our opponents into a serious dilemma—either the Apostles did not understand him to mean Water Baptism, or else they disobeyed the positive Command of their Lord.

It may be proper in this place to notice "Paul's" criticism on the word "teach" mentioned in the text I have quoted—I confess I have been at some loss to understand how the meaning he would give it, can have any effect to strengthen his position, because I admit that men must become disciples in the school of Christ before they are prepared to receive *Spiritual Baptism*. Yet in order to shew that the word "teach" is correctly rendered in the present translation of the Bible I will just state, that the word which is rendered "teach" in the imperative mood, is in the original Greek "*Mathēteusate*" from "*Mathētūō*"—in the latin "*doceo*"—to teach—to instruct—to inform. Both this verb and the noun "*Mathētēs*" (discipulus) are derived from the primitive verb "*Manthanō*" in the latin "*disco*" "*intelligo*" to learn, to acquire the knowledge of things, to be informed of—to understand—to perceive, to know, "Paul" traces the verb "*Mathēiēuō*" no further than to the noun "*Mathētēs*" "disciple:" he ought to have gone a little further to the root of *Mathētēs*—to *Manthanō*, and then he would have discovered that the translators of the Bible had rendered the word *Mathēteusate*, correctly "*Go teach all nations*"—so that all his verbal criticism in this case seems intended only to veil the truth from the eye of his reader—to lead him from the plain path of Scripture doctrine into the confused labyrinth of scholastic Divinity.

I shall now notice some of "Paul's" assertions which I consider unsupported by Scripture testimony. First—He asserts that "as the Sun of Righteousness arose John the Baptist *gradually* disappeared".—If he had said that *as the gospel dispensation arose the dispensation of carnal ordinances gradually* disappeared, he would have taken ground which he might have defended by Scripture—but as he speaks of the *person* of John he manifestly contradicts the plain text, for John the Baptist was *suddenly* cut off by Herod, who threw him into prison and beheaded him before the Gospel dispensation was introduced, as we see Matt. xiv. 10. so that John's prediction John iii. 30. "He (Christ) must increase, but I must decrease," evidently refers to the two dispensations, the former administered by our Lord, the latter by his forerunner John the Baptist. The dispensation of the *Spirit* being that which was designed to rise in its own native splendor, and to eclipse the comparatively weak and planetary light of that "morning Star of the Gospel dispensation,"

Secondly—"Paul" asserts that we "make much of John the Baptist"—with how much reason he asserts that *we* make much of him, I leave my readers to judge—I rather think that this charge lies with most reason against those who plead for *carnal ordinances* and preach up his *watery Baptism* as a binding obligation on the members of Christ.

Thirdly—He asserts contrary to the positive language of the Evangelist, that “when *Jesus* began to make disciples *he* applied water Baptism to *his* converts”—to support this assertion he quotes John iii. 22, 26, and iv. 1. which only go to prove that our Lord’s disciples administered Water Baptism : but he omitted the second verse of the fourth Chapter which proves expressly that Christ took no part in the performance of this typical Ceremony. “Jesus himself Baptized not, but his disciples.” And as soon as our Lord knew that the Pharisees had heard a false report “that Jesus made and *Baptized* more disciples than John,” as if offended at the scandalous rumour that he was administering a carnal ordinance, he immediately left Judea the scene of water Baptism, and went into Galilee. John iv. 3.

Fourthly—“Paul knowing the assertion he had made, that “Jesus applied water Baptism to his converts, was contrary to the positive language of the text, directly after tacitly admits the error of his own statement, by saying that “if Christ did not Baptize himself—*he ordered it to be done*—Here he not only admits that our Lord did not Baptize himself—But he makes a new assertion equally unsupported by the text—Where is his proof that “Christ *ordered it to be done?*” not in the Bible I am certain. Now as this position rests wholly on the *ipse dixit* evidence of my opponent, my only business is to deny it—The practice of the disciples in this case no more infers a Command, than Peter’s denial of his Lord or Judas’s treason implies that they so acted in conformity with a divine injunction.

Fifthly—“Paul” asserts that the Baptism of the *Holy Spirit* mentioned Acts i. 5. is the Baptism of miraculous Gifts—this is a kind of term quite novel—a Baptism of Gifts!! I confess myself at some loss to understand this language—it agrees with no idea of Baptism either literal or spiritual conveyed in the Sacred volume. That the *Holy Spirit* with which the Apostles and primitive Christians were Baptized conferred on them many miraculous Gifts is very evident, but this Baptism always preceded the Gifts—they were Gifts proceeding from that divine power, which God by Spiritual Baptism had communicated to his Children—“Paul’s” attempt to distinguish Baptism into four kinds is idle, and as I conceive irreverent—The Holy Scriptures mention but two kinds of Baptism, the Baptism of Water and the Baptism of the Holy Spirit—the effects of the latter *were then, and always have been various*—The Apostle beautifully exemplifies this truth in his 1st. Epistle to the Corinthians, Chap. xii. “Now there are diversities of Gifts, but the “same Spirit—and there are differences of administrations, but “the same Lord, and there are diversities of operations, but it “is the same God which worketh all in all—But the manifesta-

“tion of the *Spirit* is given to every man to profit withal, for to
 “one is given by the *Spirit the word of wisdom*—to another
 “*the word of knowledge* by the same *Spirit*—to another *faith* by
 “the same *Spirit*—to another *the gifts of healing* by the same
 “*Spirit*—to another *the working of miracles*, to another *prophe-*
 “*cy*, to another *discerning of Spirits*, to another *divers kinds of*
 “*tongues*—to another *the interpretation of tongues*—but all these
 “worketh that *one and the self same Spirit*, “dividing to every
 “man severally as *He* will. For as the body is one and hath
 “many members—and all the members of that one body being
 “many are one body, so also is Christ—for by one *Spirit* we
 “are all *Baptized* into one Body whether we be Jews or Gen-
 “tiles, whether we be bond or free, and have been all made to
 “drink into one *Spirit*.”—Here the Apostle distinctly mentions
 the Gifts of the Spirit consequent on true Gospel Baptism, and
 though every subject of this Baptism does not receive all these
 Gifts as a consequent of being *thus* initiated into the Church of
 Christ, yet no true subject of this Spiritual Baptism is or ever
 will be without one or more of those Gifts mentioned by the
 Apostle.

The whole of “Paul’s” arguments are intended to prove that
 a Christian ought to be Baptized with *two* Baptisms contrary
 to the plain language of the Apostle, Eph. iv. 4, 5, 6. There
 is *one Lord, one faith, one Baptism, one God* and Father of all,
 who is above all, and through all, and in you all.”—Now
 “Paul” can as easily prove that a Christian should acknowl-
 edge *two* God’s, have *two* Lords, hold *two* faiths, as that he
 should submit to *two* Baptisms.

“Amicus” entirely accords with that eminent Christian and
 scholar of the seventeenth Century, the divinely illuminated
 Robert Barclay (not a College made Christian, inasmuch as he
 became a Christian long after he left College) “that we ought
 not to go from the literal signification of a text unless some ur-
 gent necessity forces us thereunto;” and sincerely do I wish
 that “Paul” would remember the maxim—if he did so, I cannot
 understand why he should be so zealous in contending for the
 administration of *two* Baptisms, whilst he acknowledges that
 one of them is *unnecessary*, and consequently he is not forced by
 any urgent necessity to depart from the literal meaning of the
 text, “*one Lord, one faith, one Baptism*.”

In my former Essay on the subject of Baptism I did say that
 in the latter periods of the Church *when the Apostles had fully*
experienced the inefficacy of Water Baptism and the powerful na-
ture of the Baptism of Christ, the use of water decreased—by the
 latter periods of the Church, was not meant the latter periods
 of the Church of Rome, but of the primitive Christian Church
 as described in the New Testament—I know very well that af-

ter the days of the Apostles, when the civil and ecclesiastical powers were blended together, when the Church through this unhallowed union became corrupt and lost her virgin beauty, then the use of carnal ordinances *increased*, mystery Babylon the mother of harlots bewitched her with her sorceries, and, if God in his mercy had not preserved a little remnant who could not bow in the synagogue of Satan, who could not worship the gorgeous but distorted image of Christianity which had been set up, who could not be satisfied with empty lifeless forms and typical ceremonies, the Church would have become an utter desolation—but in divine goodness such a remnant was preserved through a long dark night of Apostacy, until the dawn of Reformation, until the true Church was distinctly seen “coming out of the wilderness leaning on the breast of her beloved;” which that she may continue to do is the sincere prayer of,

AMICUS.



Saturday, September 1, 1827.

LETTER IX.

OBJECTIONS TO BAPTISM ANSWERED.

“*Now I praise you, brethren, that you remember me in all things, and keep the Ordinances as I delivered them to you. 1 Corinthians xi. 2.*”

THE principal object of my last number, was to show that the baptism enjoined in our Lord’s Commission, (Mat. xxviii. 19.) was a *literal* and not a *figurative* baptism. This object Amicus seems almost to have *forgotten*, and to have been so busy in pursuit of “stragglers,” as to have missed the main army.

There is such a *difference* of style and spirit, such a manifest want of candour and common justice in his last Number, that I can hardly think Amicus *was himself* when he wrote it. Every objection, however, worth answering, shall be noticed in due time. At present I shall only notice the two objections which he offers to my main argument; the first is his *most learned* criticism on the word “Teach;” and the second, his misuse of Mark xvi. 16.

Instead of quoting words which few can understand and fewer still can criticise, I will appeal to a *plain English* argument, drawn from Authors whose learning and critical abilities no modest man will question. The word for “teach” is rendered by Doddridge “*proselyte*;” by Pyle and Campbell, “*convert*;” by Guise, Scott and Henry, “*disciple*;” by Parkhurst, Wakefield and Gill, “*make disciples*;” all words of similar

import, denoting (as it is expressed in the Persic Version) "bring all nations to my religion and faith." And, if you wish farther authority, your own Clarkson, (II. 318.) says, "the word 'teach,' is an *improper translation* of the original Greek. The Greek word *should have been rendered* "make disciples or proselytes!" So much for his Greek! Let the public judge, who wished to "veil the truth from their eyes." My former argument, therefore, remains in full force.

To illustrate Mark xvi. 16. a text which Amicus says I "profanely attempt to wrest," I need add but few words. Suppose Amicus should say, "He that believeth all the doctrines I teach, and publicly professeth them, is a good Friend and a good Christian." He would make this belief and profession an *evidence* of Friendism and Christianity; but *would not exclude* others who might not believe *exactly* as he does, or who might not as publicly *profess* the same, from being real Friends and Christians. But should he say, "He that believeth not, or doth not profess all the doctrines I teach, is neither a Friend nor a Christian;" he would make the thing required *essential*. In like manner, I might say "He who joins the Friends' Society, is sure to get rich;" and this be a very different thing from saying, "none but those who join your Society will ever get rich." In the former I should simply recommend *one means* of getting rich, in the latter name what was *essential* to riches. Thus our Saviour, when he said, "He that believeth and is baptized, shall be saved," only pointed out *means* of Salvation. But when he said, "He that believeth not shall be damned," he made faith and faith alone *essential*. As the Baptism therefore, of which he speaks, is only a *means* of grace, and not *essential* to salvation, we infer he intended *Water Baptism*.

Having confirmed my First, I now proceed to confirm my Second Argument, drawn from Apostolic Practice; after which, I will answer a few of your objections, and conclude the discussion with farther proof of the propriety of Water Baptism.

That the Apostles practised water baptism, is too plain to be denied. Amicus, quibbling on the *mode* of baptism, says there are no instances of their "applying water to their converts," but "several instances of their applying their converts to the water." Whether the twelve Apostles spent the whole day of Pentecost in "applying" their three thousand converts "to the water," or a small part of it in, "applying water" to their converts is of little moment; the fact, however, that the **WHOLE BODY** of the Apostles at this time baptized with *water*, was never contradicted. The fact that the Samaritans, "both men and women were baptized," when "as yet the *Holy Ghost* had fallen on none of them," proves that they were baptized with *water*.

(Acts viii. 12. 16.) The cases of the Eunuch, (Acts viii. 38.) of Cornelius, (x. 47.) of Saul, (ix. 18.) of Lydia and her household, and the Jailor and his household, (Acts xvi. 15. 38.) with the *rebaptism* of John's disciples, (xix. 5.) are all equally in point; and show the construction which the Apostles put upon our Lord's command—the difference they made between his and John's baptism—their opinion of the propriety of water baptism under the gospel dispensation, and their belief that it was not superseded by the baptism of the Holy Ghost.

I have before shown that there is no evidence in Scripture or in history, that they ever *changed* their views or practice. And I again *defy* Amicus, to show that a single Apostle ever *changed* his mind—or that a single individual was added to the church, in the days of the Apostles, without water baptism. Here then are the twelve Apostles sent forth to preach the gospel, found churches and deliver ordinances, all practising Water Baptism. This example of the inspired Apostles has a powerful influence on the minds of Christians in general, but with Amicus, and you, it passes for nought!

Says Amicus, they were *fallible*, they “offered sacrifices,” “circumcised their converts,” “compelled them to live as do the Jews,” “kept the Nazarite's vow, &c.” and therefore their conduct is no “infallible criterion” of truth. This bold attack upon the Apostles is as unjustifiable as it is presumptuous. Let us examine this point, and it will be found that *all these charges are unfounded*. I can hardly think Amicus intended it, but here is a serious blow at *inspiration*! That the Apostles, as *men* were imperfect and liable, like all christians, to *occasional* inconsistencies of conduct, all must admit; but to suppose for a moment that they were wrong in their *habitual* conduct, or fallible as Teachers of Doctrines, and inculcators of Ordinances, is to loose the sheet anchor of our confidence, and set us adrift on an ocean of uncertainty. If they habitually erred in *one* particular, why not in a *thousand*—why not in *all*? It is well remarked by a writer on Inspiration, “a *partial inspiration* is, to all intents and purposes, *no inspiration at all*. For mankind would be as much embarrassed to know what was *inspired*, and what was *not*, as to *collect a religion* for themselves. The consequence of which would be, that we are left just where we were, and that God put himself to a great expense of *miracles* to effect nothing at all!” The Apostles left to teach error! You must forgive me, but really I cannot but view this as another proof of the *deistical tendency* of your sentiments. They taught NO ERROR either in their WRITINGS, their PREACHING OR PRACTICE, i. e. taking these as a *whole*, looking not so much at *insulated particulars*, as at their *general tenor*.

That the Apostles should not *at once* think of carrying the gospel to the Gentiles, is not wonderful when we consider the many millions of their own brethren who were strangers to Christ—when we consider also our Lord's previous charge, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," and after his resurrection, "begin at Jerusalem." (Luke xxiv. 47.) Their error, (if indeed they were in an error, and did not act just as our Lord wished them to act,) was soon and forever corrected. There is not any truth of which they have left a more *unequivocal testimony*, on the whole, than the propriety of preaching the Gospel to the Gentiles.

"They practised circumcision," says Amicus. Not so. However, this rite may have been observed by some of the *Jewish converts*, it was never *enjoined* by the Apostles, nor *recommended* to any part of the church. There is no evidence that they were in any error on this subject.

As to the "debate held by the Apostles, whether all the church should submit to circumcision," of which he speaks, no such thing appears. At least, whatever some *uninspired* converts might have thought, among the *inspired* Apostles, there appears to have been but *one* opinion, and that *unfavourable* to circumcision. (Let the reader refer to Acts xv.) Some of the Jewish converts taught "except ye be circumcised, ye cannot be saved,"—with whom *Paul* and *Barnabas* "had no small dissention and disputation." In the Council, *Peter* says, why put ye such a "yoke upon their necks?" *James*, "my sentence is that ye trouble them not," and the declaration of the *WHOLE*, "*we gave no such commandment.*" Acts xv. 1, 2, 10, 19, 24.

Such were the views and decisions of the *inspired* Apostles. Where then was their *debate*, their *ignorance*, their *mistake*, their indulgence of the people in "carnal ordinances!" As to *common* Christians, they were no more inspired then, than christians are now.

Soon after this council, (Acts xvi. 3.) with the above *decree* of the Apostles, in his hand, "Paul circumcised Timothy." Why? because he thought it binding on the church? Not at all; but as Luke says, "because of the Jews." He acted as any missionary among the Jews at the present day might act, if he thought it would ingratiate him with that blinded people. This *occasional* act, is certainly a very different thing from preaching every where, "Repent and be circumcised *every one* of you," *enjoining* the rite, as he did baptism. So far from inculcating, he every where condemns and stigmatizes it as 'concision' and not circumcision. Gal. v. 3. Phil. iii. 2.

The vow, on account of which Paul "shaved his head at

Cenchrea," (Acts xviii. 18.) *might* have been the Nazarite's vow, but the Scripture does not say so. Vows are proper under every dispensation. His offering sacrifices at Jerusalem, at the request of James, (Acts xxi. 26.) any reader may see was contrary to his own judgment and the judgment of James, and a weak compliance with Jewish prejudices. "As touching the Gentiles," says James, "we have written and concluded *that they observe no such thing.*" (25.) Let it be remembered too, that this was a single, and the only instance of sacrificing during Paul's whole christian life; which his general opposition to such ceremonies, and his whole Epistle to the Hebrews as much outweighs, as a mountain outweighs a grain of sand.

But, says Amicus, "the Apostles compelled their converts to live as do the Jews," referring to Gal. ii. 11, 12. The Apostles *as a body* never did; no individual, not even Peter ever did *habitually*. (Read the passage.) "Before that certain came from James, he **DID EAT WITH THE GENTILES**, but when they were come, he withdrew, fearing them which were of the circumcision." For this, Paul rebuked him before all, saying why "compellest thou, &c." This is Amicus's proof that the "*Apostles* compelled the Gentiles to live as do the Jews!" That Peter disapproved his own weakness, is evident from his making no reply, and afterwards commending Paul and his Epistles, (2 Pet. iii. 15.) he calls him his "beloved brother Paul," and ranks his writings with "the other Scriptures."

Now, says Amicus, "if the Apostles were so zealous for the law of Moses, can we wonder they should occasionally be found in the use of John's baptism?" So *zealous*! Where is the proof that they ever were zealous for any abrogated rite? I deny that they ever *commanded*, or *approved*, or generally *practised* any Jewish rite, whether *circumcision*, *sacrifices*, or *Nazarite's vows*. If they did, where is the evidence? There is none. But *against* all these things there is an *overwhelming weight* of Apostolic testimony. But there is evidence in abundance that they understood water baptism as obligatory on the church, and practised it not "occasionally," but universally: while there is no evidence that they ever *changed* their views or practice; but proof the most satisfactory, that they *left* this ordinance in full force to their converts and successors. I have been thus particular in answering your objections because they were plausible and imposing—because *this is your Fort*—because, I think, the more the general conduct of the Apostles is scrutinized, the more it will be found to harmonize with their Preaching and their Writings: and thus confirm our faith, that both in doctrines and in *ordinances* they were directed by the Spirit of God.

Having thus proved *negatively* that Apostolic testimony is a

safe rule in *ordinances*, as well as *doctrines*; I will now adduce a few considerations to prove the same point *positively*. And 1. The *declaration prefixed* to this Essay proves that the Apostle intended his ordinances to be observed, as well as his doctrines believed. Else why should he “praise” the Corinthians for “keeping” them. To the Thessalonians he says the same thing. “Brethren stand fast, and hold the *traditions* which ye have been taught whether by word or our epistle.” (2 Thess. ii. 15.) By “ordinances” “and traditions,” are here intended all regulations and observances of an external kind. The passage is too plain to need further comment.

2. The *peculiarity* of their *work* required inspiration in *ordinances* as well as *doctrines*. Many of the Prophets had only a message to deliver, a prophecy to utter, and then disappear. But the Apostles, like Moses, had to establish a *new economy*; like him, therefore, it was necessary they should see “a pattern in the Mount,” and know the place of every pin of the Tabernacle they were to erect. In other words, it was necessary they should have *divine direction* in modelling the *external* as well as *internal* order of the church. It was necessary they should know every change to be made in the government, ordinances, and external regulations of Christ’s visible kingdom. Their testimony for *Christian* ordinances is as good as the testimony of Moses for *Jewish* ordinances. Of the inspiration of *Moses* you have no doubt, why of the *Apostles*?

3. The *Promise* of Christ secured their *infallibility*, in this, as well as other respects. “When the Spirit of Truth is come, he shall guide you into *all* truth,” (John xvi. 13.)—“He shall teach you *all* things, and bring *all* things to your recollection *whatsoever* I have said unto you.” (xiv. 26.) And again, “*whatsoever* ye shall bind, or loose on earth, shall be bound or loosed in heaven:” (Matt. xviii. 18.) These promises were intended as a *security* both to *them* and to *us* of their *infallibility*. But this promise covers Ordinances as well as Doctrines; for it is said, “*whatsoever* ye shall bind, &c.” If therefore, their Doctrines are obligatory, so are their Ordinances;—if their Writings were inspired, so was their Preaching. There is no promise that they should be infallible in one and not in the other. You must therefore either reject the testimony of the Apostles on *every* subject, or admit their testimony for Water Baptism.

Lastly; on the subject of Ordinances, the Apostles either were inspired, or they were not. If not, their testimony against the *Mosaic rites* is worth nothing—if they were inspired in *rejecting* these they were also in *establishing* Water Baptism. For they as expressly commanded and practised the latter, as they

rejected and condemned the former. Thus your doctrine cannot be supported without *denying* the *inspiration* of the Apostles, and accusing our Lord of *equivocation*.

Having now answered the leading objections of Amicus, I will in my next adduce some new arguments.

PAUL.



Seventh-day, 9th Mo. 3, 1821.

LETTER XII.

IN "Paul's" last attempt to reply to my arguments, against the use of Water Baptism in the christian Church, I hardly know which most to admire, the *strength* of his assertions, or the *weakness* of his arguments, his inconsistencies with himself, or with the plain doctrines of the Holy Scriptures. As he has involved himself in difficulty, from which the sacred penmen cannot extricate him, as he has attempted to make a plain path obscure by strewing it with sophisms and various matters wholly irrelevant to the subject, before I enter on the business of answering his particular positions, I will again briefly revert to the *broad grounds* on which alone this carnal ordinance must stand or fall. In order to prevent confusion, and all unnecessary repetition, these grounds should constantly be kept in view, as all sound argument in the present discussion, must always refer to them.

The first is—"The conformity of carnal ordinances to the nature of the Gospel dispensation."

Secondly.—"Some express command of Christ, binding his followers to observe them."

And Lastly.—"The practice of the Apostles."

1. On the first great point, there seems to be no dispute between us. That Water Baptism is a carnal ordinance is certain. "Paul" does not deny it. That its nature is *legal* and not *evangelical* every Christian must admit; being *elementary* it has no application to the *soul*,—being *figurative* or *typical* it ranks with the *types* and *figures* of the Mosaic law. It was instituted by John the Baptist before the introduction of the Gospel dispensation, and in the radiance of Gospel light, it must fade away with other weak and shadowy ceremonies of the Jewish economy—"Christ must *increase*, but John must *decrease*."

2. On the second point, "Some express command of our Lord, binding his followers to observe it." I have not only shewn that there is no such command, but I have clearly proved, that the texts adduced by my opponent to substantiate his posi-

tion, are when interpreted by each other, the most insurmountable obstacle in his way. "Paul's" method of getting over this difficulty, is not by a resort to Scripture authority, but to one of the most singular sophisms that has ever attracted my attention—affording no evidence but that his own cause is weak and languishing. As he has used a kind of syllogism for his purpose, I will return his *civility*, by stating one of a different nature—one not founded in *sarcasm*, the refuge of disappointed hope, but on plain Scripture testimony, and the concessions of my opponent.

The Baptism which Christ commanded, Matt. xxviii. 18, 19. and Mark. xvi. 15, 16, is *essential* to salvation.

But Water Baptism is not *essential* to salvation.

Ergo. The Baptism which Christ commanded is not Water Baptism.

The *major* proposition is clearly proved by the text, "He that believeth and is baptized, shall be saved."

The *minor* "Paul" grants. He expressly acknowledges that Water Baptism is not essential to salvation.

The *Conclusion* is irresistible. "The Baptism Christ commanded is not Water Baptism." It is the Baptism of the Holy Spirit, Christ's own essential Baptism, without which none can inherit the kingdom of Heaven.

3. On the third point, I admitted that the Apostles in the early periods of the Christian church, practised Water Baptism as well as Circumcision, legal vows and sacrifices—but I denied that their practice could sanction *Water Baptism*, any more than it could sanction *Jewish ordinances*, or that it authorized the *use of Water* in the present day, any further than it authorized the *use of circumcision and other legal ceremonies* in the Christian church. I demonstrated by several plain texts of Scripture, that Water Baptism *was to decrease* agreeably to the prediction of John the Baptist, and that *it did decrease* in the time of the Apostles. Referring to two of these texts, "Paul" says, "take away these two passages and you have not a sentence to shew that these Apostles ever changed their earliest views." Now I have no doubt that it would be very convenient to my opponent to take away these two passages—but, as on the one hand, I have no desire to "take away from the words of the Book," so on the other, I do not see how any "lover of truth"—any believer in "the plenary inspiration of the sacred volume," can consistently wish them removed. But whether we wish them removed or not, there they stand, and there they are likely to stand an evidence of the truth of my position—an evidence which no sophistry can weaken, no art can invalidate.

Now, although in a former Essay I gave chapter and verse

for the passages alluded to, yet in order more perfectly to illustrate the subject I will again refer to them, state a few arguments, and attempt to demonstrate what I consider indubitable—that *Water Baptism was on the wane and rapidly declining in the time of the Apostles*. I refer to these texts, in the belief that they are sufficiently conclusive on the subject, but if necessary, I can adduce other strong evidence to substantiate this view.

The first is in 1 Cor. i. 11, &c. where the Apostle says, “It hath been declared unto me, of you my brethren, by them which are of the house of Chloe, that there are contentions among you; now this I say that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: Is Christ divided? was Paul crucified for you, or were you baptized in the name of Paul? I thank God I baptized none of you but Crispus and Gaius, lest any should say I had baptized in my own name; and I baptized also the household of Stephanas, besides I know not whether I baptized any other, for *Christ sent me not to baptize, but to preach the gospel*.”

On this passage, I will observe that the Apostle’s reason for thanking God that he had baptized so few of them, “lest any should say he had baptized in his own name,” is only valid upon the supposition that *Christ sent him not to baptize with water*. Upon any other hypothesis, this would have been no reason at all for his delinquency. What! Can the *abuse* of any Gospel ordinance be a reason for its *disuse*? If so, what religious institution may we not lay aside? People may go to a place of worship to gratify their pride, to be gazed at by their fellow creatures, to be thought religious; these are among many of the palpable abuses of the institution of public worship: What then! Should we therefore justify the man that would thank God he had been seldom at a religious meeting? Again, the public ministry may be made an engine of ambition, a tool of state, a means of aggrandizement; it may be assumed for the sake of “filthy lucre:” What then! shall we discourage a public ministry because it is used for sinister purposes, because some men become Shepherds for the sake of the Wool? Certainly not! We should rectify the abuse, but not abolish the use. These very Corinthians made the Gospel ministry “an occasion of party,” as is evident from 1 Cor. ii. 5: “for while one saith I am of Paul, and another I am of Apollos, are ye not carnal?” “Who then is Paul, and who is Apollos but *ministers* by whom ye believed as the Lord gave to every man?” “I have planted, Apollos watered, but God gave the increase.” Now let us suppose that the Apostle, because of this abuse of his ministry, had said, “I thank God I preached only to a few of you, lest any

of you should say I preach in my own name," or "to make Paulites." Would this reason be deemed a valid one? I am persuaded that none of my readers will answer in the affirmative! How then can we justify a similar reason in the case of Water Baptism, especially if it were commanded by the same authority and at the same time with the ministry of the Gospel? We cannot possibly do it. The Apostle knew very well that if the great Head of the Church had *expressly commanded* him to go and baptize all nations in water, he would not be excused for disobedience to a divine command, because his converts made his practice under such authority "*an occasion of party*," and therefore, he was careful to give a much better reason for declining the dipping system, "Christ sent me not to baptize but to preach the Gospel."

My opponent's reasoning on this passage is wholly inadmissible, because he takes for granted what is not authorized by the text. The Apostle does not say of the ministry, "I view this as my principal business." I consider Water Baptism a looser kind of service, which I may either do or leave undone just as circumstances may dictate. He says positively, "Christ sent me *not to baptize* but to *preach the Gospel*," and on no other ground could he be justified for *omitting* the one or *practising* the other.

Now when it is considered, that this Epistle to the Corinthians was written at least *four* years after we have any scripture account that the Apostle used Water Baptism, I think it must be evident that "his earliest views" were "changed," or, he would not have said in positive terms, "I thank God I baptized none of you but Crispus and Gaius."

The second case I adduced to prove the decline of Water Baptism in the primitive church, is found in 1 Pet. iii. 21: where the Apostle speaking of the saving Baptism, describes its effects in very lucid terms, first *negatively*, "not the putting away the filth of the flesh;" then *positively*, "but the answer of a good conscience toward God." Elementary Baptism has necessarily no other effect than to purify the Body; it is perfectly useless as a religious act, under the christian dispensation, which is *the communication of an eternal efficient principle* by which sin is mortified, the soul purified and prepared for celestial enjoyment.

Now when we consider, that Peter wrote this Epistle about *Eighteen* years after we have any evidence that he had baptized with water, I think it furnishes satisfactory testimony of a change in his "earliest views," that his mind was prepared, by divine illumination, to let the weak watery baptism of John give place to the powerful sanctifying Baptism of the Holy Spirit.

“ Paul” attempts to prove that our Lord meant to perpetuate *John’s Baptism*—that he only changed the *name*—that he intended his Apostles should make disciples, just as John had done, by dipping them in water—that “the only change or novelty he meant to introduce, he was careful to express, as he did in regard to the *name* in which they were to baptize.” Now the fallacy of these assertions will appear from the following considerations ; first, the Apostles never afterwards baptized *with water* “in the name of the Father, and of the Son, and of the Holy Ghost,” consequently they did not understand him to perpetuate Water Baptism in *another name* or *with a new form of words*. Secondly. In order to fulfil the ministry and baptism he commanded, it was necessary they should be endued with *new power*. “Tarry ye at Jerusalem until ye be endued with *power from on high*, Luke xxiv. 49. for John truly baptized with water, but ye shall be baptized *with the Holy Ghost*, and ye shall receive *power* after that the Holy Ghost is come upon you.” Acts i. 5. 8. Now the *power to baptize with water*, to pronounce *any form of words* over their converts, they already possessed ; and if our Lord had intended to continue the typical baptism of John, he needed not to command them to wait for *further powers*—the natural faculties of the unregenerate Christian may perform a carnal baptism, but the qualification to preach the pure gospel of Christ, to baptize with his Baptism, can *only* be derived from the power of the Holy Ghost coming on his ministers.

I think the unprejudiced reader will now admit that the three great pillars which have been used to support Water Baptism are completely removed—I do not expect to convince any man *against his will*, nor *against his interest* ; but as I defend, what I consider the doctrines of the Gospel, I shall very cheerfully rest the case with those, who in simplicity and sincerity, are seeking the truth, and wish to be governed by the principles laid down by our blessed Lord and his faithful Apostles. I will now briefly notice some of “Paul’s” remarks in his last address to us, and point to some of his inconsistencies and self-contradictions :—

First. He says that “the principle object of his previous number, was to shew, that the *baptism* enjoined in our Lord’s commission, Matt. xxviii. 19, was a *literal* and not a *figurative* baptism,” he also says, that “*Amicus* seems *entirely* to have forgotten this object !” My readers will however do me the justice to acknowledge that so far from *forgetting* this object, “*Amicus*” completely defeated it, by proving from that text, and the corresponding passage, Mark. xvi. 15, 16. that it could not be taken *literally*, because it was an *essential* baptism that Christ commanded, which Water Baptism is not. Now I cannot understand why I should be bound to accept the word Baptism li-

literally, even if I had not proved by the words of the text, that it could not be so understood. "Paul" acknowledges that I have about twenty scripture examples for using it in a *spiritual* sense, and I know I have many more; but perhaps he has *forgotten*, that in the fourteen Epistles of the Apostle Paul—in the Epistle of James—the two Epistles of Peter—the three of John—that of Jude, and in the Book of Revelations, it is never used in a *literal* sense, except in two or three instances where the Apostles are speaking against Water Baptism.

His attempt to justify the *sprinkling system*, borders closely on the ludicrous! he thinks the three thousand persons baptized on the day of Pentecost, were baptized with *water*, and, as the *dipping* of so many would have been very difficult, therefore, the Apostles *sprinkled* them. It would be well however, first to prove that they were baptized with *water* at all; it should not be *forgotten* that this was the day in which the prediction of our Lord was so remarkably fulfilled, "ye shall be baptized with the Holy Ghost," Acts i. 5. The whole chapter gives strong evidence that the baptism of the three thousand was the *spiritual* baptism of the new dispensation, and not the weak baptism of John the forerunner.

In considering my proofs of the *fallibility* of the Apostles, "Paul" seems much confused—he advances and retreats alternately with rapid steps. First, he considers "Amicus" "bold" and "presumptuous," in admitting the *imperfection* of some parts of their practice, then he admits "they were *imperfect and liable* like all other christians to occasional inconsistencies of conduct," he then enquires, "if they *erred* in one particular, why not in all?"—then he grants that they were *erroneous* in "*insulated particulars*," but taught *no errors* either in their writings, preaching or practice, taken as a *whole*," then tacitly admits that "they were *in error*, and did not act just as our Lord wished them to act, but were soon and forever corrected." He admits that "Paul circumcised Timothy," and was guilty of a "*weak compliance* with Jewish prejudices;" that he was once engaged in *Jewish* "*sacrifices*"—that "Peter disapproved of his own *weakness*" in "*compelling* the Gentiles to *live as do the Jews*," in *dissembling* and *walking not uprightly* according to the truth of the Gospel, and yet he demands "*where was their ignorance, their mistake, their indulgence* of the people in carnal ordinances." I do not know what "Paul's friends may think of this method of defending their doctrines, nor can I see how "Amicus" can be charged with holding "*sentiments of a deistical tendency*," unless "Paul" should be adjudged to bear a part of this odious burden, because he has fully granted every position of "Amicus" on the subject of Apostolic *fallibility*.

But this is not all that he has granted, in his unwonted readiness to make concessions, he has carried his *carnal scheme* one step further than I had ever seen it extended; he thinks "any missionary among the Jews *at the present day* might circumcise his converts if he thought it would ingratiate him with that blinded people!" If these be the sentiments of modern missionaries I think we need not be surprized to hear of the revival of Jewish practices, to see the "hand-writing of ordinances" taken down from the "cross" where Christ "nailed" it; to see the knife of circumcision again introduced, notwithstanding the Apostle has expressly asserted, that "if ye be circumcised, Christ shall profit you nothing," Gal. v. 2.

Now as "Paul" has admitted the *fallibility* of the Apostles, in "*insulated particulars*,"—that they were *imperfect*, and liable like all other christians, to *occasional inconsistencies* of conduct,"—subject to "*weak compliances with Jewish prejudices*," that sometimes, "they did not act just as our Lord wished them," it must be evident that he has completely overturned all his own laboured conclusions on their supposed *infallibility*.

Having removed all the plausible objections to the doctrines I advocate; having pointed to the singular spectacle of a man aiding in defeating himself, I shall for the present close this subject, cheerfully committing my cause into the hands of the candid reader; with the information, that it is my intention in my next Essay, to introduce another subject for his consideration and judgment.

AMICUS.

LETTER X.

Saturday, September 15, 1821.

ON BAPTISM.

It was the express command of Jesus Christ "Go teach all nations baptizing them." Those who say that the word baptism is here used in an *uncommon* and *extraordinary* sense, are bound in the first place, to prove their bold assertion; and, in the second place, to prove the *inspired* Apostles *mistaken* in interpreting their Master's mind and will. From the second chapter of Acts we learn that shortly after receiving their commission, the Apostles "were ALL with one accord in one place," (1st verse) when "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." 4. Among other things which Peter "standing up with the eleven," spoke, he said, "Repent and be baptized

every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received the word were baptized, and the same day there were added unto them about 3000 souls." (37, 41.) Upon this subject we remark. 1. The *whole body* of the Apostles was here assembled,—they were all filled with the Holy Ghost,—all spake "as the Spirit gave them utterance. Of course what they spoke was the *mind of the Spirit*, or the doctrine of God himself. The truth of what they spoke cannot be questioned without questioning the veracity of the spirit of Truth. 2. They *commanded* the people to be *baptized*—not with the Holy Ghost, for this is no man's *duty*,—and "the gift of the Holy Ghost" is spoken of as a blessing which they should receive in *consequence* of baptism;—but with *water* as these same Apostles afterwards *explain their own meaning* in the cases of the Centurion, Eunuch and others. The Eunuch going home from this feast took it for granted Christians must be baptized, and therefore said to Philip "see here is *water*, what doth hinder me to be baptized?" and they went down both into the *water*, and he baptized him." (Acts viii. 38.) Eight years after Pentecost, the Apostle Peter by *baptism* understood something different from receiving the Holy Ghost. "Who can forbid *water* that these should not be *baptized* which have received the Holy Ghost as well as we?" And he commanded them to be *baptized* in the name of the Lord: (Acts x. 47.) "Four years" before he wrote to the Corinthians, i. e. *twenty three* years after Pentecost, according to Amicus's own acknowledgment, the Apostle Paul "used water baptism." And we shall soon see he used it at a much later period. Here then is the *Unanimous* testimony of 12 *Inspired* Apostles against the opinions of George Fox and his followers! Now whether Baptism be a "carnal ordinance," or one perfectly "conformable to the nature of the present dispensation," is a question which I leave Amicus to discuss with our Lord and his Apostles. For my part, I am not in the habit of holding a candle to the Sun, or wishing to direct the decisions of Infinite Wisdom.

The *major* proposition of his very formal *sylogism*, to wit, that "the baptism commanded by Christ is *essential* to salvation," was fully refuted in my last. His *conclusion* falls of course.

The Apostle Paul was sent both to *baptize* and *preach*. The former, after he found it an occasion of party spirit, he performed by the hands of *others*, as our Lord did, John iv. 1, 2. and as Peter did, Acts x. 47. but he could *preach* only in *his own person*. And this is the reason, if Amicus wishes one, why he did not "thank God he had preached the gospel only to a few," while he thanks God he had left baptism to his companions.

I am charged by Amicus with first *denying* and then—*admit-*

ting the “fallibility” of the Apostles. The charge lies against his own abuse of the English language. I have never in a single instance admitted the *fallibility* of the Apostles. They must have been *perfectly infallible*, or not *inspired*. “Fallibility,” according to Walker, signifies “liableness to be deceived,”—of course relates solely to errors in *judgment*, and has nothing to do with *practice*. Now I appeal to the public, if it is not the manifest object of my last essay to prove that the Apostles *never erred* in judgment, never decided wrong. It was admitted that, through the weakness of the flesh, they occasionally *acted contrary* to their judgment; but that their judgment was at all times *right*, and they never “deceived” in their views of any ordinance or doctrine. My doctrine was that though *frail as men*, they were *infallible* as teachers.—

In confirmation of what I have said, in former essays of the Command of Christ, and the Practice of the Apostles I now add—

THIRDLY. *The Apostles did not consider the baptism which they administered as John's baptism, but as an institution of Christ.* You tell us they practised “John's Baptism,”—but without the least authority; yea in the very face of scripture. In Acts xix. 1, 5, we are told that “Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. And when they heard this, they were baptized in the name of the Lord Jesus.” Here then were a number of John's disciples rebaptized in the name of the Lord Jesus. An unquestionable proof that the Apostles considered Christ's baptism as different from that of John. You may say, if you please, “they were deceived, and misunderstood their commission.” But you will pardon me, if I doubt *your* infallibility sooner than *theirs*.

FOURTHLY. *Our Lord makes water baptism essential to membership in the visible church:* John iii. 5: “Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.” What can the phrase “born of water,” mean but baptism? The phrase “kingdom of God,” or “kingdom of heaven,” (for they are one and the same) is in Scripture used in two senses, for the *visible*, and for the *invisible* church; or for the body of *apparent* and of *real* saints. That it sometimes means the *invisible* church, all will admit; but that it often

means also the *visible* church, none will doubt who read the parables of the "Tares," the "Net," the "Ten Virgins," (Matt. xiii. 24, 47 and xxv. 1.) The "kingdom of heaven" is in these passages spoken of as containing *bad* as well as *good*, *hypocrites* as well as *saints*, which cannot be true of the *invisible* church. Now to enter the *visible* church, or the society of professing christians, it is necessary to be "born of water," or to be *baptized*; to enter the church *invisible*, or the society of real saints, something more is necessary, even to be "born of the spirit," or be renewed in heart. The Jews used to say of Gentile proselytes after baptism, that they were "born again," and to this our Saviour probably alludes. Here then is proof not only of the *propriety*, but of the absolute *necessity* of water baptism to church membership. This looks something like making it a "badge of discipleship!"

FIFTHLY. *The Apostles speak of it as an important means of salvation.* As our Lord places it next to *faith*, Mark xvi. 16: and next to *regeneration* in the passage before quoted, so the Apostles place it next to essential things. Thus Acts ii. 38: "Repent and be *baptized*." They required it as a *profession* of religion and a means of grace. Eph. v. 26: "Christ loved the church and gave himself for it, that he might cleanse it with the *washing of water* by the word." Here the "washing with water," or baptism, is spoken of as one means, along with the word of *cleansing* the church. This ordinance as well as *preaching*, christians know to be a means of grace and sanctification.

The same sentiment is conveyed, Tit. iii. 5: "He saved us by the *washing of regeneration*, and the renewing of the Holy Ghost." The former, (to adopt your style) is the baptism of *water*, the latter of the *spirit*. Abundant quotations might be made from the early Fathers, showing that the "washing of regeneration" was a phrase in common use with the early Christians to signify *baptism*. Not that they supposed this outward ceremony *changed the heart*, but typified that change. Just as circumcision is called "the covenant," (Gen. xvii.) because it was a *sign* of the covenant; and the *cup* in the Lord's Supper is called the "New Testament," because it is a *symbol* and seal of that Testament. Thus Baptism is here called the "washing of regeneration," because it is a *symbol* or *sign* of regeneration. The Apostle here makes it a *means* of salvation; "He hath saved us by the washing, &c."

Again; Heb. x. 22: "Let us draw near with a true heart, in full assurance of faith, having our *hearts sprinkled* from an evil conscience, and our *bodies washed* with pure water." Observe, here is something external as well as internal, something on the *body* as well as the *spirit*, recommended to all who could ap-

proach God acceptably. Or, to speak in your language, here is the baptism with *water* as well as the *Spirit* required. Note also, that this “washing with water,” is recommended in that same *Epistle*, and in the very next chapter to that in which all *Jewish* ordinances, and “divers washings, are said to be done away; (ix. 10.) a plain proof that Christian baptism is not to be numbered with the “divers washings” of the Jews. Note also, that *sprinkling* and *washing* are here spoken of as *synonymous* terms; and also, that this *Epistle* was written within a year or two of the Apostle’s death. So that his views were not yet *changed*.

I know no other way in which these arguments can be answered but by saying, this *water*, this *washing*, &c. means *spiritual* waters, *spiritual* washing. But, not to say that *spiritual* *cleansing* is spoken of *besides* in these very passages, it is easy to see *nothing would satisfy* such an objector! For if our Lord had said “Go baptize with *water*,”—to such an objector it would not have been an “express command,” as he would still say our Lord meant “*SPIRITUAL* water!” The language is as plain as any reasonable man can ask.

SIXTHLY. The *Apostle John*, in an *Epistle* written after all the other Apostles were dead, *speaks of Baptism as one of the three standing witnesses for Christ*, 1 John v. 8. Having spoken of a Trinity of witnesses in Heaven, “the Father, the Word and the Holy Ghost,” he adds, “*and there are three that bear witness in earth, the Spirit, the Water and the Blood*,” to this great truth “that God hath given to us eternal life, and this life is in his Son.” The Spirit bears witness by the *SCRIPTURES* which he inspired, by the hearts which he renews;—the *water* of Baptism witnesses the necessity and the certainty of *sanctification*;—and the *Blood*, or the Lord’s Supper, the certainty and the mode of *Justification*. We are told in the 6th verse that Jesus “came by water and by blood,” that is, with a view to *cleanse* his church from *pollution* and *atone* for her sins. These two great objects of his coming are clearly *certified* to all the world by Baptism and the Lord’s Supper. While these two ordinances continue to be celebrated, Christ will never want *two faithful witnesses* to the two leading parts of his salvation,—Justification and Sanctification.—Now if all the world were Friends, *two* of these witnesses, if not the *third* would be banished from the world!

LASTLY; that the Apostles never changed either their views or practice on this subject, but left the whole church in the practice of this ordinance, is evident from the *Testimony of the early Fathers*.—As we have no particular dispute on the subject of *Infant* Baptism, I regret that the passages most in point will necessarily bring this into view. It will be admitted by all that *In-*

fant baptism must have been *water* baptism. If therefore the former was universal, so was the latter. I have room for only a few passages. The "Apostolic Constitutions" say "Baptize your infants and instruct them in the nurture and admonition of the Lord." ORIGEN, "Infants also are by the usage of the church baptized. "Infants are baptized for the remission of sins." "The church received a document or order from the Apostles to give baptism to infants." FIDUS, a bishop in Africa, wrote to CYPRIAN inquiring "whether it were right to baptize children *before eight days old*?" Cyprian proposed the question in a Council of sixty-six Bishops, and afterwards wrote, "not a single bishop agreed with you,—the spiritual circumcision is not to be restricted by that which is according to the flesh,—but an infant may be baptized immediately after its birth," &c. AUGUSTINE, speaking of the above letter of Cyprian, says it was "No new decree, but *the established faith of the church.*" And again, he "never heard of any Christian whether Catholic or Sectary that denied Infants were to be baptized for the remission of sins,"—that the Palagians are unable to contravene the authority of the whole church, derived beyond doubt from our Lord and his apostles." Once more, CELESTIUS and PELAGIUS, two men of great talents, learning and acquaintance with the churches in Asia, Africa and Europe, were arraigned for heresy, and charged with denying *original sin*, the corruption of *Infants*, &c. and were much puzzled by this Question, "If infants are not polluted, why are they by the *usage of the universal church*, baptized?" Some accused them of denying infant baptism. They repelled the charge. CELESTIUS acknowledged that "infants were to be baptized according to the *rule of the universal church.*" Pelagius said that "men slandered him as though he denied the sacrament of baptism to infants," and affirms that "he never heard of any, not even the most impious heretics, that could say such a thing of infants."—Such quotations might be multiplied indefinitely; but these are sufficient to prove the early and universal prevalence of water baptism.

On this subject I have yet many things to say; but as the discussion has already been protracted: as Amicus seems inclined to cease; as we are now even in the number of essays, and as we have many other subjects to discuss if Amicus enters on a new subject. I shall in my next proceed to consider and confirm the authority of the Lord's Supper.

PAUL.

LETTER XII.

AT the close of my last Essay on the subject of Water Baptism. I expressed my intention of introducing to my reader, at this time, another object for his consideration and judgment. I had no other reason for changing the subject than a fear lest his attention might be wearied by a protracted discussion of it. As *Respondent*, however, it will be expected that I should answer all my opponent's objections—and as "Paul" has again appeared against the doctrines I defend, I should hardly be excused were I to leave unanswered any argument, however weak or inapplicable to the points at issue. I shall therefore be compelled to follow him through his various windings, and to attempt the removal of any obstruction to the clear discovery of Gospel truth.

It is truly curious to observe the various maneuvers of my opponent to establish the use of outward ordinances (the peculiar characteristics of the Mosaic law) in the Christian church, to see how closely he adheres to the typical shadowy ceremonies of preceding dispensations, how anxiously he labours to engraft a Carnal Rite "on the Gospel stock." If in this attempt he were forced to depend on the doctrines of the New Testament for support, his case would be desperate; he has therefore fled to Doddridge, Pyle, Campbell, Scott, Henry, Parkhurst, and Gill for succour!—authors of no more authority with me than the writers of the Church of Rome are with my opponent. In his last communication he flies to the "Apostolic constitutions" as they are falsely called—the spurious production of some nameless writer, a work unknown to Ireneus, Clement of Alexandria, Origen, Cyprian, Eusebius, or any other writer of the three first centuries. Dr. Lardner thinks they were composed in the beginning of the fifth century: "the author," says the Doctor, "was probably a Bishop of a proud and haughty spirit, who was fond of Church power, and loved *pomp* and *ceremony* in religious worship." This may explain the reason why my opponent so much relies on their authority. Like a drowning man he catches at every straw that floats in his way; but in this case his dependence is delusive—they have not sufficient buoyancy to sustain their own weight, and the probability is they and the cause of my opponent must sink together.

But why any believer "in the plenary inspiration of the sacred volume," should resort to *inferior* aid for support, is somewhat mysterious! Why desert "the only and supreme standard of religious truth?" Has "Paul's" faith in this standard deserted him? Can "Cyprian," "Augustine," and "a Coun-

cil of Bishops," add any weight to the testimony of the inspired penmen? Can a Candle" add any light "to the Sun?" Can the dark, contentious, contradictory authors of an Apostatized church, elucidate or "direct the decisions of Infinite Wisdom?"

I have read, with some attention, the history of the Church from the days of the Apostles down to the present time. I have considered the various opinions of ecclesiastical writers as delivered by the best historians—and I will venture to assert, that such a mass of confusion and contradiction as their opinions exhibit, is not to be found in any department of literature—the confusion of tongues at Babel could not possibly exceed it—there are not two of the Fathers, as they are termed, who are of the same opinions. Division, contention and bloodshed mark their footsteps—their writings are much better calculated to make infidels than christians; a man should either be much prejudiced in their favour, or well established in the principles of vital piety, who ventures to read them. A more melancholy picture of poor human nature, can hardly be produced, than that which is exhibited in the members of the church for the first thirteen centuries succeeding the Apostolic age. Under this view of the subject it is no matter of wonder that enlightened christians should place little reliance on their judgment or authority;—one plain Scripture text outweighs the authority of them all.

I will now advert to the particular positions of my opponent as exhibited in his last address to us.

He tells us that "those who say, that the word *Baptism*, in our Lord's Commission, is there used in an *uncommon* or *extraordinary* sense, are bound in the first place, to prove their bold assertion." Now I would ask, who has ever said so? I did not say "the word *Baptism* is here used in an *uncommon* or *extraordinary* sense. The word *Baptism* in the new Testament is very *commonly* used to imply the purifying operation of the Holy Spirit; this is indeed its most important meaning, it is used in this sense more than thirty times—any other meaning of the word is of no more value in comparison of this, than the shadow of a man is in comparison of the man:—this was certainly the opinion of the Apostles in the latter periods of the Apostolic age, else, how can we account for the fact, that in none of their Epistles they ever recommended Water Baptism, never spoke one word in its favour, never exhorted their brethren to use it, or promote it in any way whatever—but when in two or three instances they alluded to it, spoke in a way calculated to discourage them from the use of it, as my former Essays prove indubitably. Now I will ask one question, if the Apostles had believed that *water Baptism* was an ordinance of Christ, commanded by

him to be observed in his Church, why did they in their Epistles to the Churches never press the use of it—never exhort their brethren to remember the command? there is no other Christian duty that they did not excite them to the performance of, over and over again:—the answer is plain, they neither considered it a duty, nor of any importance in the Church, and therefore when they spoke of it they spoke to its disparagement.

Again, my opponent tells us that we “are bound to prove that the Apostles were mistaken in interpreting their master’s mind and will” respecting this carnal ordinance. Now I am very certain that they never were mistaken on this point—that they never understood him to command Water Baptism. I have proved by the text that he did not do so—that the Baptism he commanded was an *essential* baptism, which Water Baptism is not, according to “Paul’s” own confession—and to prove that the Apostles did not understand their Lord to command Water Baptism in a *new name*, or with a *new form of words*, I have shewn that they never baptized their converts afterwards “in the name of the Father and of the Son and of the Holy Ghost,” which they must have done if they had so understood him. In answer to the first point, he has brought no Scripture evidence to disprove it, and to the second he has made no reply at all—he has from motives of policy avoided it, well knowing that the Scriptures could afford him no assistance. Now he ought to have been very particular on these points, as on them hang the great question “whether *Water Baptism* is an *institution of Christ* or not.”

In the next place my opponent tells us, that on the day of Pentecost, *the great day of Spiritual Baptism*—the day in which our Lord’s prediction was so remarkably fulfilled, Acts i. 5. “For John truly baptized with water, but ye shall be baptized with the Holy Ghost”—that on this day, “when the Apostles were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, Peter, standing up with the eleven spoke and said, Repent and be baptized every one of you *for the remission of sins*, and ye shall receive *the Gift of the Holy Ghost*—then they that *gladly* received the word *were baptized*, and the same day there was added unto them about three thousand souls.” From all this “Paul” infers that because it “is no man’s duty (as he says) to command any one to be baptized with the Holy Ghost,” therefore, they were baptized with water.

On this subject I will observe that “Paul’s” logic in the case is not very logical—because, his whole conclusion hangs upon this assumption “that it is no man’s duty to command any one to be baptized with the Holy Ghost”—but as he has given us no

ground for this opinion, I shall deny his position. I can conceive no reason why it is not as much the duty of a Gospel minister, one who is filled too with the Holy Spirit, to command his hearers to be *baptized with the Holy Ghost* as it is to command them to *repent*:—Repentance is as much the gift of God, as Spiritual Baptism is—both are equally out of the power of man unassisted by divine grace, and therefore they stand upon precisely the same ground.

But there is one expression in this exhortation of the Apostle Peter that irrefutably proves he meant the Baptism of the Holy Spirit—"Repent and be baptized every one of you FOR THE REMISSION OF SINS." Now I can hardly suppose that there is any Christian in the present day who can seriously believe that *remission of sins is obtained by Water Baptism*—it would be little short of blasphemy to assert it—my opponent, however, dare not take this ground:—Remission of sins is *essential* to salvation—which Water Baptism is not, as he has already granted. The fair conclusion is that the Baptism Peter commanded is not the Baptism of Water.

There is another circumstance that gives strong additional evidence that the baptism of the three thousand was not Water Baptism—This great multitude were in Jerusalem at the time of their baptism, and there was no stream of Water within several miles of the city sufficiently deep to immerse them—therefore (unless indeed they were Sprinkled!!!) they were not baptized with water. The idea that they underwent a sprinkling is too ludicrous to need a serious refutation—sprinkling is not mentioned by any author, until one hundred and fifty years after this period, when the Church was reduced to the most humiliating depravity.

The next assertion of my opponent that is entitled to notice, is where he contradicts the positive language of the Apostle, "Christ sent me not to baptize, but to preach the Gospel," 1 Cor. i. 17. His argument on this point is any thing but rational—he says "the Apostle after he found it an occasion of party spirit, performed it by the hands of others."—Now this assertion is not only unsupported by the least testimony, and therefore unworthy of the least regard—but if it were true would show the Apostle to be a very incompetent judge of human nature—because to baptize them by proxy would not remove the difficulty—it is a maxim that "what the principal does by the agency of another he does himself,"—and consequently the temptation of these weak Corinthians to say "I am of Paul" would not be removed!

"Paul's" attempt to extricate himself from the awkward situation in which he is involved on the subject of *Apostolic Infalli-*

bility is better calculated to call forth compassion for the writer than commendation for his ingenuity—his last Essay has left the Apostles charged with a much more exceptionable kind of fallibility than Amicus ever imputed to them. “Paul” first declares that he never in a single instance admitted their fallibility !” that “they must have been *perfectly infallible*”—“he appeals to the public if it is not the manifest object of his last Essay to prove *they never erred in judgment*.”—After this appeal to the public (who I think will not find much difficulty to decide in the case) he now admits that “through the weakness of the flesh *they occasionally acted contrary to their judgment*.”—Now if I have any just idea of the nature of human actions, that is a far more culpable species of fallibility which *acts contrary to the judgment* than that which produces an erroneous action *in conformity with the judgment* ! The latter involves no moral responsibility, at all—the former does.—If they taught others by example to act contrary to their judgment they could not be very “infallible teachers.” “Paul” defends their judgment at the expense of their integrity.

“Paul” has set the excellent and venerable Apostles of our blessed Lord in so unfavourable a light that I think it necessary by repeating my former sentiments to vindicate their character—“Amicus’s” views as expressed in his former Essays, were, that as they had been educated in the forms of an exterior worship, and as through their whole lives they had been accustomed to the use of carnal ordinances, they did not suddenly perceive their inconsistency with the spiritual nature of the new Covenant dispensation—but that as they advanced in religious experience they gradually discovered their impotency and the powerful effects of the Holy Spirit—that thus they were prepared not only to lay them aside, but to hold up a testimony to their weakness and inefficiency. I have never impeached their integrity.

The next point my opponent attempts to prove is that *Water Baptism* is not *John’s Baptism* ; his inconsistency in this case with the uniform testimony of the Scriptures is very remarkable—John himself refutes him : “I indeed have baptized you *with Water*, but he shall baptize you with the Holy Ghost.” Mark i. 8. Now if we were to admit that Water Baptism were a baptism of Christ—then Christ would have *two* distinct baptisms, contrary to the express language of the Apostle, Eph. iv. 4. 5. “There is one body and one Spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Now as I observed in a former Essay, “Paul” can as easily prove that to the Christian there are *two* Gods, *two* Lords,

two faiths, as he can prove that we ought to submit to *two* baptisms.

“Paul” next endeavours to prove from the conversation of our Lord with Nicodemus that the kingdom of God spoken of in the text means nothing more than the *visible Church*—in this he not only contradicts the plain meaning of the passage, but opposes all the writers on the subject that I have ever met with—“Except a man be born again, he cannot see the kingdom of God.”—now I suppose that any *unregenerate* man who has good eyes, can see the *visible Church*. The idea that water baptism is a “badge” of church membership is one of “Paul’s” curious notions which has neither Scripture nor reason to support it—a “Badge” is some distinguishing mark, visible to the eye, and affixed to the object to be designated—but Water Baptism is administered but once in a man’s life—it makes no change in the shape of his body, and he cannot wear it about him as a mark of distinction! The New Testament writers have never given us one word on the subject of its *Badgeship*.

In the next place he asserts that “the Apostles speak of Water Baptism as an important means of Salvation.” As this assertion depends for its proof on texts which mean to convey no such idea, some of which I have proved in this and a former Essay to be applicable exclusively to the Baptism of the Holy Spirit, I need not in this place pursue this branch of the subject further, than to say, that *I deny Water Baptism to be in any degree a means of Salvation*,—as a religious act it is perfectly useless. His whole argument on this point is beneath criticism—to say that “the Spirit and Water and Blood agree in one,” and that this Water is elementary Water is so contradictory to common sense and reason, that I wonder my opponent should venture to expose such a sentiment. See 1. John v. 8.

It is a very important *question* in the present discussion “Whether Water Baptism be conformable to the nature of the Gospel dispensation,” because we cannot suppose our Lord would command the observance of any Rite which is inconsistent with the nature of his own administration. Paul says, he “is willing to leave *that question* to be discussed by ‘Amicus’ with our Lord and his Apostles.” I am very glad that my opponent is at length willing to submit to Apostolic judgment. Let us hear then what the Apostle says of *Water washings and carnal ordinances*. This subject he handles with great perspicuity in the Epistle to the Hebrews; from which I will quote two short passages for the settlement of this point.

“Then verily the *first Covenant* had also ordinances of divine service, and a worldly sanctuary, &c. which was a figure for “the time then present in which were offered both gifts and sac-

“rifices that could not make him that did the service perfect as
 “pertaining to the conscience, which stood only in meats and
 “drinks and *divers washings and carnal ordinances* imposed on
 “them until the time of reformation.” Here he describes the
 nature of the ordinances appertaining to the *first covenant*. In
 the same Epistle, quoting the prophecy of Jeremiah, he describes
 the nature of the *second covenant* or Gospel dispensation in re-
 markably clear terms—“For this is the covenant that I will
 “make with the house of Israel after those days, saith the Lord
 “—I will put my laws *into their mind* and write them *in their*
 “*hearts*, and I will be to them a God, and they shall be to me a
 “people.”—Now,” says the Apostle to the Galatians, “after
 “that ye have known God, or rather are known of God, how
 “turn ye again to the *weak and beggarly elements* whereunto ye
 “desire again to be in bondage—are ye so foolish—having be-
 “gun in the *spirit*, are ye now made perfect by the “*flesh*.”
 Heb. viii. ix. Gal. iii. iv.—I cannot suppose it necessary to
 make any comment on these passages—they not only point out
 the Covenant to which carnal ordinances belong—but they
 clearly discover the nature of the glorious dispensation under
 which we now live.

It will be seen by what has been said in the fore part of this
 Essay that in doctrinal points, I place very little confidence on
 the opinions of those called the “early Fathers.” They were
 miserably divided in sentiment—without the aid of divine in-
 spiration it is impossible to discover the truth in the heteroge-
 neous medley of their doctrines. Even in the second century
 they greatly corrupted the simplicity of the Christian religion
 by mixing with its doctrines the dark opinions of the Egyptian,
 Grecian and oriental Philosophy.—“Mosheim,” speaking of
 the state of the church at this time says “In this century many
 “unnecessary Rites and Ceremonies were added to the Chris-
 “tian worship. These changes while they destroyed the beau-
 “tiful simplicity of the Gospel were naturally pleasing to the
 “gross multitude who are more delighted with the pomp and
 “splendour of *external institutions* than with the native charms
 “of *rational and solid piety*—Both Jews and Heathens were ac-
 “customed to a vast variety of pompous and magnificent Cer-
 “emonies in their religious service. And as they considered
 “these rites an essential part of religion, it was but natural that
 “they should behold with indifference and even with contempt
 “the *simplicity of the Christian worship*, which was destitute of
 “those idle ceremonies that rendered their service so specious
 “and striking: To remove then in some measure *this prejudice*
 “against Christianity the Bishops thought it necessary to in-
 “crease the number of *rites and ceremonies* and by this means to

“render the publick worship more striking to the outward senses.”—Thus we see that even in this early period *the Pastors* of the Church abandoned the plain doctrines of Christ and his Apostles—and a cloud of gross darkness overspread the world, the baneful influence of which is still extensively felt in the perpetuation of vain lifeless forms and shadowy ceremonies, leading the attention of the people from inward vital piety to the pompous but ineffectual institutions of abrogated laws, or of an apostatized age. As to Infant Baptism it rests on the sandy foundation of human tradition without one word of Scripture to prop the useless fabrick.

AMICUS.



Saturday, Sept. 29, 1821.

LETTER XI.

ON BAPTISM.

THOUGH I am not aware of any rightful claim which Amicus may have to write more numbers on this, or any other subject, than myself, I should be very willing for ought that appears in his last Essay, to leave the *four* numbers I have written to stand against his *five*. But there are two or three objections advanced in former Essays and renewed in this, which ought perhaps to be answered more at large. After advancing a few more ideas in answer to these; I shall leave this subject with you and the public, with full consent that your friend should write as frequently and as voluminously as he please. His *arguments* are evidently exhausted, and no judicious person will measure the strength of an argument by the number of *words*. His last is the desperate effort of a dying man. Goaded and infuriated by the command of Christ, the practice of the Apostles, the unequivocal language of the whole New Testament, followed by the testimony of the Fathers, he has nothing to do but madly “kick against the pricks.”

In his desperation, he not only denies that the Apostles practised water baptism on the day of Pentecost; and that baptism *commonly* in Scripture, signifies an outward rite; but he denies that Doddridge, Pyle, Campbell, Scott, Henry, Parkhurst and Gill, are of any authority as *critics*, or the Fathers as *witnesses* to a plain *fact*! Yea, more than this, he labours to destroy or nullify the church of Christ for 1300 years!! As he foresees the testimony of the early Fathers will not only on this, but many *future* subjects, be a severe thorn in his side, he makes a desperate effort to set the whole aside at once. He says they were

“miserably divided in sentiment.” If so, it will be *easy* for him to show they were divided on *water baptism*. Let him try it. I challenge him to produce *one* Father, within the first four centuries, who was of a *different* opinion from those I have quoted. He says, “no two were of the same opinion.” In my last I quoted more than *seventy*, all agreeing in water baptism, and I could easily quote as many more. He calls the church in her first and purest ages “an apostatized church,” says that within “one hundred and fifty years” after Christ, she was reduced to a state of “humiliating depravity.” Reader, Christian, can you suppress your indignation! This was the church, and these the leaders that faced the ten Imperial Persecutions—that laid down their lives by hundreds of thousands for the gospel of Christ—that without a sword or carnal weapon, by mere dint of piety, patience and perseverance, swept their enemies from the Roman empire, and conquered the then known world! In short, these were the Martyrs so often referred to, whose “blood was the seed of the church.” Now if the *success* of the Apostles is any proof of *their* piety, and the truth of their cause, the success of the Fathers and Christians of the first four centuries, (later than which I have not quoted) is a proof they were no “apostatized church.” The first preachers of the gospel, after the Apostles, were not generally learned, but it is cruel to doubt they were *pious* men. While therefore we do not receive them as authority in their *expositions* of doctrine, we have perfect confidence in them as honest *witnesses* of fact. The “Apostolic Constitutions,” it is generally supposed, were written at the close of the Second, or in the commencement of the Third century, and have been received as authority by the greatest men. Grotius (whose learning Amicus may doubt, if he please,) received them as authority, and quotes the very passage quoted by myself. The unanimous testimony of these good men to the *universal prevalence* of water baptism in those *early times*, is proof irresistible, if any more is wanted, that neither Paul, nor Peter, nor any one of the Apostles ever *changed* their mind, but practised and recommended this ordinance to the day of their death.

The next bold objection of Amicus, is to the meaning of the word “baptize.” He denies that it *commonly* signifies an outward rite, “but *very commonly* (that is, more than commonly) implies the purifying operation of the Holy Spirit.” Now I am willing to admit that it sometimes “implies” regeneration, but I deny that this is its *common* or *proper* meaning. Whenever it signifies a change of heart, the sufferings of Christ, or the communication of miraculous gifts, it is ridiculous to deny that it is used in a *figurative*, and what grammarians call, an *improper* sense. To show in what sense it is used in Scripture, I

will quote a few who were as well acquainted with the meaning of the words they used, as any of their opponents. 1. Matthew calls John the Baptist's rite, which was undoubtedly with *water*, *baptism*, iii. 6. 2. Mark does the same, i. 4. 3. Luke, Acts viii. 16. says, "For as yet the Holy Ghost was fallen upon none of them, *only* they were *baptized*." 4. Philip went down into the *water* and *baptized* the Eunuch, Acts viii. 38. 5. Peter, Acts x. 47: *after* the Holy Ghost had fallen on the centurion and his company, says, "who can forbid *water*, that these should not be *baptized*." 6. Paul, 1 Cor. i. 17. says, "Christ sent me not to *baptize*," and in chap. xv. 29. he speaks of their being "*baptized* for the dead;" and in Heb. x. 10. he calls the sprinkling and washing of the old dispensation "*divers baptisms*." (Greek) And lastly, John in his Gospel, written at least sixty years after the death of Christ, uses the word in the same sense, John iii. 22, 23, 26. iv. 1.

Amicus is pleased to say, he can produce "more than Thirty" instances where it is used figuratively for "the operation of the Holy Ghost." If he could produce a hundred, it would be of no avail, unless he could prove that this was its *common* and *proper* sense, and that it was so used by our Lord in his commission. But so far from this, with the exception of a few passages in which it is used for the sufferings of Christ, and for miraculous gifts, out of Eighty passages, he cannot produce Ten in which it even *alludes* to or "*implies*" the influence of the Spirit; and of passages in which it is used *exclusively* for spiritual baptism, he cannot produce *one*! The texts to which he will at once refer, are 1 Cor. xii. 13. Gal. iii. 27. Rom. vi. 3. 1 Peter iii. 21. in all which texts *baptism* is used in a *literal* as well as *figurative* sense. The first is your favorite text. "By one spirit we are all baptized into one body." This "one body" is the church *visible* and *invisible*. By baptism with *water* we are introduced into union with the *former*; by baptism with the *Spirit*, into union with the *latter*. The one is a type of the other. The meaning of Gal. iii. 27. is the same. "As many as have been baptized into Christ have put on Christ." Baptism is here also used in two senses, a *literal* and a *figurative*. As many as have received *outward* baptism, have put on Christ *outwardly* or made a *profession* of Christ; as many as have been baptized into his *Spirit*, have put him on *inwardly*, or received his *image* on their hearts. I have quoted these favorite passages of yours to show that in these also, there is a reference to the *external rite*; and secondly, to show the *use* of Baptism as an external *bond of union*, a *profession* of Christ, and a badge of discipleship.

The next bold objection which he makes, and one in which he

surpasses all his predecessors, and shows himself a perfect hero in contradiction, is that the Apostles *did not practise water baptism on the day of Pentecost* ! I know not what he will deny next, unless it be, that John the Baptist used water ! It is not enough that the Apostles, on that occasion, *distinguished* between *baptism* and the gift of the Holy Ghost : not enough that they afterwards *explained their own meaning* in the cases of the Eunuch, Centurion, and others, when *water* is expressly mentioned—he will have it they did not baptize with water, because “there was no stream of water within several miles deep enough to *immerse* them ! !” And because there was no “stream of water” near Samaria, nor in the Centurion’s house, nor in the Jail of Philippi, we are, I suppose, to infer there was no water baptism in any of these places !—To me it seems that had the water been *poured* upon them, it would have been quite as expressive of the *outpouring* of the spirit, as *plunging* them all over in water. (How Amicus can consistently contend that *baptism* means *immersion* all over in water, and yet has *no allusion* to water, I submit to the reader.)

But he has discovered another argument of still greater force, they were baptized “*for the remission of sins*,” and no Christian will say that remission of sins is *obtained* by water baptism.” This he thinks conclusive. I would ask if remission of sins is *obtained* by the baptism of the *Spirit* ? certainly not ; remission of sins is granted *first*, and then the Holy Ghost is bestowed.—God pardons the rebel, before he adopts the child. Again, I ask why is *John’s* baptism called the “baptism of repentance ?” Acts xiii. 23. xix. 4. Did it *obtain* repentance ?—Every one may see that the reason why it is so called is, that it was a *profession* of repentance, an indication or *sign* of repentance on the part of the person baptized ; while on the part of God it was a *token* of pardon, or a *sign* of the *remission* of sins. Thus it is said, Luke iii. 3. “He (John) came into all the country round about Jordan, preaching the baptism of repentance FOR THE REMISSION OF SINS.” Now I ask, did not John baptize with *water* ? Or will he deny this also ! He might just as well deny that John baptized with water in the wilderness, as that the Apostles did the same on the day of Pentecost. His boasted argument, therefore, recoils upon himself, and shows at once the *fact* and the *propriety* of water baptism. It is a *sign* of “*repentance*” on our part, and of “*remission of sins*” on the part of God. It strengthens our *hope* of remission, and the *obligation* of repentance, and thus is an useful means of grace.

Amicus quotes me as saying it was no man’s duty “to *command* any one to be baptized with the Holy Ghost.” I said no such thing : though if I had, it would have been true. I meant

to say, it is "no man's duty to be baptized with the Holy Ghost;" using this phrase in its only *Scriptural* sense, for *miraculous gifts*. It was no more their duty then, than mine now, to speak with *tongues*, utter *prophecies*, and work *miracles*. And the Apostles did not mean to "command" any such thing, but to *confess* Christ, to *profess* repentance, and "put on Christ" by being baptized with water in his name.

On the subject of "Apostolic Infallibility," he thinks it better to make them err in *judgment* than in *practice*. I think it better to dishonour *them* than *God*; better to "impeach their *integrity*" than their *inspiration*. Their *integrity* is their *own* concern, their *inspiration* is ours. An error in judgment would reflect on Him who promised to "lead them into all truth;" an error in practice would only prove them imperfect in sanctification.—Amicus must know little of the human heart, or of Christian experience, not to admit that the best of God's people, "do the things which they *allow* not," and while "with the *mind* they serve the law of God, with the *flesh* they serve the law of sin." (Rom. vii.) But on this subject your advocate is as bad as myself. For, in his last essay, he says, "I am very certain they NEVER WERE MISTAKEN on this point," (baptism) i. e. their *judgment* was right. But in the preceding essay, he says "I admitted that in the early periods of the church, the Apostles practised water baptism." Then they either practised contrary to their *judgment*, or they viewed water baptism as right! But if they judged it right, and "were not mistaken," then it certainly was right. Thus Amicus has "aided in defeating himself!"

The reader will remember however, that my doctrine is, they *never* erred in judgment, and seldom, *very seldom* erred in practice. And that they never *commanded* nor *recommended*, nor *habitually* practised any thing wrong. That, therefore, their commanding, recommending, and habitually practising *water baptism*, is a proof of its propriety and Divine authority.

In answering my argument from John iii. 5. he very disingenuously substitutes the 3d verse for the 5th.—In the text which I quoted, our Lord does not say "except a man be born of water, he cannot *see*," but cannot *enter into* the kingdom of God." Unbaptized persons may *see*, with the natural eye, the *visible* church, but cannot *enter* into it, or become its *members*.

I now proceed to notice two texts which have been used through this whole discussion as perfect *hobbies*; texts in fact, upon a false construction of which the greater part of your system rests, texts which form the cement of Barclay's work, and which I believe have more influence upon your mind than all the rest of Scripture. The first is Eph. iv. 5: "one Lord, one

faith, *one baptism*," and the second, Matt. iii. 11 : "I indeed baptize with water, but he (Christ) shall baptize you with the Holy Ghost." The former you quote as excluding more than one *form, shape or kind* of baptism ; and the second as equivalent to a declaration that *Christ should not baptize with water*. On the first text, I remark, 1. I have no objection to your doctrine ; I admit there is but *one baptism*, and that is *water baptism*. This is the *common, proper, real* baptism of the Scriptures ; all other baptisms are not really, but only *metaphorically* such. But 2. I object to your *construction* of this text. Because you would set aside the baptism of blood, as well as that of miraculous gifts, and thus make the Apostle declare a falsehood ; and because, it was not the Apostle's *object* to tell *how* we are baptized, but to draw an argument for the *unity and harmony* of christians. He is advising them to "keep the unity of the Spirit in the bond of peace," because they have "one Lord, one faith, one baptism ;" i. e. the *same* Lord, the *same* faith, the *same* baptism. His expressions as much prove there is but one kind of *faith*, as one kind of baptism ; and we know there are *different kinds* of faith. Again, this text as clearly proves there is but one *Lord*, as one baptism. And as the *Father* is here called Lord, therefore, upon your construction neither the *Son* nor the *Holy Ghost* is Lord, for there is *one* Lord, as well as one baptism. If the phrase "one Lord" is not inconsistent with a *plurality* of persons in the Godhead ; the phrase "one baptism" is not inconsistent with *plurality* of modes. You must therefore either give up your argument or reject the doctrine of the *Trinity*. Only substitute the words "the same," in the place of "one," and you perceive the force and beauty of the Apostle's argument. Thus one of your main pillars falls to the ground.

Let us now examine your other argument, John's prediction, that *Christ should not baptize with water*. John never made any such declaration, or any thing like it ; and before you quote Mat. iii. 11. any more in this view, escape if you can, the following dilemmas. 1. Christ *actually baptized with water*. John iii. 22. "And there he (Jesus) tarried with them and *baptized*." This was no "false report," nor "scandalous rumour," but the declaration of an eye witness, of the beloved disciple, and inspired Apostle. "He tarried there and *baptized*." 2. It is of little consequence whether he baptized with *his own hands*, or by the hands of his disciples ; whether he did it himself, or *ordered* it to be done. If he had not been the *director, cause, and author* of it, it could not have been said with truth. "*He baptized*." 3. Now John the Baptist either did not say Christ should not baptize with water, or he told a falsehood ! If you admit the former, you give up his testimony ; if the latter, you tell us his testimony is nothing worth. Take your choice.

If you attempt to escape by saying "Jesus baptized not, but his disciples," (John iv. 1.) and that John did not allude to what Christ would *do by his disciples*, but to what he should do in his own person, you are in another dilemma. For 1. The baptism in question (Matt. xxviii. 19.) is a baptism to be performed not by Christ immediately, but *by the hands of his disciples*. "Go ye baptize all nations." Now, 2. Join either referred to what Christ should do by his disciples, or he did not. If he did not, his declaration *has no bearing* on the question. If you say he did, you surrender your position, make John the Baptist assert a falsehood, and contradict yourselves!

The truth is, John the Baptist did not mean to assert that Jesus should or should not baptize with water; he only intended to contrast his own *meanness* with Christ's *glory*; as he says in the same verse, "He that cometh after me is *greater* than I; I can only baptize you with water, but he shall baptize you with *more*, with the *Holy Ghost*." I have been thus particular in answering these two texts, because they form the *two sides* of Barclay's *ladder*, which once taken away, the internal structure falls of course.

Before I conclude, I would add a word on the conformity of this ordinance to the present dispensation.—Says Amicus, "we are not to suppose that Christ would order any rite inconsistent with his own administration." True; but we are to suppose Him a *better Judge* of what is consistent and what is inconsistent than ourselves. The fallacy lies here: you first determine in your own mind what is proper for Infinite Wisdom to prescribe, and then take it for granted this has actually been prescribed. We take the opposite course; first inquiring what God has actually prescribed, and then acknowledging "he hath done all things well." Upon your ground infidels reject the inspiration of the Scriptures. They first imagine *a priori* what sort of a Revelation God *would* make, and then because the Bible does not correspond with their *preconceived notions*, they reject it as false. The grand argument on which we rest its propriety, is the same on which we rest the Trinity, the divinity of Christ, and justification by faith alone,—*God has expressly taught it in his word*. Yet we are far from saying, it cannot be defended on the ground of *reason*. For when viewed as connected, as it always is when properly administered, with *teaching*; when viewed as a sign of discipleship, and the bond of a covenant, it is an excellent means of grace. It is no more inconsistent with the present dispensation than preaching, prayer, singing, conversation, public worship, silent waiting—all which are *external signs* of certain exercises of heart, binding the persons who practise them, to make their internal feelings correspond with their

external conduct. All these, with baptism and the Lord's supper, are means of grace, or ordinances by which God, in his own time and way, communicates grace, and without using which no person has a right to expect grace. While we are in the body, it will ever be proper, yea *necessary*, to address our understandings through our senses.

PAUL.



Sercenti-day, 10th Mo. 6, 1821.

LETTER XIII.

IN the general character and particular features of Paul's first addresses to us, there is evidence of an overweening confidence in his own powers—anxious for a contest and confident of a victory, he invaded our peaceable territory and proclaimed an offensive war; but he advanced in untried armour, not conscious of his weakness, nor of his adversary's forces. In his first manifesto he proclaimed to the world "the purity of his motives," and "the justness of his cause,"—and added for our information, that "he was armed strong in honesty," and did not "fear controversy." Notwithstanding the formidable appearance of such an assailant, had he used no weapons but truth and fair argument, he might have passed along quietly—the discussion of our doctrines would at least have occupied his idle hours, and the correctness of our principles when fairly stated would have been seen in his attempts to refute them. But it was not long before our assailant convinced us by the uncandid misrepresentation of our doctrines, that some attempt at an explanation of them was due to the public, and to the cause we had espoused. Under this impression, "Amicus" commenced a set of Essays for the sole purpose of illustrating our religious views; pursuing this object in the most inoffensive manner, *he* was soon assailed by the most pointed sarcasms, and the society of which he is a member, by the most opprobrious epithets; mistaking mildness for weakness, our opponent took every opportunity to defame us, in which he manifested a malevolence of character, worthy indeed of a persecuting "Saul," but totally unfitting the character of the mild and benevolent Apostle, whose name he has assumed. For confirmation of this statement, see "Paul's" productions in Letters 3, 4, 5, 7, 9, 11.

Such were the circumstances of the present discussion, when "Paul" dissatisfied with my explanatory method of defending our doctrines, and eager to show his skill at close quarters, pressed "Amicus" to "come to the point." A clear exposition of the

erroneous opinions of my opponent, soon followed? our principles were shewn to be consistent with sound reason, the nature of the Gospel dispensation, and the plainest Scripture text—but unhappily for the repose of our assailant, the strength of *our* position could not in the nature of things, be made known to him, without exhibiting *his own* weakness; this discovery has thrown him into a state not very becoming his profession as an advocate of religion. His last address to us, bears strong marks of an *angry spirit*, instead of a “spirit full of love!” the proof of which, in the first paragraph of his Essay, will I think, be offensive to his friends. Truth *will* have compassion on Error, it is the property of Error to be angry at the Truth.

I will only observe in reply to his assertion, that “Amicus” was infuriated and desperate,” that if any symptoms of such a state were apparent in the phraseology of my last production, I have been most unhappy in the selection of terms to express my feelings; I cannot however reject the belief, that “Paul” has drawn this angry portrait from the state of his own mind.—“Amicus” certainly was very far removed from “*despair*,” when he penned that Essay; as to “*fury*,” he neither felt it, nor perceived any reason to feel it on that occasion. I have yet to learn that any position I have advanced on the subject of water baptism, can be refuted by Scripture testimony or sound argument. Of the state of my temper, I cheerfully leave my readers to judge.

It is an important question, at this point of the discussion, “how far the ecclesiastical writers of those periods, which succeeded the Apostolic age, are to be relied on for the confirmation or refutation of any *doctrine* that may be advanced by either of us.” Now I will cheerfully grant that any document written under the *immediate influence of Divine inspiration* is good and sufficient evidence of the truths to which it is applicable: and I think my opponent will admit, that no *uninspired* writer can with propriety be quoted as authority on *doctrinal* subjects. Now I affirm that not only the professors of Christianity at large, but also the Teachers of the second century, and of every succeeding age were divided in sentiment on the most important subjects. By comparing the writings of Justin, Theophilus of Antioch, Clemens, Alexandrinus and Tertullian, this position will be fully confirmed. But besides the evidence of their fallibility exhibited in *their writings*, there is irrefutable testimony to this point in the history of *their practice*. Their departure from the simplicity of Christian worship, their adoption of the heathen philosophy, and their introduction of Jewish and Pagan rites into the Church, mark their apostacy from the Divine purity of the Christian Religion, as taught by our Lord and his

faithful Apostles. If the limits of my essay permitted it, I could easily adduce ample proofs of this statement ; if my opponent should deny its truth, I shall take the pains to prove it from historical records. The conclusion to be drawn from the premises is plain ; the church of professing Christians after the first century is not sufficient authority to prove *the truth of any doctrines or the purity of any practice* not clearly established by our Lord or his Apostles.

“Paul” still manifests his affection for that spurious production called the “Apostolic constitutions.” Indeed it appears that he has *substantial* reasons for his attachment to this work ; whilst its authority, and that of the early Fathers would indeed be “a severe thorn in my side,” as well as in the sides of the good people of the United States of America, it would undoubtedly be a cordial to him. “In the second century,” says Moshem, “the Christian Doctors had the *“good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood,* and this persuasion was a new source both of *honour and profit* to the sacred order ; the errors to which this absurd comparison gave rise, were many, and one of its immediate consequences was *the establishing a greater difference between the Christian Pastors and their flock,* than the genius of the Gospel seems to admit.” See Mosh. Eccl. Hist. Cent. II. Part 2. Cap. 2. “Paul” says “it is *generally* supposed the constitutions were written at the close of the second, or in the commencement of the third century, and have been received as authority by the greatest men.” Although it is not correct that this was the *general* supposition, yet as my opponent desires it should be so, we will for the present admit the statement. Now in order that my reader may judge for himself of the state of the church at the time they were written, I will on the authority of the learned Dr. Jortin, give some of the sentiments contained in this celebrated production : “The constitutions,” says the Doctor, “repeatedly assert, that a BISHOP is a GOD, “a GOD upon earth ! and a KING, and *infinitely superior to a KING,* “and *ruling over Rulers and Kings !* they commanded Christians “to give him tribute as a King, and reverence him as a GOD ! and to “pay him tithes and first fruits, according, say they, to God’s “command, and they strictly forbid Christians to make any inquiry or to take any notice whether he dispose of these revenues well or ill !!!”

“Can the Christian Reader suppress his indignation” at the perusal of this impious doctrine ? on my part I can truly say that it excites no sentiment like indignation. In our happy country it is as harmless as a papal anathema ! Divine mercy

has shed a ray of light on the Christian world which is melting away the power of a mercenary Priesthood, and penetrating the dark abodes of superstition ; the advocates of such a doctrine have a better title to our pity, than to our anger : no practice that depends for its support on such a broken reed, can finally avoid a fall.

My opponent tells his reader that “Amicus” denies that “Baptism,” *commonly* in Scripture signifies, an outward rite—that Doddridge, Pyle, Campbell, Scott, Henry, Parkhurst and Gill, are of any authority *as critics*, or the Fathers *as witnesses* to a *plain fact*.” Now not one word of this sentence is true, although it is a pretty fair specimen of “Paul’s” candour in all the stages of this discussion as I shall have occasion to shew in future. In the first place I have never said that the word *baptism* is not *commonly* used to signify an *outward rite*—although I have said that “in the New Testament it is *very commonly* used to imply the purifying operation of the Holy Spirit,” but there is no contradiction in this position : a word may be *commonly* used to convey at different times distinct meanings. “Paul” himself acknowledges this truth, where he says, “*The Kingdom of God* is in Scripture used in *two senses* ; for the *visible and invisible church*, for the body of *apparent and of real saints*. That it *sometimes* means the *invisible church* all will admit, but that it *often* means also the *visible church* none will doubt.” Thus we see that my opponent who insists so strongly for the *literal* meaning of words, in one case, can when it suits his purpose, contend for a figurative meaning in another. *Sometimes* “the Kingdom of God” is to be understood *literally*, *often* figuratively.

Paul in his last essay, either through inattention to the state of the controversy or from a desire to lead his reader away from the points at issue, takes much pains to prove, that the Baptism of John was with water, and that Water Baptism was sometimes used in the primitive church ; he might have saved himself all this unnecessary trouble if he had reverted to a former conclusion of “Amicus,” that “this no more proves that Water Baptism is an ordinance of Christ, than that circumcision and Jewish sacrifices are yet binding on the church. Not only Water Baptism, but circumcision and Jewish sacrifices were used in the days of John the Baptist—in the time of our Saviour, and in the apostolic age, and for a long time afterwards in the professed churches of Christ, as can be clearly proved : If therefore the practice of the Apostles prove any thing, it proves too much, and the whole conclusion drawn from these facts must fall to the ground.

The contradictions and absurdities in “Paul’s” attempt to

uphold his carnal scheme, are so numerous, that the limits of an essay would be too narrow to exhibit them. I will, however, point to a few of them. First, in Letter XI, he tells us that the Apostle speaks of *water baptism* as an important means of salvation; then he tells us it is a *symbol* or *sign* of regeneration. Now I would ask how in the nature of things, can any symbol or sign, be an important means of salvation?

Again he tells us that the early Fathers commonly used the phrase, "the washing of regeneration," to signify baptism; now according to my opponent, water baptism is a "symbol, or sign of regeneration;" of course, the washing of regeneration, must be a sign of regeneration! this conclusion is too contradictory to common sense, to need animadversion.

Quoting the text "By *one Spirit* we are all baptized into one body," he says "this one body is the church, *visible* and *invisible*. By baptism with water, we are introduced into union with the former, by baptism with the Spirit into the latter, the one is a *type* of the other." Thus he would make the word "Baptism" to have two meanings at the same time; one *literal*, and the other *figurative*. But the absurdity of this construction plainly appears from the text: for the Holy Spirit is mentioned as the baptizer. "By *one Spirit* we are all baptized." So that according to "Paul," water baptism is performed by the Holy Spirit!

Again quoting Gal. iii. 27: "As many as have been baptized into Christ have put on Christ," he tells us that "baptism here is used in *two senses* a *literal*, and, a *figurative*." One meaning with water, and the other with the Spirit. Now if this construction were correct, none can put on Christ, except he be baptized with water!

I will now advert to "Paul's" explanation of John iii. 5: a text on which he seems to place much reliance for the support of the sprinkling system.—"Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." "The Kingdom of God" in this passage, must either mean the *visible* or *invisible* church. If it mean the *visible* church, then according to "Paul," no man can enter the visible church, unless he be baptized *with water*, and *with the Spirit*; which is a contradiction to the uniform experience of mankind. If it mean the *invisible* church in Heaven, and the word *water* alludes to water baptism, then no man can be saved unless he has been baptized in water, which my opponent will not assert; the inevitable conclusion is, that the word *water* in the text, is used figuratively, just in the same manner as John the Baptist used the word "*fire*," where he says, when speaking of the baptism of Christ, "He shall baptize you with the Holy Ghost, and with *fire*," Luke iii. 16.

It must have been observed by our readers, that "Paul's" method of interpreting the Scriptures, is so loose that if it be sanctioned, there is no position so weak that it may not be supported by the sacred text. Sometimes he takes a passage *figuratively*;—sometimes *literally*; sometimes to bend it to his purpose, he at the same time puts a *figurative* and *literal* meaning on the same word. This course, if it receive the general approbation, must tend wholly to undermine the authority of the Scripture, and render it subservient to the basest purposes. Every passage must have either a literal or figurative meaning; there is no alternative; the writer intended to express himself either in a *literal* or *figurative* sense; any other hypothesis would destroy all confidence in the text, and do more mischief to the cause of christianity, than all the cavils of the Atheist or Infidel.

Let us now turn to "Paul's" explanation of the text, "There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. iv. 5, 6.—The baptism of water, and the baptism of the Holy Spirit, are clearly mentioned in Scripture as two distinct baptisms. John's expressions are conclusive on this point. "I indeed have baptized you with *water*, but he (Christ) shall baptize you with the Holy Ghost." Now when the Apostle wrote this passage, only "*one*" of these Baptisms was binding on the believer in Christ. *There is but one Christian Baptism*; this position cannot be refuted;—the text is too clear to be perverted by sophistry. The question then is, what is that one Baptism? We say it is the baptism of the Holy Spirit. "Paul" says it is "water baptism, and that there is no other *real* baptism!" If this were admitted, then our Lord was mistaken when he said, Acts i. 5: "Ye shall be *baptized* with the Holy Ghost;" then the Apostle was mistaken, when he said, "By one *Spirit* we are all *baptized* into one body,"—and then the faith of the Holy Apostle and all the spiritual members of the church of Christ, has been in vain; they have all died in their sins, for without *real* spiritual baptism, there is no remission of sin.

"Paul," in order to avoid the force of the text, tells us there are different kinds of faith, and several Lords; there appears to be some truth in this assertion, for it clearly appears that his faith is very different from the faith of the Apostle; my opponent's faith is of a carnal nature; it rests in elementary water, "in meats and drinks, and divers washings, and carnal ordinances," as the "important means of salvation." He also acknowledges several Lords, in which he plainly declares his faith to be different from the Apostle's faith, who, in 1 Cor. viii. 5, 6: says, "For though there be, that are called Gods, whether in Heaven or in earth, for there be Gods many, and Lords

many, but *to us* there is but *one God*, the Father, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him.”—I think my reader must acknowledge, on a serious review of these authorities, that the pillar which “Paul” supposed had fallen to the ground, still stands in its place, a firm support to that excellent testimony against the weakness of all typical and carnal ordinances, “weak as pertaining to the conscience, and which can never make him that doeth the service, perfect.”

“Paul” attempts to weave a dilemma or two for me; and as they are rather an unpleasant thing to be entangled in, I will not rest in them *as he does*, without making an attempt to extricate myself, in which I have no fear I shall easily succeed. The first dilemma is formed by an assertion of my opponent, which is in contradiction to the plainest Scripture testimony.—“Paul” says, “Jesus did baptize with water.” The Evangelist says, “Jesus baptized not, but his disciples.” That our Lord “ordered it to be done,” rests upon a bare assertion; there is not the least proof of it, as my reader will see by reading the whole passage. I do not know that the true state of the case can be better explained than in the language of DELL, master of Gonvil and Caius college in Cambridge. “The baptism of John was “very honourable, and of high account in its time, so that the “very disciples of Christ *took it up*, and Christ himself *suffered* “them, because John’s baptism was the sign and forerunner of “his, and because the time of his own baptism was not yet “come; but Christ himself used it not as John witnesses, chap. “iv. 2: saying Jesus himself baptized not, but his disciples— “to wit, with John’s baptism, which was water baptism. For “*it became not the Son of God to baptize with a creature, nor the “Lord of all to use the baptism of a servant.*” See “*The Doctrine of Baptism reduced from its ancient and modern corruptions*, by Wm. Dell, printed 1652.”

The other dilemma is formed by begging the question—by a mere assumption without the least proof. He says the baptism in question (Matt. xxviii. 19:) is a baptism to be performed not by Christ immediately, but *by the hands of his disciples*. But the text does not say, “Go teach all nations baptizing them, with your hands in water,” but “Go teach all nations, baptizing them *into* the name of the Father, of the Son, and of the Holy Ghost,” for so the Greek has it. If “Paul” can prove that the disciples were ordered to baptize “with their hands,” I will cheerfully yield the point; but this I am certain he can never do. Now if my opponent cannot weave a stronger dilemma than these, I think he had better relinquish the business.

Having noticed all the material parts of “Paul’s last essay,

I will conclude this number with a short extract from a poetical letter of the celebrated M. Knowles, written on the subject now in discussion many years ago.

"No *typic* observations are revered,
 "Since their immortal *Archetype* appeared.
 "Fox preached this doctrine to a seeking age,
 "It shines in BARCLAY'S unrefuted page—
 "Simple *their* scheme—no mean self-love *they* knew,
 "But freely preached without a sordid view;
 "With hearts devoted, Gospel truths displayed,
 "And scorned to make Divinity a trade:
 "No juggling art e'er used—no low disguise,
 "O'er obvious texts, and sense to tyrannize;
 "Discerning truth by its own native light,
 "And by its guidance, practiced what was right."

AMICUS.



Saturday, Oct. 13, 1821.

LETTER XII.

ON THE LORD'S SUPPER.

THE last essay of Amicus contains nothing of importance and serves simply to fill the blank. Two or three things only I would notice. His long defence of his motives was unnecessary. Though I have been puzzled at times to reconcile his *want of candour*, his *cunning evasions*, and *erroneous quotations* with perfect honesty, I have never intentionally questioned, nor am I now disposed to question his *general integrity*, or coolness of temper. And I assure him that I feel not the slightest emotion of *anger*, though accused of writing with an "angry spirit," with an "overweaning confidence," with "malevolence," and asserting what was "not one word of it true!" Let the public decide.

The reader will remember that the author of the "Apostolic Constitutions," against which he inveighs so much, was only *one of seventy* witnesses adduced by me to prove the *universal prevalence* of water baptism in primitive times. No other witness has he questioned.

Campbell, Parkhurst, Doddridge, and others, were quoted by me expressly and *solely* as *critics*, to determine the sense of a Greek word; and the Fathers *solely* as *witnesses* of the *fact* of water baptism. He sets them all aside as of "no more authority" with him, "than the writers of the church of Rome" with me. Yet when I charge him with rejecting the former as *critics*, and the latter as *witnesses* of fact, he charges me with saying what is "not true." Now he either did reject them as *critics*

and witnesses, or he did not. If he did, what I said *was true*; if he did not, his declaration was nothing to the point. He has his choice.

Whether he has escaped, or ever can escape the dilemmas founded on John iii. 22, let the public judge. It was a maxim of Amicus in a late number, that "what a principal does by the agency of another, he does himself." It is of no consequence therefore, whether our Lord baptized with his own hands, or by his disciples, provided *he baptized*. The Editor of the Repository as really *prints* that paper, as though he set the types with his own hands. It is true that *he prints* the paper, and it is likewise true that he does not print it *himself*, but his workmen. In like manner, it is true that *Jesus baptized*; while it is equally true that "Jesus *himself* baptized not, but his disciples." If however, the Editor of the Repository did not *employ, direct, superintend, or cause* others to print the paper, it could not be said with truth *HE printed* it. Upon the same principle, if our Lord did not *authorize, direct, or order* the disciples to baptize, the inspired Apostle was *mistaken* when he says of Jesus, "*HE baptized*"—"After these things came Jesus and his disciples into the land of Judea, and there *he* tarried with them and *baptized*. And John also *was baptizing* in Enon, &c." John iii. 22, 23. It is as expressly said that *Jesus* baptized, as that *John* baptized. Amicus is therefore on the horns of the dilemma still.

On the subject of Apostolic practice, Amicus has not only taken ground different from all his predecessors, but has *shifted* his own ground. The usual mode of defence has been to *admit* the fact that the Apostles practised water baptism, but hold they were *mistaken*. This ground was *at first* taken by your advocate. Driven from this, he takes the opposite ground, and says, "I am very certain that they *never were mistaken* on this point," and denies the *fact* that they baptized with water on the day of Pentecost. *Not anticipating the denial of a fact so evident, I did not quote the passages at large, and it seems out of place to do it now.* Let the reader examine for himself; taking the concession of Amicus in his hand that "they never were mistaken on this point," let him examine Acts ii. viii. ix. x. xvi. xix. &c. and decide whether the Apostles did not *really believe* water baptism to be an institution of Christ. I have no fear of the result. Every candid reader will be convinced that they who, like the Pharisees and Lawyers of old, refuse to be baptized, "*reject the counsel of God against themselves.*" (Luke vii. 30.)

THE LORD'S SUPPER.

Amicus, in three long essays on this subject, has laboured to prove three things:—"that this ordinance was not instituted

by Christ"—“was not practised by the Apostles”—and “is not consistent with the present dispensation.” So weak and irrelevant are most of his arguments, that I would not notice them, but let my former essay, on this subject, stand against his three, were I not afraid some people, without examination, would measure the *weight* by the *bulk*. Compared with the bulk of his words, his arguments are as “two kernels of wheat in a bushel of chaff!” His long quotations from Scripture and from *Cradock*, to prove that our Lord and his disciples “met to eat the *passover*,—that the Jews were in the practice of using *bread* and *wine* at that feast, and that the present is a *spiritual* dispensation”—quotations which occupy the larger portion of his three essays, every judicious reader must have at once pronounced *nothing to the point!* We are willing to admit they met for the celebration of the *passover*, but *out* of this feast, or *after* it, our Lord *formed his own feast*, in the room of the *passover*. We grant also that our Lord did not *send off* to the market for bread and wine, but took that which was *on the table* before him : and also, that the present is pre-eminently a *dispensation of the spirit*; but as a dispensation, it is not so spiritual as to set aside every thing external, or we must reject Preaching, Praying, Public Worship, Reading, Conversation, for all these are addressed to the *senses*, as well as Baptism or the Lord’s Supper.

The plain question is, *did our Lord, or did he not institute what we call the Lord’s Supper?* You say no, and we say yes. I have already referred *in general* to the evidence on this subject; a more particular reference will confirm my former arguments.

That our Lord actually instituted this feast, is proved by four inspired witnesses. FIRST WITNESS. The Evangelist *Matthew* in chapter xxvi. 26 : says, “As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.”

On this plain testimony I would simply remark, the Apostle must have understood our Lord as introducing a *new* and important ceremony, or he would not have *noticed* it. *Matthew* had been long and intimately acquainted with *Jewish* usages on this subject, and had *three* times before, celebrated the *Passover with our Lord himself*. If this was an usual ceremony at that feast, and “no new institution,” why had he never *before* remarked it? It was manifestly a new institution which our Lord here introduced as less burdensome, and *more significant* than the *Passover*.

SECOND WITNESS. The Evangelist *Mark*, in chapter xiv. 22 : bears the same testimony, in almost the same words.

THIRD WITNESS. The Evangelist *Luke*, in chapter xxii. 19: says, "And he took bread and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you, **THIS DO IN REMEMBRANCE OF ME.** Likewise the cup also after supper, saying, this cup is the New Testament in my blood, which is shed for you."

Here is not only the *institution* of the ordinance, but an express *command* to keep it. But says Amicus, "the words 'this do in remembrance of me,' are in the *present* tense, and simply mean, eat in remembrance of its great Antitype, the *Spirit of Christ*;" and again, "Christ does not say, 'do this in remembrance of my death,' but eat and drink in remembrance of that *Divine Spirit* which should shortly be poured out."—Answer. How we can *remember* a thing *present*, and much more one which is *to come*, is beyond my comprehension! Remembrance relates to things *past*. And in remembering the "*Divine Spirit*," there is something too *vague* for common minds. Far preferable is the simplicity of the Scripture, "do this in remembrance of **ME**," of my sufferings and death. Let this *broken bread* represent my *broken body*, and this *wine* my *blood*, which is shed for the remission of sins." Surely his *death* must be the chief thing represented, or there is no meaning in the emblems, no force in our Saviour's language, nor in the declaration of the Apostle, "As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death." As therefore, they could not, in the nature of things, *remember* his death, till *after* that death had taken place, it follows of course, our Lord intended this feast should be celebrated through *future* generations.

But here comes a wonderful objection! "Matthew and John," says Amicus, "were the only Evangelists *present* at the feast." What does he mean by this? does he mean to insinuate that *Mark* and *Luke* might have been *mistaken*? You must excuse me, but indeed, I do look upon all such *slights* put upon any scripture writer, as an attack on *inspiration*. Is not *Moses* to be credited in his account of the Creation and Deluge, events which happened many centuries before his time, and at which, of course, he was not *present*? Is not the Apostle *Paul* correct in his statement of the doctrine of our Lord, merely because he did not see nor *hear* (in the flesh) the things which he relates? Are *Mark* and *Luke* of no authority in their statements concerning the Lord's Supper, merely because they were "not present" at its institution? Either there is no force in the remark of Amicus, or he intends a *sly reflection* on the infallibility of the Evangelists. In the same way I must understand what he afterwards says, "*Luke* is the *only* Evangelist who says, do this in remembrance of me." What of that! is not he enough? do you consider the

Gospel which Luke wrote as *his* gospel, the words as *his* words, or the words dictated by the *Holy Ghost*? I mean, is it simply *Luke* that speaks, or the *Lord* speaking through him? If you assert the former, you deny his *inspiration*; if the latter, is not *one* declaration of *God* as *true* as a hundred? To me *one* declaration of an *inspired* writer, if it be plain and unequivocal, is as strong as the testimony of any number; because I view it not as *his* declaration but the declaration of the God of Truth. But, after all, it is not true that Luke is the only writer who mentions this *command*. The Apostle Paul, as will be seen presently, mentions it *twice*.

Here then, we have the testimony of God himself (or Luke was not inspired) that Christ *commanded* the observance of this feast. *How can you get over this without denying inspiration?*

Again, you object the *silence* of the Apostle John, and intimate he thought the "circumstance" too "immaterial" to mention. And so, I suppose, he thought of our Lord's Miraculous Conception, Nativity, his Sermon on the Mount, and nine tenths of his Miracles! for none of these does he mention. The fact is, 1. After the other Evangelists had given such explicit testimony, and the ordinance had been observed and *established for more than half a century* through the whole church, there was no need of further testimony. 2. His Gospel was intended as a *supplement* to the other gospels; accordingly, from the middle of the sixth chapter, it is almost wholly new and different from the other Evangelists. 3. He does allude to this ordinance, and pay it a high compliment in his first Epistle, v. 8. making it a standing witness for Christ. "And there are three that bear witness in earth, the Spirit, the Water, and the BLOOD." But not to dwell on this testimony at present, a

FOURTH WITNESS is the Apostle Paul, 1 Cor. xi. 23: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; *This do in remembrance of me*. After the same manner, also, he took the cup, saying, This cup is the New-Testament in my blood; *This do ye*, as oft as ye drink it, *in remembrance of me*, &c. &c." The terms "received" and "delivered" which occur so frequently in the writings of this Apostle, clearly evince the character in which he viewed himself as acting. He represents himself as the mere minister or *servant* of Christ, "receiving" first from him, and then "delivering" what he had received to others. In this passage then, 1. He plainly declares he received this ordinance of the Lord Jesus to deliver to others, thus asserting its *Divine origin*. 2. He *twice* repeats our Saviour's

command to observe it. "This do in remembrance of me."

3. In the subsequent verses he attaches great *importance* and *solemnity* to its observance. "Whosoever eateth this bread and drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," or guilty of *murdering* the Lord. And again, such unworthy communicants bring upon themselves *Divine judgments*, even *sickness* and *death*. (verses 29, and 30.) To suppose all this importance attached to the observance of an *uncommanded useless ceremony*, (as you consider this feast,) is to suppose the Apostle acting a solemn farce! 4. All this was written *twenty-seven years* after the institution of this sacrament, of course, long after he had had time, (if he needed any time) to discover the Divine will upon this subject. What more is necessary? Here are **FOUR INSPIRED WITNESSES**, all expressly testifying to the Divine authority of an ordinance which you neglect and despise. Our Lord says, "Take eat," you say, "take it not!" He says, "Do this in remembrance of me;" you say, "do it not!" The Apostle says, "I received this feast of the Lord Jesus;" you say, he was mistaken!

Here I might with perfect safety rest this subject. Amicus might as easily prove our Lord did not command Prayer and Public Worship, as that he did not institute the Lord's Supper. But he has said some things of the *practice* of the *Apostles* which may be with equal ease and clearness answered.

His **SECOND OBJECTION** to this ordinance was, that "*the Apostles never practised it.*" On this subject I would remark, that had no account been transmitted to us of their celebrating this feast; if in the *conciseness* of the sacred history, not a word had been said about it, nor an allusion made to it, we should have *fairly presumed* they obeyed the injunction of their Lord in this particular. The institution of Christ would have been sufficient authority for *practising* it ourselves, and *believing* that the Apostles practised it. But we are not thus left. We have the clearest testimony that they kept this feast. Without mentioning other passages, I am willing to rely on *three*. Acts ii. 42. It is said in *praise* of the primitive disciples, that "they continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." Acts xx. 7, 11: "Upon the first day of the week when the disciples came together to *break bread*, Paul preached unto them, &c." To these two passages you object, that the "*breaking of bread*" here mentioned, denotes a "*common meal*;" in proof of which, you quote those passages which speak of their "*having all things common*," and eating at a common table. To which we answer, 1. This "*breaking of bread*" is spoken of *before* the *communion* of *goods* took place, as any one may see who will turn to the

passage ; of course has no allusion to their social ordinary meals. 2. It is spoken of as a *religious ceremony* and a proof of their *piety* ; “ they continued *steadfast* in *breaking of bread* and in *prayers*.” A most *wonderful* proof of their *piety*, if “ *breaking bread*” means nothing more than Amicus understands ! they continued *steadfast* in *eating* !! But on the supposition it was a *sacramental* eating, a public testimony of their faith in Christ in the presence of his foes, it was a *religious* exercise, and very properly mentioned along with their “ *prayers*” as a proof of their *faith* and *boldness* in confessing Christ. Besides it is expressly distinguished from eating “ *meat*,” in the 46th verse, “ And *breaking bread* from house to house, did eat their *meat* with gladness and singleness of heart.”

3. That this, “ *breaking of bread*” was a religious ceremony and sacramental feast, is evident from its being the *chief object* of their meeting on the *Lord's day*. “ Upon the first day of the week when the disciples came together to *break bread*, &c.” It is not said “ when they came together they *broke bread*,” but “ they came together *to break bread*.” This was their chief object. Now is it not a most gross and unworthy idea to suppose they came together on that solemn day to eat a *common meal* ? And is it to be supposed that the holy Apostle, “ ready to depart on the morrow,” at such an affecting season, would countenance such gross conduct ? Besides it must be remembered that the argument about “ *communion of goods*,” and “ *common tables*,” however it might apply to the saints at *Jerusalem*, would not apply at *Troas* where no such communion was known.

4. The *Syriac version*, (the earliest version of the New Testament, made for the use of the Syrian Christians about Antioch, either during, or immediately after the Apostles' days) renders the passage “ they came together to *break the eucharist* :” and the Arabic version, “ they came together to *distribute the body of Christ*.” This shows how *early Christians* understood these passages.

But if these passages were all blotted out, if every other chapter of the New Testament was silent on the subject, so long as the xith of Corinthians remains, there will be no other way of setting aside this ordinance, but by denying the Apostle's *inspiration*. The passage has been in part already quoted. The *fact* that the feast called the Lord's Supper was observed by these Christians, is too plain to be doubted. Amicus therefore admits “ these Corinthians were *some how* in the *habit* of eating bread and drinking wine as a *religious ceremony*.” Here he acknowledges that the feast they observed was not for a *carnal* but “ *religious*” purpose ; and not an occasional act, but an *habitual* practice. They were “ *some how* in the *habit* !” *some how* !

what a pity Scripture had not given Amicus some information on this subject ! what a pity he was driven to such improbable conjectures, and left in such darkness as to the *original* of this ceremony ! Shall I suggest a key to discover its author and origin ? You will find it in the 23d verse : “ *I received of the Lord that which also I delivered unto you.* ” They received this ordinance from the same source from which they received their *doctrines*, from the *Apostle himself* ! “ **I DELIVERED it unto you.** ” But where could Paul have got it ? Our Lord it seems “ never instituted it,” the rest of the Apostles “ never practised it,” it was “ inconsistent with the present dispensation,” how *could* he have come by it ? He tells us himself, “ **I received it of the LORD JESUS.** ”

The public can now judge whether our Lord *appointed*, the Apostle *sanctioned*, or the primitive Christians *practised* the Lord’s Supper.

PAUL.



Seventh-day, 10th Mo. 20, = 1821.

LETTER XIV.

AS “ Paul ” in his last address to us, has closed his arguments on the subject of Water Baptism—before I enter into a defence of my opinions on the subject of the Eucharist, I will briefly notice some of his remarks on my last essay. In doing this, I shall not confine myself to the order in which they occur, but take them up as they appear to have a bearing on the points at issue.

The assertion of my opponent that “ Amicus has not only taken ground different from all his predecessors, but has shifted his own ground ”—is founded in an unaccountable mistake, as will be perceived by a reference to my essay, in Letter XII. How such a mistake should occur, seems on any fair principle, to be incomprehensible. On a review of that essay, I cannot perceive any ambiguity in the expression of my sentiments. “ Paul ” in a former number had asserted that we were bound to prove that the Apostles were mistaken in interpreting their Master’s mind and will as expressed in Matt. xxviii. 19. “ Amicus ” answered that he was “ very certain they never were mistaken *on this point*, that they never understood our Lord to command water baptism.” To demonstrate that in the few examples of water baptism—that occurred afterwards, they did not act by virtue of that commission, I shewed that they never baptized their converts “ in the name of the Father, and of the

Son, and of the Holy Ghost," which they would have done, if they had so understood him. This argument which "Paul can never answer, without contradicting his own creed, remains untouched by any subsequent reply." The Apostles and early converts to Christianity, both Jews and Gentiles, had been accustomed to a variety of outward forms and ceremonies in the celebration of their worship, and which were wholly inconsistent with the nature of the Christian dispensation, in which, as our Lord taught the woman of Samaria, "they that worship the Father must worship him *in Spirit* and in truth." Under the New Covenant, no temple made with hands—no outward ceremony—no carnal rite is necessary to that communion between God and the soul in which divine worship essentially consists. This truth was not suddenly perceived by the first professors of the Gospel, and they continued for some time after its introduction, to use many of the Jewish rites as well as the peculiar baptism of John. This was the only mistake which "Amicus" ever attributed to the primitive believers, a mistake which was corrected by the gradual increase of Divine light, by the rising splendor of the Gospel Sun, under whose increasing radiance the weakness and inefficiency of typical institutions were clearly discovered and pointedly reprobated, as evidently appears by the Apostolical Epistles.

"What a man does by the agency of another, he does himself," is very true: If Jesus had commanded his disciples to baptize with water, it might with sufficient propriety be said, "he baptized;" but that he ever commanded them to use Water Baptism, remains to be proved. When the Evangelist says, John iii. 22: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized;" by the context he evidently means, "and they baptized," for directly afterwards he declares, that "Jesus baptized not, but his disciples," John iv. 2: "When *therefore*, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea and departed again into Galilee," John iv. 1, 2, 3. The rumour that Christ was any ways concerned in the administration of a carnal ordinance, was evidently offensive to him, he *therefore* immediately leaves the scene of Water Baptism, and retires into Galilee. To those acquainted with the Geography of that country, the cause of his leaving Judea will be evident. The river Jordan between the lake of Gennesareth and the Dead Sea, was the scene of Water Baptism: there John and the disciples of Christ baptized their converts. When our Lord knew of a rumour, that he baptized *with Water*, in order to remove a suspicion so derogatory to the Di-

vine nature of that glorious dispensation which he came to introduce, he straightway departed from the scene of these operations, and retired into a country where this carnal ordinance had never been administered.

With Doddridge, Campbell, Parkhurst and others, *as critics*, I have no controversy, but when *as commentators* they attempt to pervert any plain text of Scripture, I shall deny their authority. The command of our Lord, Matt. xxviii. 19: is as I have shewn, translated with accuracy. "Paul" in his eighth Address to us, declared, that "it was well known to all acquainted with the Greek, that the word rendered "teach," literally signified to make disciples." In my succeeding essay, I quoted the original word with its meaning, in Latin and English, that my reader might be able to judge for himself, as to the accuracy of its translation. I did not, like my opponent, rest the case upon a bare assertion.

With respect to *matters of fact*, I have never denied the authority of "the early Fathers," yet I freely confess, that I rely on their authority no more than on other respectable writers of that period. I do not consider them as inspired penmen, and therefore, their credibility rests on the same foundation with that of all other historians.

On the Apostolical constitutions, my opponent "casts a longing, lingering look," and though from the exposition of their real character, he is obliged to abandon them, yet that they may pass away with some reputation, he tells us, that "the author of them was only one of seventy witnesses," to a practice that can add no weight to his argument, unless it were sanctioned by the authority of Christ. But who were these "seventy witnesses?" A council of sixty-six Bishops in the *third century* when the church had grossly apostatized from the faith and practice of the Apostles! Cyprian, Origen and Fidus of the same period! Augustine a persecuting Bishop of the fifth century! Pelagius and Celestius, two monks of the same era whose doctrines were alternately applauded and condemned by the Pope of Rome, and whose opinions are generally held in abhorrence! The church which my opponent calls "the church of Christ for thirteen hundred years," has a much better title to be called "the church of Antichrist," it was a corrupt persecuting church. Against it Wickliffe, Jerom of Prague, Huss, Luther and Calvin protested. From its errors and superstition, the Christian World is yet but partially reformed.

"Paul" asserts that "the last essay of Amicus, contains nothing of importance:" By this assertion, he affords us a means of determining what he deems *unimportant*. First he deems it of no importance that I have proved "the early Fathers

were divided in sentiment on the most important subjects, and are not sufficient authority to prove the truth of any doctrine, or the purity of any practice, not clearly established by our Lord or his Apostles! Secondly, he thinks it of no importance that the authorities he quoted for the support of his scheme, are shewn to be totally unworthy of confidence or respect! Thirdly, he thinks it unimportant that I have proved by his own writings, that he is inconsistent with himself! Fourthly, that his doctrine is irrational, unscriptural and absurd! Fifthly, that his mode of interpreting the Scriptures, is calculated to destroy all confidence in the sacred text, and is mischievous to the cause of Christianity! and, Sixthly, that his faith is a carnal faith, resting in elementary water, in meats, and drinks, and divers washings, as the "important means of salvation."

But "Paul's" assertion can be considered in no other light than mere affectation. He has too much understanding to be perfectly indifferent to the weight of the arguments that have been adduced. Although Amicus is aware that the excellent cause he has espoused, might have fallen into much better hands—that his knowledge and experience fall very far short of a large number of his fellow professors—that his literary qualifications are mean, in comparison of many with whom he holds religious communion—yet he is also sensible of the Divine nature, and happy effects of the doctrines we advocate—of their conformity with the precepts of Christ and his Apostles; that Truth however feebly advocated, is powerful in its nature, and with the candid enquirer, its impression will not be easily eradicated. In this belief, I cheerfully rest the case; if my opponent is easy, I see no cause why I should not be satisfied.

I will now advert to "Paul's" attempt to reply to my arguments, on the subject of the "Lord's Supper."

The great question on the present subject, is as stated by my opponent, "Did our Lord, or did he not, institute what is called the Lord's Supper?" We deny that he instituted any supper at all, and that he ever celebrated any supper but the Passover supper. In "Paul's" last address to us there is not the least proof, although there is much assertion to the contrary. All the evidence he has adduced on this point, amounts to no more than this, that our Lord in distributing the Bread and Wine *added some expressions never before used on that occasion.* To prove that these expressions used whilst performing the ancient ceremonies of the Passover feast, were the institution of a new Festival, "Paul" brings forward three Evangelists as evidences. We will now attempt to examine these Witnesses, and sift the testimony which they give us on this subject. That our Lord was celebrating the Feast of the Passover when he used these

expressions, cannot be denied. Matthew says, chapter xxvi. 26. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave to the disciples, saying, take eat." 27 "And he took the cup and gave thanks saying, drink ye all of it." The taking of the bread, the blessing of it, and breaking it, and distributing it to the guests—the taking of the cup, and giving thanks, and handing it to the company, were the usual rites always performed by the governor or chief man of this feast. In doing all this, our Lord certainly instituted no new ceremony. They who imitate Him in these particulars, so far celebrate the Jewish Passover, and nothing more. We will now consider the other testimony of these Witnesses; hitherto they have only confirmed my former position.

Of the Bread, our Lord, according to Matthew, simply says, "this is my body." According to Mark, he uses the same words. Luke adds, "which is given for you, this do in remembrance of me." Of the Wine, according to Matthew, he says, "this is my blood of the New Testament, which is shed for many, for the remission of sins." Mark says, "which is shed for many." Luke says, "which is shed for you." The question now is, How are we to understand these words? My opponent says, "the Holy Scriptures in their *literal* and *logical* sense, are the supreme and only standard of religious truth." Now if we interpret these expressions, *literally* and *logically*, I cannot see how we can reject the doctrine of "the real presence:" we must either give up their *literal* meaning, or unite with the Doctors of the Church of Rome. I will however, suppose that my opponent will be willing to suspend his rule in the present case—that he will abandon their *literal* sense, and rely upon their *logical* meaning. I do not know what others may think of "Paul's" reasoning in this case, but after giving it the best attention in my power, I cannot discover much *logic* in it; our Lord makes his material body and blood, a *type* or *figure* of his Spiritual body and blood. John vi. 53. "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you: whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." My opponent whose views seem remarkably directed to carnal objects, takes a different course, he makes "the broken bread" to "represent Christ's broken body, and the wine his blood." Thus he makes bread and wine to be *the type of a type*, which is absurd. The truth is, there is no consistent or rational method of interpreting these passages, unless we admit that our Lord intended the Bread and Wine as figures of his Spiritual Body and Blood, emphatically given for the "remission of sins." It is the Divine operation

of this Heavenly food on "the faithful receiver, which purifies the heart and prepares for the full fruition of Divine enjoyment in the kingdom of God; "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 56.

I will now make a few observations on the expression, "This do in remembrance of me;" On this passage, "Paul" places much reliance for the support of his carnal scheme: amongst other notions, not very logical, he thinks there can be no remembrance but of things that are past. There is however, no truth in this idea; "to remember," is to call any thing to mind, it not only relates to past events, but to things present and future: "Cruden" says, "the word *remember*, when referred to God, signifies to care for one, to pity; when applied to men, it signifies, either to call to mind something past, or, *to keep in mind something for the time to come.*" My learned opponent says, "How we can remember a thing present, and *much more, one that is to come*, is beyond his comprehension." On this hypothesis, the fourth commandment must be incomprehensible: "Remember the Sabbath day *to keep it holy.*" When Moses gave this command, I suppose he did not mean that the Israelites should remember the Sabbath days that were past, "to keep them holy." But there is something very extraordinary in "Paul's" idea, that "in remembering the Divine Spirit, there is something *too vague for common minds.*" According to this view, we must suppose that the Divine admonition, "Remember thy Creator in the days of thy youth," could not have been intended for common minds; the idea of remembering the fountain of all our comforts, is to be confined to uncommon minds.

I will close the present Essay, with some general remarks on the subject in discussion, reserving for a future number, my observations on such parts of "Paul's" last Address, as may require an answer.

We are exhorted by our Lord, John vi. 27: "not to labour for that meat that perisheth, but for that meat which endureth unto everlasting life." The Apostle tells us, Rom. xiv. 17: that "the Kingdom of God is not [consists not] in meat and drink, but in righteousness and peace, and joy in the Holy Ghost, —that meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse." 1 Cor. vii. It is not by any carnal observation that the "soul is established with grace:" The soul of man is Spiritual, it cannot in the nature of things be nourished with outward food. "The bread that cometh down from Heaven—the meat that endureth unto everlasting life," are its only proper aliment, this it receives not by outward observations, but by the immediate communication of the Holy Spirit: "meats and drinks and divers wash-

ings" are the peculiar characteristics of the Mosaic Law. Under the Gospel dispensation the real Christian draws nigh unto God in Spirit, eats Spiritual bread, drinks living water, draws his nourishment from Christ the true vine, and by abiding in him brings forth much good fruit to the glory of God, and the benefit of his fellow creatures.

AMICUS.



Saturday, Oct. 27, 1821.

LETTER XIII.

ON THE LORD'S SUPPER.

THE fact that the Apostles practised and commanded water baptism, is too plain to be denied or doubted, Acts ii. 38. viii. 16, 38, and x. 48. Now, in this practice they either were, or were not mistaken. Let Amicus take which side he please, his system must fall. If he holds they *were* mistaken, he so far denies their *inspiration*, and contradicts the Scripture which asserts that they were "filled with the Spirit—spake as the Spirit gave them utterance," and were "led into all truth:" if he holds they *were not* mistaken, he admits the *propriety* of their practice, and thus gives up his whole argument. So far, therefore, as relates to the present argument it is a matter of comparative indifference which side he takes. It will however, puzzle any reader, not more penetrating than myself, to discover from his last, *which side he intends to take*.

He is pleased to say, "I have shown that the Apostles never baptized in the name of the Father, Son and Holy Ghost." If he has, I presume his readers have forgotten it. For my part, I must beg him to show it again, as it has entirely slipped my memory, if he has shown any such thing. The mere *omission* to record the form in full, no more proves that they did not follow their Lord's command, than the omission to mention *circumcision* for the 1400 years between Joshua and John the Baptist proves that this rite was not practised millions of times. We forget the *conciseness* of the sacred history. We might as well infer they did not "teach" their converts "all things whatsoever he had commanded them," because *every lesson* is not explicitly stated. But I ask any candid reader how he can understand Acts xix. 2, 3. upon any other principle? John's disciples say, "We have not so much as heard whether there be any *Holy Ghost*. And Paul said unto them, *Unto what then were ye baptized?*" Does not this imply that the Holy Ghost was mentioned at baptism? After all, however, could Amicus prove

that the Apostles never used the precise form mentioned by our Lord, (which he never can) it would only prove, as some Christians hold, that that form is unessential to the validity of baptism; which would be nothing to his point, unless he could prove they did not practise *baptism* itself.

On this subject, Barclay has a droll conceit at which Amicus also seems to hint, that the Apostles did not baptize *in consequence of their commission*; but out of their own heads, from a mistaken notion of *expediency* practised John's baptism. The objection hardly deserves an answer. But in a former essay I proved from Acts xix. 5. that they *rebaptized* the disciples of John, of course they did not practise *John's baptism*; and I now refer the reader to Acts ii. 38. viii. 16. and x. 48. which show us in whose name and by whose authority they baptized. "Repent and be baptized *in the name of Jesus Christ*." "The Holy Ghost had as yet fallen on none of them, only they were baptized *in the name of the Lord Jesus*." "And he commanded them to be baptized *in the name of the Lord*," &c. Let the candid reader decide whether they did not baptize in the name and by the authority, and with especial regard to the commission of their Divine Master.

And here I close this subject, to renew the consideration of the *Lord's Supper*.

In my last, it was fully proved that our Lord *instituted*, the Apostles *sanctioned*, and the primitive Christians *celebrated* the Lord's Supper. How few objections can be brought against our sentiments by the *most ingenious* disputant, the reader has already seen; I shall not weary his patience by reviewing what he has answered as he read. It cannot have escaped notice how little attention Amicus has paid, both in his last and former essays, to the argument drawn from 1 Cor. xi. 23—30. He knew that it was not in the power of any honest man to answer it, and therefore he very cavalierly, though very wisely, treats it with neglect. His manner of treating it reminds me of Paine's answer to the question whether such a person as Jesus Christ *ever existed*? "there is no ground either to believe or disbelieve!" This is a very convenient way of getting over, when you cannot answer an argument. The fact that the Apostle Paul "delivered" and enjoined this ordinance on his Corinthian brethren, and that he did so in the name and by the authority of his Divine Lord, is as evident as any truth in Scripture.

Want of room prevented my making as many observations on this passage of Scripture as its importance deserved. Let me remark then,

1. The *People* to whom this ordinance was "delivered,"—the Christians of *Corinth*. They were *Gentile* converts, far re-

moved from Judea, the land of ceremonies; and therefore not likely to adopt such an ordinance without Apostolic influence, or a divine command.

2. The *Person* who delivered it—the Apostle *Paul*. He was appointed the special Apostle of the Gentiles, and had the clearest views of the *spirituality* of the present dispensation, and the greatest fear of any thing like *Jewish ceremonies*. He therefore would have been the *last one* to deliver such an ordinance without the clearest signification of the will of Christ.

3. The *time* when the Saviour revealed it to him;—*many years after* the institution of the feast. If as you suppose, this ceremony was adopted by the Apostles and disciples from a *mistaken interpretation* of the last words of their dying Lord; is it supposable, that our Lord, after seeing this abuse of his language, originating and perpetuating a “carnal rite” in his church, should repeat to the Apostle Paul, many years after, the *very words* which had led his brethren and the whole church astray! thus exposing him to fall into the same snare, and *confirming* the whole church in their gross error!! Yet this worse than absurdity you must hold, or admit that our Lord *intended* this ordinance should be observed.

4. Consider also the *time* when this Epistle was written, and the Apostle gave the ordinance this sanction, A. D. 60. Thus upon *your* supposition, the Apostle was left in a gross error for twenty years after his calling and commission; and the church *deceived* by the *inspired* servants of Christ for twenty seven years! Remember also, that this mistake was *never corrected* by this or any other Apostle, and the Bible has been left by Christ to come down to us in a way calculated to lead every humble conscientious follower of the Scriptures into the observance of a rite “inconsistent with the present dispensation!” He who believes this, will believe any thing.

Here I rest the argument. On this broad ground, that the Saviour instituted, the Apostles sanctioned, and early Christians observed this ordinance, I am contented to rely. If Amicus can remove this, I will make no account of what follows. The above arguments I wish Amicus to answer *first*, and then I will consent that the following considerations pass for nought.

I would now submit a few thoughts on the *utility* of the ordinances of Baptism and the Lord’s Supper, leaving it to yourselves to estimate their value.

1. I appeal to every candid observer, if these ordinances do not *honour Christ and his religion*. They make religion *visible*. They exhibit Christ as an object of faith, hope, love, joy, gratitude and adoration. They testify to his Divinity, Incarnation and Sufferings. Baptism is a standing witness of the Trinity,

original sin and regeneration; the Lord's Supper, of the doctrine of vicarious atonement and imputed righteousness. The one speaks volumes on the subject of Sanctification: the other on the subject of Justification. Both are memorials that "he came by water and blood, not by water only, but by water and blood." (1 John v. 6.) If preaching glorifies Christ, then these ordinances glorify him, for they preach loudly to the humblest capacity. If a public profession honours Christ and his religion, then these thus honour him, for they are a public profession. They are a visible, public testimonial of our faith in Christ, and entire dependence on him for salvation. If the observance of a festival to perpetuate the memory of some distinguished individual, is an honour to him, then the Lord's Supper honours Christ, as it was instituted for this very purpose to perpetuate the "remembrance" of his death. Surely then these ordinances must be *useful*.

2. *They are profitable to Believers.* Is it desirable that Christians should know and believe the *truth*? These ordinances continually exhibit the most important truths. They help to preserve orthodoxy in regard to the fundamental doctrines of salvation, the Trinity, Divinity of Christ, Original Sin, Regeneration, Justification and Sanctification.—Is it desirable Christians should be *separated* from the world? "Come out and be separate saith the Lord." These ordinances require them to come out from the world, to renounce the world and enlist on the Lord's side. Is it desirable Christians should be *united* and feel that they are one? These ordinances bring them into communion with each other. "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? the bread which we break is it not the *communion* of the body of Christ? For we being many are *one bread* and *one body*, for we are all partakers of that one bread." 1. Cor. x. 16, 17. These ordinances then teach the saints their *unity* in faith, hope, love, baptism, Lord and God, and thus cement them in brotherly love. "For by one spirit we have all been *baptized* into *one body* (that is made members of the *same church*) and have all been made to *drink* into one spirit." 1 Cor. xii. 13. Here is an allusion to *both* the sacraments, teaching us that the design of both is to unite us in "one body," and obligate us to breathe and follow "one spirit."

Again; these ordinances are useful, inasmuch as they lay Christians under more *sensible obligations* to live a pious life. The peculiar garb worn by Amicus, betokens him a Friend, and lays him under a powerful obligation to observe certain peculiarities of speech, manners and conduct, and exposes him to immediate detection, reproach and shame, if he act unbecomingly.

his profession. And there can be no doubt that a distinguishing mode of dress adopted by any church, will have a powerful influence in controlling the conduct of her members. So much so, that whenever a member of such a church falls from his duty, he immediately changes his garb for one which does not remind him and others of his professional obligations. Now I am not finding fault with such practices; they have their use. But if these badges of profession are useful, upon the same principle, Baptism and the Lord's Supper are useful. For these show who *profess* to be on the Lord's side, and who not. They lay those who observe them under *obligations* to live a corresponding life; and therefore expose the professors of religion, whenever they transgress, to instant reproach and shame from an ever watchful world. And though their observance of these ordinances is not *visible* except in church, and there only at certain times; their professions are *remembered* by the world, and are a more powerful restraint than even *modes of dress*, as the latter only bind their honour and their interest, while the former bind their conscience under an *oath, signature and seal*. The main difference however is, that modes of dress are badges of human invention, Baptism and the Lord's Supper, badges of *Divine appointment*.

That these ordinances are badges of Christianity and bonds of duty is evident from many passages of Scripture. Gal. v. 3: "He that is *circumcised* is *debtor* to do the whole law." By parity of reasoning, he that is *baptized* is *debtor* to do the whole gospel, or is *bound* to be a Christian. Rom. vi. 3: "As many as have been baptized into Christ have been baptized into his death; we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so *we also should walk in newness of life*." See also, Col. ii. 11, 12: and Gal. iii. 27. Baptism then *binds* us to die unto sin, and to "walk in newness of life." Again; 1 Cor. x. 21: "Ye cannot drink the *cup of the Lord* and the *cup of devils*;—ye cannot be partakers of the *Lord's table* and the *table of devils*;" which plainly shows us that partaking at the "Lord's table" is a *profession* of Christianity, and *obligates* us to live separate from the world and the company of the wicked. Again; "This cup is the *new covenant* in my blood," says the Lord Jesus, as he hands the symbols of that covenant to the believer. By which he virtually says, "if you are willing to enter into covenant with me, take this cup as a token and pledge of our mutual contract; I hereby promise to be your God, and you, if you accept it, promise to be one of my people." This cup is the sign of the covenant between Christians and Christ. Every communicant, therefore, has entered into covenant with God, and is under the

most solemn obligations to live a holy life. Now will any one be so unreasonable as to deny that such a solemn covenant with God, will operate as a restraint upon professors of religion, and arm their conscience against sin? Who then can doubt such an ordinance is *useful*?

Again; they lead professors to *self-examination*. "If thou believest with all thine heart, thou mayest" be baptized, said Philip to the Eunuch. Baptism therefore is a loud call to the candidate to examine whether he hath genuine *faith* in Christ. So in regard to the Lord's Supper: "Let a man *examine* himself and so eat of that bread and drink of that cup." 1 Cor. v. 7: "Christ our passover is sacrificed for us; therefore let us keep the feast not with the old leaven, neither with the leaven of *malice* and *wickedness*, but with the unleavened bread of *sincerity* and *truth*." They thus urge us to a reformation of our lives, and a watchful inspection of our own hearts.

Since then, these ordinances exhibit important truth, separate Christians from the world, promote union and communion in the body of Christ, lay professors under the strongest obligations to be holy, continually remind them of their duty, and lead to self-examination, watchfulness and reformation, and since they were *appointed of God* for all these purposes, why should we doubt their *utility*?

3. They are useful to the *world*. They are standing exhibitions to those who do not read the Scriptures, and confirmation to those who do, that without the cleansing influence of the Holy Ghost, and an interest in the Blood of Christ, they cannot be saved. Baptism says to every unbaptized spectator, "you have not complied with one of the *conditions* of salvation," believe and be *baptized*." The Lord's Supper says to every non-communicant, "you are *outside* of the visible church, an alien from the commonwealth of Israel, a stranger and a foreigner, while Christians are fellow-citizens with the saints and of the household of God."

Thus these ordinances exhibit truth, convince of guilt, alarm the conscience, point to the path of duty, lead to prayer, in due time to a public profession of Christ, and thus onward to salvation. Thousands of sinners have been awakened at baptismal and communion seasons, and millions of Christians edified and comforted.

PAUL.

LETTER XV.

THE limits of an essay for the Repository are too narrow to permit me to do ample justice to the important subjects under discussion, to give a clear idea of our principles to those who have no better opportunity of acquiring a knowledge of them. The greatest difficulty I have had to encounter in the present controversy has been to condense the matter which appeared essential to a clear illustration of my subject. My opponent often complains of the length of my essays, and I confess not without reason—if they were much shorter, he would have sufficient ground to be dissatisfied—yet I wonder that he should venture to *express* his feelings on this occasion, whilst his own communications continue to be at least as long as mine. Unmindful however of his complaint, I purpose to pursue my original plan, and make the best of my means to convey information to the candid enquirer on the subject of our principles.

Because “Amicus” said, “that Matthew and John were the only Evangelists present at the feast of the passover which our Lord attended for the last time, “Paul” attempts to make his reader believe that I thought Mark and Luke mistaken in their accounts of this festival.—He “looks upon” my statement as “*an attack upon inspiration,*” and begs me to excuse him for entertaining such a view.—On this account “Amicus” can easily excuse him. The interests of his carnal scheme are so deeply involved in the establishment of this idea, that he may well be pardoned for his attempt. The inspiration of the Apostles is so inseparably connected with the authority of the sacred writings, that if Amicus doubted on this point, all his arguments might be rejected—but this *finesse* of my opponent cannot avail—the whole of my communications evidently shew—that I am no sceptic in the case. I have not only admitted the authority of the Scriptures, but I have contended with my opponent for their *exclusive* authority, as the only legitimate evidence of doctrinal truth. When I mentioned the total silence of the Apostle John on the subject of the Eucharist, I did not mean to infer that the testimony of the other Evangelists was incompetent to establish the fact, that “*our Lord used some expressions peculiar to that occasion.*” The only inference that I intended—I yet see no reason to condemn—which is, that “If the Evangelist had believed (as my opponent does) that *Christ at that time had instituted a new ordinance binding upon Christians—to be observed in the church to the end of time—to be a badge of christianity and a seal of grace*” he would not have omitted to mention a fact of so much importance. The truth is that John wrote his Gospel in the maturity

of religious experience, when the inconsistency of carnal ordinances with the Christian dispensation was clearly manifest to his enlightened understanding. In all his writings he never mentions one word on the use of Bread and Wine as a religious act. If, as my opponent observes "his Gospel was intended as a supplement to the other Gospels," he ought to have been the more particular on this subject, seeing none of his predecessors mention the *use* of these elements as a *new Institution*, nor give us the least reason to believe that Christ meant to perpetuate it in his church. All the plausible arguments used to prove it a *standing ordinance* hang upon this one expression of Luke "This do in remembrance of me," a very incompetent foundation for the gorgeous superstructure which the sacramentaries have erected upon it. As I have before observed, the command of our Lord is in the present tense "This do"—Do what? take the bread which I have given you and eat it in remembrance of me—let your attention be directed to its spiritual import—"This bread is my Body"—it represents my mystical flesh, which is given for the life of the world—"This cup is the new Testament in my blood"—it represents the new covenant, the administration of the Spirit, my spiritual blood "which is shed for you." Matthew says "this is my *blood of the New Testament* which is shed for many for the remission of sins." To those who recur to the original meaning of the word, "Testament" the import of these expressions must be obvious—A "Testament," signifies a *compact*, a *covenant*—*the blood of the new covenant is the Holy Spirit*, the powerful operation of which on the soul of man purifies it from all iniquity, and remits, not only the *guilt*, but the *power* of sin. This "new covenant" is expressly described by the Apostle in his Epistle to the Hebrews, as the ministration of the "Holy Spirit," the "law written in the heart." See Heb. viii. 8. &c.

The attentive reader of Evangelical History must have observed that it was the common practice of our Lord to give a *spiritual* meaning to *outward* objects—to direct the attention of his hearers to the *divine* import of *natural* things—Thus, to the woman of Samaria, who seemed to have a religious veneration for Jacob's well, he spoke of "living water." "If thou knewest the gift of God and who it is that saith unto thee, give me to drink, thou wouldst have asked of him and he would have given thee *living water*." John iv. 10. When she spoke of *outward* places of worship, he immediately directed her attention to *spiritual* worship. "Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father—The hour cometh and now is when the *true worshippers* shall worship the Father *in Spirit and in truth*." John iv. 21.

23.—Again, When the multitude sought him for the sake of the bread with which he miraculously fed them, he rebuked them for their carnal religion, and turned their views to “*heavenly bread*”—“Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled!—Labour not for the *meat* that perisheth, but for *that which endureth unto everlasting life*, which the Son of man shall give unto you. I am *the bread of life*.” John vi. 26, 27, 48.

When they told him of the manna given in the wilderness, he replied “Moses gave you not *that bread from heaven*, but my Father giveth you the *true bread from heaven*, for the *Bread of God* is he which cometh down from heaven, and *giveth life* unto the world.” John vi. 32, 33—I could cite many more passages to illustrate this view, but I wish to be as brief as the nature of my concern will admit, and think it unnecessary.

Thus we see that our Lord sought frequent opportunity to turn the attention of his followers to divine and spiritual objects: my opponent pursues a different course—he takes much pains to direct our views from *spiritual* to *carnal objects*, to induce us to turn from the *divine reality*, and embrace the *shadow*—to depend upon “meats and drinks and divers washings” as “*important means of salvation*.”—But it will not do—Christ remains to be the *immediate and only* “author of eternal salvation to all them that obey him,” Heb. v. 9: “That which is born of the flesh is flesh”—outward ordinances can only operate on physical matter—they cannot reach the soul—they may be observed by the unregenerate and the wicked—they are consequently no “*Badge of Christianity*” nor “*seal of grace*.” The views of my opponent on this subject are irrational and unscriptural—they are derogatory to the divine nature of Christianity, they are calculated to do infinite mischief by creating a false dependance on things that cannot profit the soul, they lead the mind from the only adequate power of salvation, to lifeless forms and inefficient ceremonies.

When Christ called the *bread* “his body” and the *cup* the “new testament in his blood”—he was only pursuing his usual course; he was simply directing the attention of his disciples to divine objects. Sitting with them *at the Passover Supper*, and being about to leave them, he gave them the parting advice of a dying friend—advice, when rightly understood, more important in its nature than had ever flowed from human lips. It was an admonition to mind *spiritual things*, to remember the only proper *nourishment of the soul*, “the *meat* that endureth unto everlasting life,” the “*new wine* of the kingdom,” the animating principles of all true piety.

I have before stated that the Apostle John has never in any of

his writings mentioned one word on the use of bread and wine as a religious act. "Paul" says in his twelfth Letter to us, that John "does allude to this ordinance, and pays it a high compliment in his first Epistle v. 8. making it a standing witness for Christ. "And there are three that bear witness in Earth, the Spirit the water and the blood"—he omitted to add "and these agree in one," but how the Evangelist in this text pays the ceremony of eating bread and wine, "a high compliment," I am utterly at a loss to determine—the weakness of such an argument tends rather to injure than support a weak cause.

I come now to consider the Testimony of the Apostle Paul on this subject—"the **FOURTH WITNESS**" summoned by my opponent. An attentive perusal of the 11th chapter of the 1st Epistle to the Corinthians will I apprehend convince any unprejudiced reader that its enlightened author was not very friendly to this ceremony—but as "Paul" considers the passage of great importance to him, I will endeavour more particularly to explain my views of it, and to shew, that when closely examined, it affords no solid argument in favour of perpetuating the use of bread and wine as a religious act. That the Corinthians were in the practice of this ceremony has been admitted—a fact, which, in the carnal and contentious state of that church, does not speak much in its favour. Their practice, unless they acted under divine authority, furnishes us with no warrant to follow their example. My opponent strives to prove that the Apostle introduced it amongst them, but he is unsuccessful, as I shall endeavour to show—He asserts that "the Apostle declared that he received this ordinance of the Lord Jesus"—but how he should receive *an ordinance* from Christ which our Lord never instituted is somewhat mysterious! The Apostle however "*declares*" no such thing—he says "I have received of the Lord that which I also delivered unto you—that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he brake it and said—take eat this is my body which is broken for you &c. Now, the question is—What did the Apostle receive?—clearly nothing but a *narration of matters of fact*, in nearly the same words as the Evangelists record them. And what did he deliver!—precisely the same that he received! He only related the circumstances that occurred at the Passover Supper. He did not assert that he was commanded either to imitate this transaction *himself* or to cause *them* to imitate it; and this was essentially necessary to its institution *as an ordinance*. To assert that the words "This do in remembrance of me." is such a command, is miserably to beg the question. These words were *a part of the narration*, the very same record-

ed by Luke. They were the words of our Lord, not to Paul, but those who sat at table when they celebrated the Jewish Passover—and (as I think has been clearly demonstrated) never were intended as the ground work of a *new ordinance*—the type or figure of a figure or type.”

But we have other, and as I conceive, irrefutable evidence that the Apostle never *delivered* this as an *ordinance* to the Corinthians. In the second verse of the same chapter in which he so *severely reproves them* for their scandalous conduct in the performance of *this ceremony*—he *praises them* for the right observance of the *ordinances* which he *delivered* to them. 1 Cor. xi. 2. “Now I praise you brethren that you remember me in all things and *keep the ordinances as I delivered them unto you.*” Let us now for a moment suppose that the *Eucharist*, as it is termed, was one of these ordinances—and what is the consequence? It is either that the Apostle said what was not true, or that he established an institution to promote gluttony and drunkenness. If the Eucharist was one of them, he at the same time praises them for keeping it *as he delivered it unto them*, and severely rebukes them for keeping it in the most disgraceful manner!!! 1 Cor. xi. 17, 21, 22. “Now in this I declare unto you *I praise you not*, that ye come together not for the better but for the worse”—“for in eating every one taketh before other his own supper, and one is hungry and another is drunken! What? have ye not houses to eat and drink in, or despise ye the church of God, and shame them that have not? What shall I say unto you?—Shall I praise you in this? *I praise you not.*” Upon the hypothesis of my opponent, the Apostle is a most contradictory writer—which I am not willing to believe.

There has hardly ever been a subject of dispute in the church, which has occasioned so much division, contention and bloodshed as this useless ceremony. Schisms, suffering, and disgrace to the professors of christianity, mark its progress. It began after the institution of christianity with the mistaken Corinthians. Its birth was signalized by heresies and drunkenness—its maturity is famous for its faggots and its fires—its old age for weakness and imbecility. See 1 Cor. xi. 19, 21: Also Fox’s Acts and Monuments. And what has Christianity gained by it, to compensate for all these disadvantages? This is a most important query. Let the serious candid Christian deeply ponder it, and solemnly answer it to his own heart.

I will now recur to the subsequent part of the eleventh chapter of first Corinthians and attempt to answer my opponent’s arguments, founded on some expressions of the Apostle, who, he says, “attaches *great importance* to the *observance* of this ceremony”—“Whosoever eateth this bread, and drinketh this

cup of the Lord unworthily, shall be guilty of the Body and blood of the Lord"—“Such unworthy communicants bring upon themselves Divine judgments: even sickness and death”—“to suppose all this importance attached to the use of an uncommanded *useless ceremony* is to suppose the Apostle acting a solemn farce.” But we will neither admit this supposition, nor its consequence, for reasons which shall be shewn. When an individual practices any *religious ceremony* whatever, *whether it be authorized by the precepts of the Gospel or not*—whether it be eating bread and drinking wine, whether it be offering burnt sacrifices, or pouring out drink offerings—if he perform it *unworthily*—knowing that he is not in a state of repentance, he involves himself in the greatest guilt—he is acting the hypocrite, not only before men, but in the more immediate presence of his Creator—he is said to be guilty of the Body and blood of Christ, because, he is in the same state of mind as they who crucified the Lord of glory. The Apostle however does not, as my opponent asserts “attach *great importance* and solemnity to the observance of this ceremony,”—he attaches the *great importance* to the *hypocritical practice of it*, and he might with equal truth have attached *great importance* to the hypocritical offerings of any disciple of Moses. “He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.” ver. 29. And likewise he that offereth a *Burnt offering unworthily*, offereth violence to his own soul. The degenerate Jews in the time of Isaiah made *such* offerings and were severely reprovèd: “To what purpose is the multitude of your sacrifices unto me, saith the Lord, bring no more vain oblations—incense is an abomination unto me—the new moons and the Sabbaths, the calling of assemblies, I cannot away with, *it is iniquity.*” Isaiah. i. 11, 13. From the expressions of the Apostle quoted by my opponent, no conclusion can justly be drawn in favour of typical ordinances. He found the Corinthians in a *low carnal state*—attached to *outward* shadowy ceremonies—he did not forbid the use of them, because, they were too weak to bear it—he who circumcised Timothy in condescension to the Jews, indulged the Corinthians in a practice which they could not yet abandon. For all this he gives us a very satisfactory reason. “And I brethren could not speak unto you as unto *spiritual*, but as unto *carnal* even as unto *babes* in Christ—I have fed you with *milk* and not with *meat*, for hitherto *ye were not able to bear it, neither yet are ye now able, for ye are yet carnal.*” 1 Cor. iii. 1, 2, 3.

For want of room to pursue the subject further at this time, I will conclude with some observations on a part of “Paul’s” last address to us, which relates to “Water Baptism;” my remarks on the remainder I will leave for a future number.

My opponent says, "Now in the practice of water baptism, the Apostles either were or were not mistaken. Let Amicus take which side he please, his system must fall. If he holds they *were* mistaken, he so far denies their *inspiration*."—"If he holds they *were not* mistaken, he admits the propriety of their practice, and thus gives up his whole argument. This statement puts one in mind of the old Spanish proverb, "When a man gets wrong, he needs good eyes." My heedless opponent has run himself into the toils he had laid for me, and *contradicts himself*. "It is a fact, that the Apostles practised circumcision, legal vows and Jewish sacrifices. Now, in this practice, they either were or were not mistaken—let "Paul" take which side he pleases, he gets entangled in his own net.—If he admits that they *were* mistaken, he so far denies their *inspiration*—if he holds they were not mistaken, he admits the propriety of the practice, and upon his own principles, *we are now bound to practice and perpetuate* circumcision and other *Jewish ordinances in the church of Christ!!* In contending for the *unlimited* inspiration of the Apostles in *all their practices*, "Paul" plainly contradicts himself. In Letter IX, he says expressly, that "the Apostle Paul in offering sacrifices at Jerusalem at the request of James, acted *contrary to his own judgment and the judgment of James*, and that this was a *weak compliance* with Jewish prejudices." He says that "Paul circumcised Timothy *because of the Jews*," and that "Peter disapproved his own weakness" in compelling the Gentiles to live according to the Law! Now I would ask, was Paul *inspired* to act contrary to his own judgment? was James *inspired* when he requested Paul to offer sacrifices at Jerusalem, in a weak compliance with Jewish prejudices? was Paul *inspired* to circumcise Timothy, or did he do it *because of the Jews*? was Peter *inspired* "not to walk uprightly according to the truth of the Gospel?" and if he were so, was Paul *inspired* to withstand him to the face because he was to be blamed? or, was Barnabas *inspired* when he was carried away with the *disimulation* of Peter and the other Jews? See Gal. ii. 11, 12, 13, 14. My opponent's system is a mass of incongruity and self contradiction! it falls to pieces for want of cement; it has neither symmetry of design, nor coherence of parts.

To suppose that the Apostles were *always* under the immediate influence of divine inspiration, is irreconcilable with the whole tenor of their history. They were men of like passions with us—they were subject to weaknesses and prejudice, and sometimes acted under their influence. Their religious judgment was not matured in a day. They advanced by a regular progression in the knowledge of Divine things, to the state of manhood in Christ. All that the Christian can rationally or con-

sistently contend for, in order to establish the authority of THE HOLY SCRIPTURES is that they were "given by inspiration of God," that however the Apostles may in their *practice* have manifested the infirmity of our common nature, yet that when they *wrote to the churches* they wrote under the *immediate influence* of the Holy Spirit.

Thus we see that "Amicus" can, consistently with the Sacred Writings, admit the *fallibility* of the Apostles, can grant that they were not *perpetually* inspired without "giving up his whole argument" or any portion of it—without "the fall of his system or the injury of its parts."

AMICUS.



Saturday, Nov. 3, 1821.

PAUL TO AMICUS.

WHAT subject you will discuss the present week, I know not; but think it probable you will not yet leave the former topics. I shall be happy to find you have at length given your views of the Scriptures and of inspiration. As you appear to be exhausted on the subject of baptism, and ought, by this time, to be willing to relinquish that of the Lord's Supper; if you will not give us your full sentiments on the Inspiration of the Scriptures, permit me to request your sentiments on *another subject*. You some time since declared it to be your object to give a fair and candid statement of the principles of Friends, that the *erroneous* opinions of other sects concerning them might be corrected and removed. Now it is the opinion of the most judicious men of other sects, and so far as I can judge, has been the opinion of such ever since your society arose, that you do not hold the doctrine of the TRINITY. Without justifying the abusive epithets heaped upon you by Mosheim and his translator Maclaine, you are aware that both of them consider you as denying the *fundamental doctrines* of the Christian faith. Evans, in his "Sketch and Persuasion to Religious Moderation," says that on some "*capital points*" of Christianity, they have not yet explained themselves authentically." Neal in his History of the Puritans, speaking of your society in its earliest stages, says "they denied the received doctrine of the Trinity." And I know that many modern Christians and Divines, entertain the same opinion. Now, if we are *wrong*, will you not set us *right*.

If I recur to your own writers, I find nothing but *silence*, or what is *worse* than silence on this subject. William Penn says just enough to show that he rejected the *commonly received doc-*

trines as a "gross notion," but no where tells us what he did believe upon the subject. *Barclay* in his long treatise of nearly six hundred octavo pages, so far as I can find, *never alludes directly to the subject!* In his first chapter, after some preliminary remarks, he draws this conclusion, (quoted from another) "know that the *main foundation* of piety is this, to have *right apprehensions of God.*"—and yet here the chapter ends!!—He immediately passes to another subject, and through the volume I do not observe a single hint of any thing like a distinction of Persons in the Godhead. *Kersey* in his Treatise written partly "for the information of such as are strangers to the Society of Friends," says not a word on this fundamental article of Christianity. Now to me this *silence speaks* volumes. Till lately it could not be proved against the Boston Socinians that they ever preached a word *against* the Divinity and Atonement of Christ; but it could easily be proved they said *nothing in favour*, or on the subject of these important doctrines. And they have since avowed their heresy. *Tuke*, one of your modern historians says, "some of the teachers of the Christian church, about three hundred years after Christ, were led to *form a doctrine* to which they gave the name of *Trinity.*" Does not this *imply* his rejection of the doctrine? *Clarkson* says you "seldom use the term" and reject it, as also the term "original sin," because "not found in the sacred writings." He quotes also *Pennington* and *Crook* (writers of your Society) as giving little information on the subject. The writer of this note has frequently heard your preachers, read your books, and examined your Apologies, Defences, Portraitsures, Treatises, Vindications, Refutations, and Histories, but does not recollect a single allusion which implied your belief of the doctrine in question,—a doctrine which lies at the very root of Christianity. The doctrine of the Trinity is openly disavowed by many in Wilmington who bear your name, and wear your livery; and one of your *Leaders* not long since declared "that he would as soon believe in **THIRTY** Persons as **THREE** Persons in the Godhead!" To me you appear to *blend* the works of the different Persons of the Godhead, making them all the works of the *Spirit*; you also bury the *Holiness* and *Justice* of God under the ever prominent attribute of *Goodness*. In short, you appear to me to believe and exhibit little more of the character of the Supreme, than what the Light of Nature teaches, entirely disregarding the additional light of the Scriptures.

Now will you be so kind and candid as to state the sentiments of your Society on this all important subject? In the hope you will thus favour me and the public generally, I will not occupy the Repository *next week*, but leave room for your communication.

AMICUS TO PAUL.

To "Paul's" Note of last week "Amicus" replies that he does not mean to be diverted from his present *defensive* course. He sees no good reason why "Paul" should shrink from a full discussion of subjects which were introduced by himself and which he has told us "are of high moment and of eternal consequence." The great importance which he attaches to *carnal ordinances* ought to inspire him with patience and induce him to lend a willing ear to any attempt to illustrate the subject. If we are *commanded* to observe them, the *command* cannot be weakened by the most rigid scrutiny. Truth loses nothing by investigation. If typical ceremonies *are not binding* on Christians, the sooner they are abandoned the better—Their abolition will save the administrators of them much unnecessary trouble, whilst the people will be left without interruption to pursue the great object of Divine faith, *purity of heart and communion of soul* with the great author of our existence.

In the prosecution of the present discussion "Paul" has asserted that "it is the *belief* of many of the *greatest and best men* in our country," that we are "a specious kind of Infidels, spurious Christians, a species of Deists"—He has not informed us who these great men are, although he does not hesitate to rank himself as one of them. It might add further *lustré* to the character of our opponent if he would mention the names of these great men!

In a Note under date of July 28, 1821, he has told us that his labours in the present case are "*the result of much prayer*:" he did not say to whom his prayer was directed: but if it has been answered, we have good reason to believe, by the result, that it was addressed, not to the Divine Author of Peace, but, to the malignant source of animosity and discord. From the spirit he has manifested the impartial reader can be at no loss to understand the real character and design of the attack he has made upon us—It is not to elicit truth—it is not to reform errors—it is not because he feels a deep concern for our salvation, that he comes before the public.—Resolved to defame us at all hazards, and with this object constantly before him, he ever leaves the plain path of sober argument and rational induction, forgets the dignity of his profession and the solemn nature of the controversy in which he is engaged, and uses his pen as a *weapon of detraction*, such as the present age has not witnessed! "Amicus" cannot descend to meet him on this ground. To seek for matter of accusation against any religious society *in the private conversation of individuals* "Amicus" will not stoop.

He cheerfully leaves these sources of censure to "Paul" and the lowest characters of society.—Weapons taken from such an armory Amicus disdains to wield—they betray not only the weakness of the cause they are intended to support, but a want of dignity in him who uses them, totally unfitting the highly responsible character of a religious advocate! On *scriptural* ground with the weapons of sound argument "Amicus" stands prepared to face his opponent on any subject fairly brought before the public.

But is it not incumbent on "Paul" as a *high professor of religion*? is it not due to the public? is it not due to himself as a *man*, now to come forward and point out explicitly the grounds of those serious charges he has made against us? to give the reasons why he has attempted to unchristianize a whole community? Instead of resting on the ground of *opinion* whether of himself or other nameless "*great men*"—Instead of telling the world what he has *heard* this or that *individual* say—Instead of descending into the haunts of scandal in search of materials to defame us—would it not be more commendable, more honourable by quotations from our *approved writers*, by a *fair* recourse to *authentic documents*, at once to *prove* our heresy to the world?

From the *alleged silence* of our Writers and the reports of our *enemies* "Paul" draws the conclusion that on the subject of "the Trinity" we are heretics! "Amicus" informs the reader that *this serious charge of Silence* stands among the numerous *unfounded assertions* of his opponent—Our writers have not been silent on the subject—let "Paul" then bring their sentiments forward and prove them *unscriptural*, if he think himself competent to the task. "Amicus" will not shrink from the attempt to defend them.

"Amicus" does not accept "Paul's" invitation to occupy the columns of the Repository this week. It will better suit Amicus to take his usual course. One more Essay will, he hopes, close the subject of carnal ordinances; *if it should*, he will stand ready to give our views on the subject of the *Holy Scriptures*, or, as defendant, to answer any objections that Paul may have made, or may choose to make, on the subject of our religious sentiments."

Saturday, November 17, 1821.

LETTER XIV.

ON THE TRINITY.

ONE great fault which I find with your writers, preachers, catechisms, and systems is *indefiniteness* on the most important points. You are very precise and distinct on *little things*; suffer no one to mistake your views of forms and ceremonies. Long chapters can be written, long discourses delivered in defence and explication of your *discipline*, your modes of *speech* and *dress*, your objection to *oaths*, *wars*, *slavery*, &c. so that the most careless reader or hearer cannot possibly misunderstand your doctrines on *these* subjects. But on the all-important topics of the Character of God, the Nature and Offices of Christ, the Work of the Spirit, the Way of Salvation, and, in general, the grand Essentials of Christianity, you hide yourselves in a cloud of mysticism, leaving us to *guess* at your doctrines, and, if we oppose you, to cast our arguments at a venture. A man may read a thousand pages of your writings, attend your meetings for years, and while he is constantly reminded of the importance of plainness in dress and peculiarity in speech, the danger of attending other places of worship, the ruinous tendency of Bible and Missionary Societies, the uselessness of all outward forms, and various *errors* in *other* denominations,—he will hear little of the infinite Evil of Sin, the Holiness and Justice of God, the need of a vicarious Atonement, the total Depravity of the natural heart, the Importance of the Scriptures, the doctrine of the Trinity, the Divinity of Christ, the works of the different Divine Persons, the Resurrection of the dead, the universal Judgment, and future Everlasting Punishment! These are topics seldom or never touched; and when touched are merely glanced at as matters of subordinate importance to the *great subject* of *Internal Light*! These errors, or these gross *deficiencies* of yours are not mentioned with joy, but with unfeigned grief. And however you may suspect or arraign my motives, the Searcher of hearts is my witness that my soul weeps over the souls you are ruining by keeping them in ignorance of the only true God and the salvation of Christ. It is my sincere belief that an anxious sinner, who had no means of reading the Scriptures, might attend your meetings and read your books for years, without either experimentally or speculatively learning the way of salvation.

In my last Note, I stated the reasons for believing you reject the doctrine of the TRINITY. Your systematic writers say nothing on the subject; others only allude to it to condemn it, while

it is a notorious fact that your preachers never say a word in its favour, and private members of your Society treat it with contempt or ridicule. Every writer of other denominations whom I have read, and who speaks upon the subject, takes it for granted, your Society is heretical on this point. If, therefore, you have any respect for your Christian Brethren of other denominations, you ought to make your sentiments known on a topic which they view as second in importance to no doctrine in the word of God. A difference from them on this point will forever separate you from their communion and exclude you, in their estimation, from the visible church, and the number of the worshippers of the only true God. In view of these considerations, Amicus was requested to state his and your real sentiments upon this subject. This reasonable request he has refused to comply with, and has thus given additional reason to suspect your orthodoxy on this important point. And I here repeat my yet unaltered belief *that the God whom you worship and the Saviour whom you preach are not the God and Saviour set forth in the Scriptures of truth.* And until you give some *explicit statement* of your views on this subject, the Christian public will be justified in considering you as heretical on the great first principle of revealed religion,—that JEHOVAH is a TRINE God.

It is unnecessary at present to *prove* the doctrine of a Trinity of Persons in the Godhead; it will be time enough when you formally deny it. At present I will adduce a few considerations to show its *fundamental importance* in religion.

1. This doctrine is of prime importance because it relates to the *Object of worship*. As religion consists principally in loving, worshipping and serving God, every system of religion will take its character from its particular Deity. Men could not with propriety be called the worshippers of Belial, Moloch, Mammon, Venus or Mars, unless their lives were conformed to the character of these idols. Neither are any the worshippers of Jehovah farther than their lives are conformed to his character and will. He is the Sun of doctrine, and the Soul of the religious system. Every thing therefore depends on the nature of Him whom we worship. If he be not just and holy, it is wrong to worship him as such; if he do not exist in a Trinity of Persons, to worship him as such is idolatry. This doctrine then is of the highest importance and lies at the very foundation of religion.

2. Upon it depends the *Divinity of Christ*. For if there be but one Person in the Godhead, as Christ is a separate Person from the Father, both cannot be Divine. And as no one doubts that the Father is God, it follows that the Son must be inferior

to and a creature of the Father. Upon no other supposition than the truth of the Trinity, can we with propriety hold the Divinity of Christ, unless we adopt the *Arian* scheme and call him God though we believe him a created and dependent being ; or the *Swedenborgian* and old *Sabellian* scheme that the Father, Son and Holy Ghost became incarnate, which is attended with many absurdities. The quotation made by "John" some time ago to prove you hold the Divinity of Christ amounts to nothing, unless you tell us *who* Christ is, and that you mean a person distinct from God the Father. To tell us that *the Father* is divine is not enough. To deny the Trinity then, is to deny the real Divinity of Christ.

And the same may be said of the Divinity of the *Spirit*. For if there be but one Person in the Deity and the Father be that Person, the Spirit must be *something else* than God. On the other hand, admit the doctrine of the Trinity, and you at once establish the Divinity of the Son and Spirit.

3. Without the Trinity, we must surrender the doctrine of *Atonement*. For to whom did Christ atone?—certainly to some other than himself, even to the Father. But how can this be unless he be *separate* from the Father. To deny the Trinity then, to make the Father and the Son the *same person* is to render an atonement *impossible*, and thus sap the foundation of our eternal hopes. The *man* Jesus could never have made the *infinite* satisfaction which God required for our transgressions, nor paid an obedience for *us*. Being a creature he owed obedience for *himself*. But suppose him a distinct Person of the Godhead, under no obligation to obey the law, and you honor the law by his condescending obedience, and make him capable of atoning to the Father by the endurance of *infinite agonies* for the redemption of a lost world. Accordingly you are consistent with yourselves in saying little of his atoning sacrifice. The "cross of Christ" in which the Apostle supremely "gloried," forms no prominent topic, if it is even mentioned in your preaching !

4. You annul his *Intercession*. Heb. vii. 25. 1 John ii. 1. John xvii. For unless he be distinct from the Father, how can he *intercede* with the Father. To say that as *man* he *intercedes*, is to make him as man omnipresent, omniscient and omnipotent. For he who intercedes for the millions of his people must be present not only in all religious assemblies, and in every closet, but must continually read the feelings and desires of every heart ; of course he must be God ; but as God he cannot intercede unless he be a distinct Person from the One with whom he intercedes. To deny therefore a Plurality of Persons in the Godhead is to set aside another important part of the work of Christ.

5. You undermine the *Mission and Work of the Holy Spirit*. John xiv. 26. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." xvi. 13. "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak." Here the Spirit is spoken of as a Person, the *personal pronouns* being used. It is not said the Spirit *which*, but "*whom*" the Father shall send. Nor is it said "*it* shall lead," but "*he* shall lead you into all truth." The Spirit therefore is a Person, a Divine agent who thinks, speaks and acts in and of himself, and a Person separate from the Father and the Son, or how could he be sent from the Father by the Son. John xv. 26. "The Comforter whom *I* will send unto you from the *Father*, even the *Spirit* of truth." If here be not reference to three distinct Persons, in what language could such a distinction be expressed? Deny then the Trinity and you deny the distinct existence of the Holy Spirit and his work of conviction and conversion.

In short, this doctrine is interwoven with all the leading doctrines of the gospel. And no preacher can properly explain the way to heaven, without a reference to the distinct works of Father, Son and Spirit. The First devises, the Second purchases, the Third applies salvation.

Yet this is a doctrine which you do not believe; or if you do believe, one upon which you never *preach* nor *write*, nor *speak* unless in terms of *condemnation*! This doctrine so necessary to a right apprehension of the God we worship, so necessary to right views of Jesus Christ, so essential to right conceptions of the Holy Spirit, so intimately interwoven with every important doctrine of the Christian faith, you insist upon no more than Seneca or Socrates who never heard of it, or than Socinians and Mahometans who hold it in abhorrence!

The God whom all Antitrinitarians worship, is so essentially different from the TRIUNE JEHOVAH, that were all as candid as Dr. Priestly, they would say with him, "I do not wonder you refuse to hold communion with us, for if *we* are right, you are *idolaters*; and if you are right, *we* are not *Christians*."

PAUL.

LETTER XVI.

As all typical ceremonies appear to be inconsistent with the Spiritual nature and great design of Christianity—As the Apostle asserts that Christ “blotted out the hand writing of ordinances and took it out of the way nailing it to his cross.” Col. ii. 14. it is a matter of primary importance in the present discussion to ascertain whether our Lord came to blot out one set of carnal ordinances, in order to institute another in their stead—whether *the great Antitype* in whom all the figures of the law were fulfilled, came to abolish the significant ceremonies of the Jewish Economy, in order to introduce others of *the same nature*, but far less significant than those he annulled—whether he intended to put an end to the solemn feast of the passover and sacrifice of the paschal lamb, (that awful and most expressive figure of our suffering Lord) in order to institute the eating of bread and drinking of wine as an ordinance in its room. Before I proceed to answer the particular objections of my opponent, it will be proper a little to examine this subject. In doing this, I will first advert to the nature and design of these ceremonies, and afterwards notice the mode of instituting them.

1st. The ultimate object of all the rites of the Mosaic Law, was to point out the Saviour, to direct the attention of the Jews to the promised Messiah and his office in the redemption of mankind. “Before faith came,” says the Apostle “we were kept under the law, shut up unto the faith which should afterwards be revealed, wherefore *the law was our schoolmaster* to bring us unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster.” The whole argument of the Apostle in this passage is remarkably *propos.*—He shows, first the *object of carnal ordinances* under the Jewish law. “A schoolmaster to bring the Jews to Christ.”—As a teacher leads his pupils to the knowledge of things by first teaching him signs; letters and words being the signs or symbols of ideas intended to be conveyed. So the law as a schoolmaster was intended to lead the Israelites to Christ by outward signs, typical ceremonies, and figurative institutions, all pointing to the divine substance, the great Antitype, “the end of the law for righteousness to every one that believeth,” Rom. x. 4. and secondly, he points out a *substitute* for them. Under the law they were “shut up unto the faith which *was* afterwards revealed.” Christ was preached to them by the rites of an outward worship, but “after that *faith came*, they were no longer under a schoolmaster.” On the introduction of the Gospel, carnal ordinances were all abolished, and in their room *faith in Christ*

was made the *substitute*, and faith, *true and living faith in Christ is and ever will be a perfect substitute for every typical and figurative ceremony that was ever instituted.* See Gal. iii. 23, 24, 25.

In the fourth chapter to the Galatians the Apostle further illustrates this view of the subject by pointedly reprobating the use of *elementary* and carnal ordinances amongst Christians. "Even so we" says he "*when we were children were in bondage under the elements of this world*, but when the fulness of time was come, God sent forth his Son to redeem them that were under the law that we might receive the adoption of sons,"—"Now after that ye have known God, or rather are known of God, how turn ye again to *the weak and beggarly elements*, whereunto ye desire again to be *in bondage.*" "I am afraid of you lest I have bestowed upon you labour in vain." Gal. iv. 3, 4, 5, 9, 11.

2d. We will now consider the mode of instituting carnal ordinances, and endeavour to shew that when it pleased Divine Wisdom under former dispensations to establish any outward ceremony as a memorial of his mercy, or as a seal of his covenant, it was always done in the most *positive and unequivocal* manner—not by *occasional* remarks or by *conversation on other subjects*, but by *express* command, in the *clearest* language. Thus when *circumcision* was instituted, "God said unto Abraham, thou shalt keep my covenant, *thou and thy seed after thee* in their generations: this is my Covenant which ye shall keep between me and you *and thy seed after thee*, every male among you shall be circumcised, and it shall be a token of the covenant between me and you." Gen. xvii. 9, 10, 11. When *the passover* was instituted, Moses, after describing the manner of observing this feast and the design of celebrating it, says, "And this day *shall be unto you for a memorial*, and you shall keep it a feast to the Lord *throughout your generations*, you shall keep a feast by an ordinance forever." Exod. xii. 14. In these cases the command was plain—nothing ambiguous—nothing uncertain, no room left by the divine Institutor for any misunderstanding on these subjects: and, as might be expected, no one ever afterwards doubted of his intention to institute them standing ordinances in the Jewish Church. It is not supposable that a perfect Lawgiver would give an imperfect law—would convey his will in dubious or equivocal expressions. Let us now revert to the language of our Saviour when as my opponent says he instituted a ceremony of such *extraordinary importance* as the Eucharist, let us well consider the circumstances in which he was placed, let us remember the occasion which called them together at the time, and I think the unprejudiced reader must acknowledge that our divine Lord did not intend by the express-

ions which then fell from his lips, to institute *a new ordinance* of perpetual obligation on his Church. The Evangelist expressly informs us that they met to celebrate the *Jewish Passover*. In my former Essays I have clearly shewn that no ceremony was then performed, that did not strictly appertain to that festival. Whilst as Master or chief man of that feast "*and as they were eating*," Jesus took bread and blessed it and brake it and gave it to the disciples—"and he took the cup and gave it to them, saying, drink ye all of it." In doing all this he did no more than was always done by every Jew who presided at this ceremony—so far he celebrated *no new institution*, he only performed the customary rites of the paschal feast—But in conformity to his usual practice, he on this occasion endeavoured to turn the attention of his auditory to the symbolical meaning of the Bread and Wine he had offered them—Of the Bread he said "this is my *body*," this represents "my flesh which is given for the life of the world." John vi. 51. Of the cup he says "This is my *blood* of the New Testament which is shed for many."—In both these sentences he plainly alludes to that *flesh and blood*, that *divine and spiritual food of the immortal soul*, of which he had before said "Except ye eat *the flesh* of the Son of man and *drink his blood* ye have no life in you," John vi. 53. This do in remembrance of me."—Remember whilst you are eating this bread and drinking this wine the *eternal consequences, the infinite importance* of communion with God, of a participation in my *spiritual flesh and blood*. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John vi. 54.

From what has been said, my reader will be led to contrast the expressions used on the institution of circumcision and the paschal feast, with those used by our Lord at the Passover Supper. In the former the command was to Abraham and to *his seed after him*—to the Jews for "*a memorial to be kept throughout their generations by an ordinance forever*." In the latter we find no intimation that the successors of the Apostles were to observe the breaking of bread and drinking of wine, the usual ceremonies of the Passover festival, *in remembrance of Christ*. The command "this do in remembrance of me," was only directed to the Apostles—not to any *after them*. We have not the least proof from the text that any others than those present were commanded to "*do this*." The whole of the context shows that our Lord and his Apostles were celebrating the Jewish Passover, and that he intended nothing further than that they should advert to the objects of all typical institutions, the end of all carnal ordinances, the divine and spiritual Lamb which taketh away the sins of the world.

I will now advert to the arguments of my opponent on the subject in discussion. He says "on this broad ground that the Saviour instituted—the Apostles sanctioned—and the early Christians observed this ordinance I am willing to rely." How weak a reliance he has in this case my readers will readily perceive.

That our Saviour instituted the use of bread and wine as an ordinance, he had endeavoured to prove merely by citing Matthew, Mark and Luke on this subject—and by making a few gratuitous assertions without the shadow of an argument to show that our Lord meant to institute *a new ordinance* when he celebrated the feast of the Passover. If any of his readers can be misled by such kind of argument, they are such readers as Amicus has never expected to convince, he has appealed to the *understanding* of his readers, to those who are capable of weighing the force of an argument, and not to those who are willing to be led by the *ipse dixit* evidence of any man however high his pretensions in matters of faith.

That the Apostles ever sanctioned the use of Bread and Wine *as a religious ceremony* he has never brought any evidence to prove. The history of the Apostles as recorded by Luke, gives us no idea that the use of *wine* "the memorial of the blood of Christ"—that important part of this *carnal ordinance* was ever observed by them—consequently *they never celebrated the Eucharist*.

That the early christians observed this ordinance, he has brought no proof except the practice of the Corinthian Church—the most immoral, contentious, carnal Church in Christendom, a Church whose practice in this case was severely reprobated by the Apostle. A Church whose example may suit my opponent, but cannot serve as a pattern to any Christian who is desirous of following the precept and example of our Lord and his Apostles.

Let us now consider the *utility* of these ordinances—a branch of the subject on which my opponent dwells with much complacency. First he says "I appeal to every candid observer, if these ordinances do not honour Christ and his religion?" To this it may be answered that if murder and bloodshed do honour to Christ and the religion of my opponent, the Eucharist must rank very high as a means of doing this honour. Those of "Paul's" readers who have made themselves acquainted with Ecclesiastical history, cannot be ignorant of the horrible cruelties to which this Rite has given birth! How many thousands of innocent men and women have been butchered or burnt at a stake on its account. But says my opponent "it is profitable to believers,"—"it teaches saints their unity in faith, love, &c."

Why yes, if *contention* "is profitable to believers," it has been a fruitful source of profit! If animosity and strife produce "unity in faith and love" it well deserves the laboured eulogium of my opponent—It broke the peace between Calvin and Luther—it has divided Christians under every name—it has for many centuries been a perpetual cause of wrangling and discord. There has hardly been any other source of as much vexation, division, and disgrace to the professors of Christianity, as almost every page of Church history abundantly demonstrates. It may safely be asserted that those societies of Christians have been most united who have had the least to do with it.

But says my opponent "it makes religion visible." This is another of "Paul's" curious notions. Religion consists in an inward piety of the heart, in the fear and love of God, it is rendered visible, not by the use of the "weak and beggarly elements," but by "visiting the fatherless and the widow in their affliction, and by keeping ones self unspotted from the world." I ask my opponent to put his finger on any passage in the sacred volume, where eating of bread and drinking of wine is identified with religion or spoken of as an evidence of its existence. None can deny that the unregenerate and wicked may and do use this ceremony—what kind of religion do they "make visible" but the dark and carnal religion of the hypocrite?—The very best and only infallible evidence of religion in any of its professors is a *pure and holy life*.

Under a conviction that carnal ordinances were never commanded by Christ, that they are inconsistent with the Gospel dispensation, and that their consequences are pernicious, the Society of Friends have never used them. On this account they have been severely blamed by their fellow professors of the christian name, by those very men who have neglected to observe outward ceremonies, ordained with more formality, enjoined with greater solemnity than any of those observed by our opponents. "Paul" in his first Letter on the subject now under discussion, tells us that "a request from a dying Redeemer to all who love him, will equal a command." I will now attempt to shew that he has dared not merely to deny "the request of a dying Redeemer," but that even a *command* has failed to produce any effect on him. It appears by the sacred text that our Lord after he had celebrated the Passover with his disciples "rose from supper, laid aside his garments, took a towel, girded himself, poured water into a basin and began to *wash his disciples' feet*—Peter astonished at his master's condescension in performing so mean an office, said "thou shalt never wash my feet." Jesus answered "If I wash thee not, thou hast no part with me." Peter saith to him "Lord not my feet only but also

my hands and my head." "So after he had *washed their feet* and had taken his garments and was set down again, he said unto them, Know ye what I have done unto you? Ye call me master and Lord, and ye say well, for so I am—if *I then, your Lord and master have washed your feet, ye also ought to wash one anothers feet*, for I have given you an example that *you should do as I have done unto you*—Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye *if ye do them.*" John xiii. 4, 5, &c.

Now I should be glad to know upon what grounds my opponent has neglected not merely a Redeemer's dying request, but a dying Redeemer's positive command, why he does not celebrate the *Sacrament of washing one anothers feet*?—this practice of our Saviour is "an outward and visible sign of an inward and spiritual grace."—if carnal ordinances "make religion visible," why has he refused to make religion visible by refusing to practice this ordinance? Can he give any better reason for his contumacy in this case, than that eating bread and drinking wine are rather more agreeable than washing his disciples feet. The command of our Lord as the Evangelist has recorded it, is more positive in this instance than the command to perpetuate the use of bread and wine—it is attended with more awful sanctions—"if I wash thee not thou hast no part with me"—"I have given you an example that *you should do as I have done unto you.*" If "Paul" cannot give a good substantial reason for refusing to celebrate this carnal ordinance, I hope he will endeavour to exercise a little charity for his neighbour who believes it wrong to observe any typical ceremony whatever, and especially those which are not so clearly enjoined as those are, which my opponent wholly neglects himself !!!

I will now grant a request of "Paul" made in a former address to us on the subject of Baptism. He begs me to shew that the Apostles never baptised their converts "in the name of the Father, Son, and Holy Ghost;" and says, "the mere omission to record the form in full, no more proves that they did not follow their Lord's command than the omission to mention circumcision for 1400 years, proves that the rite was not practiced millions of times." This sentence gives us a fair sample of the unfair method generally pursued by my opponent in the prosecution of his scheme. He first takes it for granted that our Lord commanded Water baptism—and secondly that Luke omitted to record the form of baptism in full. But he has never yet shewn that our Lord commanded water baptism—nor never can shew it—And that Luke was not the very defective historian that "Paul" describes him to be, will be seen by

consulting the history of the Apostles—And first, Acts, viii. 16. where the Evangelist says speaking of the Samaritans “as yet the Holy Ghost had fallen on none of them only, they were baptized *in the name of the Lord Jesus*”—and secondly, Acts x. 48. speaking of the baptism of Cornelius and others by Peter, he says, “he commanded them to be baptizied *in the name of the Lord;*” and thirdly, Acts xix. 5. giving an account of the disciples whom Paul found at Ephesus, he says after Paul had preached to them “they were baptized *in the name of the Lord Jesus.*” Now there is no other case of Water Baptism mentioned after our Lord’s resurrection, in which the subjects of it were baptized in any other name than the name of Jesus—which I consider a sufficiently clear proof that the Apostles never used the form of words mentioned in Matthew xxviii. 19. It is the best evidence that any negative proposition can possibly have. The only opposing argument adduced by my opponent is founded in a surmise that the Evangelist *omitted to tell the whole truth*, and that there may have been cases that were never recorded at all !!!

Is it possible that any of our readers capable of understanding the force of an argument can rely on such weak surmises for the support of any ordinance in the church?

AMICUS.



Saturday, Dec. 1. 1821.

LETTER XV.

ON BAPTISM AND THE LORD’S SUPPER.

It will be recollected, that on the subject of Baptism and the Lord’s Supper, Amicus has written twelve Letters to my eight; and on the Lord’s Supper alone, six Letters to my three. No one can deny therefore that he has had a fair and full opportunity of defending your doctrines; and it may be fairly presumed, as he has spared neither time nor paper, that he is now satisfied to “close the subject of carnal ordinances,” and “give your views,” of the *Scriptures* or the *Holy Trinity*. As I am two subjects in advance of him, and as I have said nothing on the subject of the sealing ordinances for four week past, the public will pardon a short reply to the latest objections of your Friend.

The ungenerous *personal reflections* contained in his late Letter, and his so frequent *condemnation* of my *motives*, do him little honor, and as they have no weight in the decision of the question, they will not provoke an answer. Let the public read and judge.

Let me first answer his Objections, and then advance some further Arguments.

Obj. 1. "The Apostles *practised* circumcision, legal vows and Jewish sacrifices, and if in these they were *mistaken*, why not in water Baptism?" A. "To mistake," according to Walker's Dictionary, is "to err, not to *judge right*." It relates to the *mind* and not to the *conduct*. Now in this sense I deny that the Apostles ever were *mistaken* on the subject of either doctrines or ordinances. To admit such a mistake is so far to deny their infallible inspiration. If they sometimes *winked* at Jewish ceremonies they were never mistaken as to their impropriety, and never either *commanded* or *recommended* these ceremonies. Admitting, therefore, that the Apostles had *practised* some Mosaic rites, it could not follow they were *mistaken* in their views. But such a practice though Amicus quotes me as *admitting* it, I have all along denied. Any one who has read Letter IX. has perceived that almost the sole object of my essay was to prove the assertions of Amicus on this subject incorrect, and to show that the Apostles never *commanded*, *recommended*, nor *practised* any of the rites of the Jewish law. That they never *commanded* nor *recommended* them, Amicus will I think allow : that they never *practised* them, will be evident if we consider the common and proper meaning of the word. "To practise," according to Walker, and according to common usage, is "to do *habitually* ;" and "*practice*," is "the *habit* of doing any thing," It would be wrong to say a man practised Physic or Law, who never administered medicine but once, or plead but one cause in his life, and whose habitual profession was of a very different kind. It would be out of all propriety to say Abraham *practised lying*, Noah *drunkenness*, Peter, *denying his Master*, when they were guilty of these but *once* in their lives, and the habitual tenor of their conduct was of an opposite character. It is equally unjust to accuse the Apostle Paul of *practising* circumcision, who never performed that rite but *once* in his Christian life, and that under such peculiar circumstances as to give the rite *no sanction*, while he habitually preached and practised the contrary. And the same may be said of his *once offering sacrifices* at Jerusalem, at the request of James, while he *habitually condemned* and opposed such offerings. But in regard to Baptism, he literally *practised* it, that is, he did it *habitually*, from the commencement of his ministry to the close of his life. And as he did, so did *all* the Apostles, not only in Judea, but in all nations whither they went. Neither he nor they ever *condemned* the practice, but *left* all nations in the constant use of it. Let Amicus show the same of circumcision, sacrifices, &c. and every believer in Apostolic *inspiration* will acknowledge the propriety of their conduct. Besides, they expressly and repeatedly recommended and *commanded* Baptism, Acts ii.

37. x. 48. Let Amicus show the same of any Jewish rite, and I for one will either acknowledge its propriety and divine authority, or join with you in denying their complete inspiration. The Apostle does propose himself as an *example* for his converts to follow. 1 Cor. xi. 1. "Be ye followers of me, even as I *also am of Christ*," or because I follow Christ. Phil. iii. 17. "Be ye followers together of me, and mark those which so walk as *ye have us for an example*." iv. 9. "Those things which ye have both learned and received and heard and *seen* in me, do; and the God of peace shall be with you." II. Thess. ii. 15. "Hold fast the traditions (or things "delivered") which ye have been taught whether by *word* or our Epistle." Surely the Apostle sets himself up as an example, and says "the God of peace shall be with" those who follow him. From their *writings*, therefore, (which you have acknowledged to be *inspired*) we prove their *practice*, that is, their *habitual conduct* to be a rule for our direction. Now, neither their writings nor their practice sanction any Jewish rite, but *both sanction Water Baptism*.

Obj. 2d. "The Apostles never baptized in the name of Father, Son and Holy Ghost, or Luke has *omitted to tell the whole truth*." A. if not mentioning every circumstance connected with an event is "not telling the whole truth," all the sacred writers are chargeable with it. The Evangelists tell us that there are "many other things which Jesus did, the which if they should be written, the world would not contain the books." John xxi. 25. In II. Cor. xi. 24, the Apostle tells us "*Five times received I forty stripes save one, thrice was I beaten with rods, thrice I suffered shipwreck, a night and a day have I been in the deep, &c.*" Now will Amicus charge Luke with "not telling the whole truth" because he *omitted* the greater part of these things! A complete record of Apostolic acts would fill fifty folio volumes. Amicus can see no difference between omitting to *observe* and omitting to *record* a thing! This however is not wonderful since he cannot see the difference between a *solitary* and unguarded *act*, and an *habitual practice*;—between *winking* at a fault and *inculcating* error;—between *tolerating* circumcision and *commanding* Baptism!!

Obj. 3d. "The Apostle received of Christ and delivered to the Corinthians a mere *narration of matters* of fact, and not a command &c." The four Gospels, with many Books of the Old Testament are mere "narration of matters of fact;" the Parables of our Saviour are many of them mere narration of facts; but do these therefore convey no lesson, make no discovery of the will of God. Had the Apostle no *object* in this narration? Yes, 1. He manifestly attributes the origin of the Lord's Supper to the "narrative" which he formerly gave them—else

why does he here mention that narrative? This was one of the ordinances which he had formerly delivered (v. 2d. verse) and which he praises them, *in general*, for having kept, but blames them for abusing it by the previous suppers of their own. 2. He assures them that narrative was *true*, for he received it of the Lord Jesus Christ himself. 3. He repeats the narrative itself—which contains the *institution* of the feast, and a *twice repeated* command to observe it in memory of Christ, and a recommendation to observe it often. 4. He now proceeds to *comment* on the “narrative,” and tells them the original *design* and *object* of the feast to “show forth the Lord’s death, till he come” again. 5. He warns them against eating and drinking unworthily, lest they be guilty of the body and blood of the Lord. 6. He exhorts them to examine themselves whether they “discerned the Lord’s body,” or made a proper discrimination between this and other meals; and then gives an *express permission* to “eat of that bread and drink of that cup.” 7. He traces some of the sickness and death among them to their profanation of this ordinance. Lastly; he promises farther directions when he visits them. In what stronger language could he have sanctioned the ordinance; or by what means confirmed and rivetted that church in the use of it?

Obj. 4th. “Jewish and carnal ordinances are abolished.” True; but these are neither *Jewish* nor *carnal*, but *evangelical* ordinances. “Are they not addressed to the senses?” Yes; and so is Preaching, Conversation and all the other means of grace. You, I believe, reject all means of grace except the *Spirit* and *silent waiting*. But however the Spirit may *sometimes* work without external means; *ordinarily* he never enlightens or converts but by some instrumental outward means, such as Preaching, Reading, Baptism and the Lord’s Supper. Take away these and the other *media* through which the Lord addresses the outward senses, and for one I should have no hope of salvation for the children of men. Upon the same principle on which I would advocate Preaching, or Conversation, I would justify Baptism and the Lord’s Supper. *Words* and *letters* are as much *signs* of spiritual things as these ordinances; and to say that the Lord no longer teaches by *signs*, is to say that he no longer teacheth by *human language*, for this is necessarily by signs. “We are no longer under a Schoolmaster.” True, we are no longer under the *rigid discipline*, the *bondage*, *slavery* and *ignorance* of the ceremonial law; but we are still taught by outward signs, such as letters, words, ordinances and providences.

Obj. 5th. “Christ did not command these ordinances *in the same words* as Circumcision and the Passover. i. e. it is not said ye shall keep the feast *in your generations*.” Neither did he thus

command the observance of the first day of the week as the Christian *Sabbath*,—nor Public Worship, nor Family Prayer, nor Reading the Scriptures, nor *any other duty* that I can find in the whole New Testament. Yet you will find some difficulty in persuading Christians that the above and many other duties are not really commanded. In fact this objection would set aside the *Moral Law*, which simply says, “Remember the Sabbath day to keep it holy,”—“Honour thy father and thy mother,” and does not say “keep these precepts through future generations.” It is sufficient for us that God commands a thing *in any way* he pleases. To dictate to Infinite Wisdom is presumption in the extreme.

Obj. 6. “The Lord commanded his disciples to *wash each others feet*, as well as to eat the Lord’s Supper.” A. 1. The Primitive disciples never understood him *literally*, nor as instituting a sacramental ordinance. But they did understand him as instituting Baptism and the Lord’s Supper. 2. It does not appear that the Apostles ever practised it literally, or inculcated it on the churches as a religious rite. They appear to have understood him as giving them, under a parabolic action a lesson of humility, condescension and mutual kindness.—But they did observe and inculcate the Lord’s Supper. 3. It does not appear designed for universal practice. It is convenient and proper only in *warm climates*, where the dress of the feet is open and easily removed, where such ablutions are necessary for cleanliness and comfort. But in this climate, and in more northern regions, where there are so many bandages about the feet, such an office from a Christian brother would be rather a *vexation* than a kindness!—But the Lord’s Supper is *suited to all climates and conditions*. 4. It does not appear that the Apostle of the Gentiles ever “received” this as a part of his commission, or “delivered” it as an obligatory ceremony.—But he did thus receive and deliver the Lord’s Supper.

Obj. 7. “It has been the occasion of murder and bloodshed.” So has Christianity. Only substitute the word “Christianity” or “Gospel” in the whole of that *pathetic* paragraph, wherever the Lord’s Supper is referred to, and the argument will be of the same strength, and furnish an *admirable* objection (though an old one) for an infidel against the religion of the Bible!

Having thus answered the ingenious objections of your advocate, I will now adduce a few new arguments which confirm me in the propriety of Baptism and the Lord’s Supper.

And 1. These with the Scriptures are the *only witnesses for Christ on the earth*. 1 John v. 8. 10. “This is the record, that God hath given to us eternal life, and this life is in his Son.” To this interesting record we are told “There are Three that bear witness in *heaven*, the Father, the Word and the Holy

Ghost,—and there are *three* that bear witness in *earth*, the SPIRIT, the WATER and the BLOOD.” The “Spirit” here is not the Holy Ghost himself, for he is one of the *Heavenly* Witnesses, but the SCRIPTURES, called “the Spirit” because they contain “what the Spirit saith unto the churches.” The “Water” is Baptism, which so long and so often as it shall be administered will bear unequivocal testimony to the “Record” above mentioned. The “Blood” is the Lord’s Supper, so called because it is “the communion of the *blood* of Christ” the New Testament in his *blood*,” and sets forth that Atonement which was by blood. These are the *only* witnesses Christ has on earth. Take away these and you leave us in as complete darkness on the subject of salvation, as though Christ had never died, and Salvation had never been brought. Now it is one grand objection to your whole scheme that you labour to *set aside all these witnesses at once!* You degrade the *Scriptures* by denying them the title of the “Gospel,” “Revelation,” “word of God,” &c. and transferring these titles to an *ignis fatuus* within. You set aside Baptism so far as it is a *visible witness* for Christ, and the Lord’s Supper, so far as it “*shows forth*” the Lord’s death. You have perhaps read an allegorical work in which this world is described as a City with different streets called, “Presbyterian Row” “Episcopalian Row” “Baptist Row” &c. and one “Quaker Row,” where the houses *had no windows* because the inhabitants preferred the light of a *candle* to the light of the *Sun!* Now for my part I am unwilling to relinquish the light of God’s word and ordinances for any internal light.

2. The Apostles address all their converts as *Baptized* and as *Communicants*, and deduce truths and duties from this circumstance. Thus addressing the Romans, (vi. 2.) he says, “know ye not so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, &c.” He spake to the Colossians in a similar strain in Col. ii. 12. To the Galatians he writes “As many of you as have been *baptized* into Christ have put on Christ.” iii. 27. See also Tit. iii. 5. and Heb. x. 22. Addressing the Corinthians, he says, “we are all *baptized* into one body, and have all been made to *drink* into one Spirit.” Again, “The cup of blessing which we bless is it not the communion of the blood of Christ; the bread which we break is it not the communion of the body of Christ?” 1 Cor. x. 16, 21: xv. 29. Any one who will read the context of these passages will perceive that he deduces duties and doctrines from these ordinances.

3. The Apostle *stigmatizes* Jewish rites, and *honours* these Christian ordinances with *noble names*. Thus, circumcision he calls “concision,” Phil. iii. 2; the keeping of days, months, years and other Jewish institutes he calls “beggarly elements,”

Gal. iv. 9; other things he calls "will worship," Col. ii. 16, 23. How differently he speaks of Baptism the texts quoted under the last head sufficiently show. What you call "the ceremony of eating bread and wine" the Apostle calls the "*Table of the Lord*," the "*cup of the Lord*," "the communion of the body and blood of Christ," 1 Cor. x. 16, 21. In the next chapter he styles it the "*Lord's Supper*" (not the "*PASSOVER*,") xi. 20, the "*cup of the Lord*" and the "*Lord's body*," 27, 29. Now would he have given these high and honorable titles to a feast of their own invention, and one "inconsistent with the present dispensation?" Would he have given them to any but a divinely instituted ordinance?

4. He represents our Lord as commanding it to be observed *often*. The careful reader will observe that in the 25th verse the Apostle attributes some words to Christ not mentioned so explicitly in the Evangelists, "This do ye, as *oft* as ye drink it, in remembrance of me." Now would our Lord have used this language if he had not intended they should drink it *more than once*, and not on that evening only? "As *oft* as ye drink it," does not this imply his expectation they would drink it *afterwards*? Certainly this, as well as the word "remembrance" implies it was to be celebrated *after* his death. The only question is *how long*? If we ask reason, it will answer *forever*, as it will be more and more necessary for each succeeding generation. If we ask the Apostle, he will answer keep it "till he comes again."

5. The Apostle gives *express permission* (to say the least) to celebrate this ordinance. Some interpret the 26th verse imperatively, "Show ye the Lord's death until he come." But certainly the 28th verse is clear to this point. "Let a man examine himself and so *let him eat of that bread, and drink of that cup*." And again 33d verse, "Brethren when ye come together to eat, tarry one for another." Here is an implied permission of the feast. Now did he ever give such a permission for any Jewish or unlawful rite?

6. He *promised to rectify* their errors on this subject when he should visit them again. "The rest will I *set in order* when I come." And yet he *left this church* (with all the other Christian churches) in the use of this ordinance! Now either it was "*in order*" to keep this feast, or the Apostle failed in his promise. Take your choice. PAUL.



LETTER XVII.

Seventh-day, 12th Mo. 8, 1821.

IN "Paul's" last Address to us, he has recapitulated the numbers of our respective communications on the subject of carnal

Ordinances, and says, that as I have written the most on these points he "he presumes that I am now satisfied to close the subject."—Every reflecting reader will however perceive that objections may be raised against the plainest truths in a *very few words* which it may require much time to remove. When the Protestants contended with the Catholics against the doctrine of transubstantiation the *latter* had little to do, except to quote the plain text, "*Hoc est corpus meum*," whilst, the *former* were under the necessity of shewing from various passages of Scripture, that these words were not to be understood *literally*. To illustrate their views and prove their position, much time and many arguments were necessary. Such is the nature of the present controversy. My opponent states a text, and pleads its literal meaning. This can be done in a very few sentences, whilst it necessarily requires more room to answer and remove his objections. Were I to change positions with "Paul" and attack the doctrines and opinions of the Sect to which he belongs, I could in one page, state more objections to his scheme than he could answer in ten. From this view of the case it must appear unreasonable that I should be confined to a given space. It is therefore my intention still to pursue my original plan. It can be of little importance to our readers whether "Paul's" objections are all answered in the Letter succeeding that in which they appear. So that they are answered, as soon as the nature of my concern will admit, I hope my readers will hold me excused. "Paul" may take his own way—I hope he will be satisfied that I should pursue mine. Whilst I may be permitted to occupy a place in the columns of the Repository, my own judgment must dictate the course that I am to pursue.

Whatever my readers may think of the merits of my opponent as a controversialist, I think they will not deny that he is entitled to the credit of a goodly portion of that quality which (that I may not offend him by speaking the plain truth) I will denominate *ingenuity*—this very important quality he has often displayed in the selection of means to evade the force of an argument which he could not fairly answer. He has in the course of the present discussion frequently asserted that the Apostles were *always inspired*: that *they were never mistaken*—this unscriptural position seems to be one of his favorite opinions—Yet he admits that "*they sometimes acted contrary to their judgment*" and were guilty of "a weak compliance with Jewish prejudices."—In my Letter XV. I asked a few plain questions, to which I hoped Paul would candidly reply. "Were the Apostles inspired to act contrary to their judgment? &c."—Now I suppose he foresaw that if he gave to these questions a direct answer he would fall into a dilemma from which he could not easily extricate himself—he has therefore *wisely* declined a

reply. If he had answered *affirmatively* then it would follow that the Apostles were *inspired* to act *contrary* to *inspiration*!—this kind of doctrine would have been too gross for general reception! If he had answered in the *negative*, then his own position would have fallen to the ground. I am inclined to think that our readers will coincide in the opinion that “Paul” has acted wisely by declining to reply. The saying of PRESIDENT WITHERSPOON had a great deal of good sense in it, “Never speak unless ye have something to say.”

My opponent has resumed the subject of carnal ordinances, and as defendant, I am reluctantly obliged to reply to his arguments—I had hoped these subjects would have closed with my last Letter, but must yield to my duty as *defendant* in the present controversy—the time spent on them will not I hope be finally unprofitable.

From the history of the Apostles it clearly appears, that the primitive believers were in the *practice* of Jewish ordinances, which I have, by citing various texts, clearly proved.—Further to illustrate this truth, I will observe, that notwithstanding the brevity of Apostolic history, it is recorded of the Apostle Paul, that he was *twice* concerned in the practice of the Nazarite's Vow. In a former Letter my opponent says, “the vow on account of which Paul shaved his head at Cenchrea might have been the Nazarite's Vow, but the Scripture does not say so.” Now I affirm that the Scripture does say so, in language not to be misunderstood. There was *but one* vow observed under the Mosaic dispensation, that was *accompanied by shaving the head*. The consequence is indubitably certain, *this* vow of the Apostle *was the vow of the Nazarite*, see Num. vi. 13: And hence we demonstrate another fact, that Paul, though stiled the Apostle of the Gentiles, was at least *twice* engaged in Jewish sacrifices—for at the time of shaving the head, the hair was to be put “in the fire which was under the sacrifice of the peace offerings:” on such occasions three beasts were slain; a *he-lamb* for a burnt offering—a *Ewe-lamb* for a sin offering—a *Ram* for a peace offering. Thus it appears plain, that Paul in his Christian life offered at least *six* beasts according to *the law of Moses*. Again, the Apostle in his Epistle to the Galatians tells us, that he rebuked Peter for *his dissimulation* in sometimes acting the *Jew*, at other times living as a *Gentile*, and yet, compelling the Gentiles to live as do the Jews. Now the inference to be drawn from the premises is, I think, indubitable that Peter practised *Jewish ordinances* at that period, which was *nineteen years* after the introduction of Christianity.—Nor was it until *that* time that even the Gentiles were *wholly* excused from the yoke of circumcision, the Jewish converts *still* submitted to this Rite. And we find from Ecclesiastical history, that on the opening of the second

century, a large portion of professing Christians were zealous in observing *all the ceremonials of the Jewish Law*. Thus we see from plain Scripture testimony (and I have adduced but a small part of the evidence which could be brought on the occasion) that *the Apostles actually practised* many ceremonies which belonged to the *Jewish code*. That more cases of this kind are not recorded, may fairly be attributed to the brevity of the Apostolic history. To use an argument of my opponent I might say, "the mere omission to record *all the facts* of this nature no more proves that they did not *practice* Jewish ordinances, than the omission to mention Circumcision for fourteen hundred years, proves that the Rite was not practised millions of times."

My opponent says "the Apostle *practised* Water Baptism;" that he did it *habitually* from the commencement of his ministry," that he never condemned the practice." These are unfounded assertions; let the Apostle answer them himself, "I thank God I baptized none of you but Crispus and Gaius—and I baptized also the household of Stephanus, besides *I know not whither I baptized any other, for Christ sent me not to baptize but to preach the Gospel*." 1 Cor. i. 14, 15. Now for any thing that appears to the contrary, Paul sacrificed more beasts in conformity to the law of Moses, than he ever baptized converts with the Watery Baptism of John. That "the Apostles expressly and repeatedly recommended Water Baptism" I deny—there is no recommendation or command, of any of the Apostles, to use *Water Baptism* recorded in the whole New-Testament, except in the solitary case of Cornelius and his company—in this instance it is said that Peter commanded *them* and only them to be baptized. Not one of the Apostles ever delivered a precept of a *general* nature in favour of Water Baptism. In none of their Epistles, which were written expressly to promote the practice of Christian duties, do they ever *command* or *recommend* it in any way whatever.

The use of Bread and Wine, Water Baptism, Circumcision &c. are all carnal ordinances. The Apostles in the infancy of the Christian church, not only "winked at" but occasionally used them all. Even after they perceived them to be no part of the "new and living way"—no ways connected with the design of the Gospel they condescend to become weak to them that were weak, that by the use of weak and beggarly elements, they might gain the weak, and in this way they became all things to all men, that they might gain some—their motives were of the purest kind—but some of them lived to see, that *indulgences of this kind* multiplied difficulties and produced dissention, and they became concerned to hold up a clear and decided testimony against them all—as by a recurrence to my former Essays will be manifest.

"I believe" says my opponent, "you reject all means of Grace except the Spirit and silent waiting." This sentence clearly shews his ignorance of the people to whom he addresses himself—an ignorance the more inexcusable, because he professes to be well acquainted with their practice. Does he not know that without the aid of Theological Seminaries, without the allurements of silver or gold, we have more approved ministers of the Gospel, in proportion to our whole number, than any other religious Society?—Does he not know, that these are frequently engaged in the *public ministry* and in *vocal prayer*—in a *ministry*, not in the "Oldness of the letter" and with unfeeling formality, but in the animating warmth of Gospel love—in *prayer*, not with "vain repetitions as the heathen do," but in the life and power of the Spirit? If a ministry, such as this, may be esteemed a *means of Grace* we do not reject *such means*. Yet I cannot view such a ministry in the light of a *carnal ordinance*—it is not used to *feed* or *wash the Body*—to please the ear or amuse the senses, but to convince the sinner, to call him to repentance—to come unto Christ the Physician of the soul—to the *washing of regeneration*,—to the participation of *heavenly Bread*, and of the *new Wine of the Redeemer's Kingdom*.—Now Carnal Ordinances according to my opponent's own confession, and according to the definition of them given by those who support them, are mere signs or types of something prefigured or typified and consequently, cannot be compared with a genuine Gospel ministry, which is not a ministry "of the letter which killeth, but of the Spirit which giveth life."

In answer to my argument "that Carnal ordinances were never commanded by Christ in such terms as conveyed an idea that they were to bind *future generations*," my opponent says. "Neither did he thus command the observance of the first day of the week as the Christian Sabbath—nor public worship—nor family prayer—nor reading the Scripture—nor *any other duty* that I can find in the whole New Testament." This I confess appears to me strange doctrine! Can any man read the sermon on the Mount, and believe that its doctrines did not appertain to the whole human family? Do not the concluding words of that Divine communication clearly shew that it was intended for every one that should ever hear the sayings contained in it?" "Who-soever heareth these sayings of mine and doeth them, I will liken him to a wise man, that built his house upon a rock."—The term *whosoever*, is universal—it applies to all of every age or nation. "If *any man* thirst let him come unto me and drink."—The terms *any man*, in this sentence, apply to all men, to the whole human race. Let my oponent shew any such evidence in favour of Water Baptism, or the use of Bread and Wine, and I will willingly yield every point in discussion, I will freely submit to

be sprinkled with water, although we have neither precept nor example for such an operation in the whole New Testament.

In my last Essay I expressed a desire to know upon what ground my opponent refused to observe the positive command of a dying Redeemer. "If I then your Lord and Master *have washed your feet, ye also ought to wash one anothers feet*, for I have given you an example that *ye should do as I have done unto you*." Here the command is not only clear and positive, but plainly relates to the future. Let my reader maturely weigh his answer—an answer that I would suppose could not satisfy any sincere and conscientious observer of outward and typical ceremonies—the command is positive, the neglect of it seems to involve the contumacious in the awful predicament of a separation from Christ, "If I wash thee not, thou hast no part in me." See John xiii. 8, 14, 15. My opponent's answer is comprehended under four different heads: 1st. He says that "the Apostles never understood our Lord *literally*." 2nd. that "they never *practised it literally*, nor inculcated it on the churches as a religious rite." 3rd. that "it does not appear designed for *universal* practice because in northern regions, where there are so many bandages about the feet, to wash them would be a vexation." And 4th. that "it does not appear that the Apostle of the Gentiles ever *received* this as a part of his commission or *delivered* it as an obligatory ceremony." To these I answer, 1st. The Apostles submitted to have their feet *literally* washed in Water, and, that they did not understand the command *to wash one anothers feet literally*, rests for proof on the bare assertion of my opponent. 2d. How does he know that the Apostles never *practised it literally* nor inculcated it on the churches as a religious rite? "the mere omission to record the fact, no more proves that they did not follow their Lord's command, than the omission to mention circumcision for 1400 years, proves that the rite was not practised millions of times." 3d. Washing the feet is a most comfortable thing in all climates, and as there is water in them all, it plainly appears designed for universal practice. "In northern climates, where there are so many bandages about the feet," it becomes peculiarly agreeable, and to wash them as often as the Bread and Wine are administered, (*once a month at least*,) would not only comport with comfort, but with decency and health. 4th. Although the Apostle of the Gentiles never received this as a part of his commission, for he was no Christian at the time it was given—yet it does appear that the other Apostles received it and were imperatively commanded to *practice* it.

Now all the objections used by my opponent against the Sacrament of Washing the feet, may be urged with greater force

against the use of Bread and Wine. 1st. The Apostles never understood our Lord to perpetuate the use of Bread and Wine as a Sacrament. 2nd. They never afterwards once used them *literally*, nor inculcated their use *as a Religious Rite*. 3rd. The ceremony “does not appear designed for universal practice.”—There are many regions of the peopled earth, where millions of its inhabitants never saw Wine. It is not the produce of their soil, nor of any country within thousands of miles of them. To these it would be far more easy to wash one another’s feet, than to procure a drop of Wine to celebrate the Eucharist. 4th. It does not appear that the Apostle of the Gentiles ever received any command to use bread and wine as a religious act—He only received a narration of facts that occurred at the celebration of the Jewish Passover, without the least intimation that he was to mimic the ceremony; neither does it ever appear that he commanded any of his converts to imitate it, as my former Essays clearly demonstrate.

My opponent declares that “*Christianity* has been the occasion of murder and bloodshed.” This is a most injurious libel against the purest, the mildest, the most Divine religion that was ever revealed to man. A religion that teaches in the plainest manner, to “do good for evil, to bless them that curse us, and to pray for them that despitefully use us and persecute us.” Murder and bloodshed have always originated in a departure from the doctrines of Christ. The Apostle James describes their origin with great precision. “From whence come wars and fightings among you. Come they not hence even of your lusts?” James iv. 1, &c. That church under whatever name it may have been known, which has originated, promoted, or in any way abetted murder or bloodshed, was an apostatized church—a synagogue of satan, let its pretensions have been ever so high, its professions ever so imposing.

In the next place my opponent asserts, that carnal ordinances and the Scriptures are the “only witnesses for Christ on earth.” Thus he rejects the great and fundamental witness of God—the witness of his own Holy Spirit—He that believeth hath the witness in himself.” 1 John v. 10. “The Spirit itself beareth witness with our Spirit that we are the children of God. Rom. viii. 16. And thus he cuts off from the possibility of salvation all who have not the scriptures or outward ordinances for a witness. About seven out of eight of the human family must on this hypothesis be sent for what they could not avoid, into everlasting perdition—a doctrine as cruel as it is dark and unscriptural.

In the next place, he says “the Apostles address all their converts as baptized.” I suppose he means “in Water”—If so, I deny the assertion. The texts adduced by my opponent in this

paragraph, all allude to *Spiritual Baptism*—and in some, expressly mention it. See Rom. vi. 3, 4, 5. Col. ii. 12. Gal. iii. 27. Tit. iii. 5. I would particularly invite my reader to consult these texts; they will shew in a very striking manner the dark and carnal state of my opponent, who I suspect must live in some “row where the houses have no windows” to let in the light of the Sun, nor any “candle” within as a feeble glimmering substitute.

As a commentator, my opponent has a strong claim to *originality*—let us put it to his credit, to balance his want of *consistency*. In Letter VII, he says, “we admit that the Bible is not the Spirit”—“We do not look upon the Bible as a person or a Spirit, but a Book.” In his last he has discovered, that though the BIBLE is not the SPIRIT, yet that the SPIRIT is the BIBLE !!! “The SPIRIT (mentioned 1 John v. 8, 10.) is not the Holy Ghost himself—but the SCRIPTURES, called the SPIRIT, because they contain what the SPIRIT saith unto the churches!!!”—With this latitude of interpretation we may make any thing of the Scriptures—If such a looseness of construction were admitted, no controversy even on the plainest truths, could ever be decided by them. But I am persuaded that the serious reflecting part of the community are too much enlightened to receive such irrational notions for Divine truth. Bare assertion cannot pass for rational demonstration, nor contradictory positions for the harmony of reason.

AMICUS.



Saturday, December 15, 1821.

LETTER XVI.

ON JUSTIFICATION.

ERROR loves darkness; truth the light. Real Christians are ever willing to avow the doctrines of their faith; heretics, in every age, under equivocal expressions, or by a total silence on the subject, have studiously concealed their errors. Hence Amicus and all your other writers are so reluctant to make known their views on fundamental points. Your views of *Inspiration*, as will be seen whenever an explanation shall be given, are so different from those of other denominations, that they will not acknowledge the inspiration which you hold as worthy of the name. And whenever you will state your views of the SUPREME BEING, it will be found the god you worship is not the *God of Israel*, but the idol of the Deist dressed up with a few Christian features. If these opinions are unfounded, *vindicate yourselves*. You call them “slander,” *prove them such*.

I will now introduce another doctrine of prime importance, upon which you differ from the whole Protestant Christian world—*Justification*.

The doctrine of the whole Protestant Church, and the doctrine of the Bible may be summed up in the following particulars :—1. God is a *Just God*, as much disposed, and as much *obligated* by his own nature to *punish the guilty* as to reward the innocent. 2. His *Law* is a *just law* in its *penalties* as well as its *rewards*. 3. This law will *justify* no man without a *perfect obedience*. 4. All mankind have *transgressed* this law ; of course *perfect obedience* is henceforth impossible, and consequently *justification by it* impossible. 5. That the Son of God, being *above* all law, and of course under no obligation to obey the law, was “made under the law” for us, that by his sufferings he might redeem us from its curse, and by his obedience entitle us to its rewards. That His single obedience has conferred as much honor on the Law as the perfect personal obedience of all mankind would have conferred ; and His single death as fully satisfied its penalty, as the everlasting sufferings of all for whom he died. 6. That a perfect justification from all the charges and demands of the law, is now freely offered and promised, through the alone merits of Christ, to all who will repent and believe, without the least regard to their personal works whether good or bad. 7. That to hold to justification either wholly or partly by works of our own, or by any inherent or internal righteousness—in short, to hold to justification by any thing else than the *obedience and death* of Christ is a gross *heresy* and *fundamental error*. So important are right views upon this subject that Luther calls Justification, “*articulus stantis et cadentis ecclesiae*,” the doctrine by which the church stands or falls. It is the cardinal doctrine of the Reformation.

Now on some parts of this subject, your views appear to be studiously concealed ; on other parts, your expressions (like your general system) are indefinite and equivocal ; while on others the “cloyen foot” of heresy is exposed. So far as I can understand your doctrines,—

1. We agree in admitting the *necessity* of justification ; but we differ in the *meaning* of the term. Justification ; with us, means an *acquittal, pardon, vindication* from charges, pronouncing or *declaring righteous* ; with you it is “all one with *Sanctification*,” it is a “making just,” the same essentially with regeneration, or a new heart. We use it as opposed to *condemnation*, you as opposed to *unholiness*. We view it as an *instantaneous act* of God the Father ; you as a *gradual work* of God the Spirit ; we as the declaration of a *Judge* ; you, the work of a *Reformer*.—Let no one despise this distinction, for it is the beginning of a breach which widens and diverges until it terminates in two op-

posite religions. An error at the foundation saps the whole building.

2. As to the *Ground of Justification*, we agree in calling it "the Righteousness of Christ." We differ in the application of the term. By this phrase, we mean the work and righteousness of Christ, *without* us, or that which was prepared for us before we were born : you mean the work and righteousness of Christ *within* us, wrought at and after our conversion. We hold to Justification by a righteousness in the preparation of which *we bore no part* : you by a righteousness in which we *co-operate*. We mean his *personal* obedience and death eighteen hundred years ago : you mean the obedience which he enables *us* to pay, and the death unto sin which he enables *us* to die.

3. As to *Sanctification*. We both agree that it is *absolutely essential* to salvation. We differ, in that you make it a *part* (if not the *whole*) of Justification ; we consider it as entirely distinct, even as the fruit and evidence of Justification. We call it *our own* righteousness : you, the righteousness of *Christ*.

That all may judge for themselves, whether these statements are correct, I subjoin the following quotations from your standard works.

1. *Barclay* in his *Apology*, *condemns* the doctrine of man's justification "from something *without* him and not *within* him," page 213 : He says some Protestants "ran into the other *extreme* in denying good works to be necessary to justification, and preaching up remission of sins by faith alone, without all works however good," page 214 : He condemns the doctrine of the Westminster Confession of Faith, for "not placing justification in an inward renewing of the mind, or by virtue of any spiritual birth," pages 215, 216 : Justification in his view is "*all one with sanctification*," page 222 : "Christ always recommended to us *works* as *instrumental* in our justification," page 228 : "That sentence or term the *imputed righteousness of Christ*, is not to be found in all the Bible." "By Jesus Christ *formed in us*, we are justified or *made just*," page 229 : "The immediate, nearest or formal *cause* of justification is the revelation of Jesus Christ in the soul changing and renewing the mind; by whom thus formed and revealed, we are truly justified and accepted in the sight of God," page 238 : "The immediate *cause* of justification is the inward work of *regeneration*," page 239 : "There is a great *difference* between the *works* of the law, and those of grace or of the *gospel*," page 245.

2. *Clarkson*, in his *Portraiture*, says, "The Quakers make but little difference, and not such as many other Christians do, between Justification and Sanctification." And then he quotes from Richard Claridge, "faith and works are both concerned in justification;"—"as far as a man is sanctified, so far he is

justified and no farther." "The justification I speak of is the *making us just* by the continual help and operation of the Holy Spirit,"—our justification is proportionable to our sanctification." Vol. II. page 280.

3. *Kersey*, in his Treatise, says "a man may be sanctified in part and justified in part, and he is only justified in the same proportion as he is sanctified, consequently entire justification must be because of entire sanctification." He speaks of "the imputative righteousness of Christ, *supplying* what on our part *was lacking*, on condition of our obedience to the manifestation of the Spirit." p. 59, 60.

Such is your doctrine! We are to be justified "not by Christ *without* us, but *within* us,"—not by "faith alone," but by "gospel works." Justification is a "making just," a "renewing of the mind,"—the same with sanctification." A doctrine so dangerous every humble believer in Christ should reject without hesitation.

1. Because it is the *perversion* of an important scriptural term. That "to justify" is not to "make just" or "sanctify" but to *declare righteous*, to *vindicate*, to *acquit* is evident from Scripture, Lexicons and common usage. How it is commonly used may be inferred from Walker's Dictionary. To justify is "to *clear* from imputed guilt, to *absolve* from an accusation, to defend, to vindicate, to free from past sins by pardon." That it is used in the same sense in Scripture the following passages will prove. Deut. xxv. 1. "If there be a controversy between men, and they come in to judgment that the judges may judge them; then they shall *justify* the righteous and *condemn* the wicked." That is, according to your doctrine, they shall *sanctify* the righteous! Job ix. 20. If I *justify* myself ("sanctify") my own mouth shall condemn me, if I say I am perfect it shall also prove me perverse." Here justification is an act of the "mouth" the same with saying of a man "he is perfect." Job xxvii. 5. "God forbid that I should *justify* you." xxxiii. 32: "If thou hast any thing to say, speak, for I desire to *justify* thee. Prov. xvii. 5: "He that *justifieth* the wicked, and he that *condemneth* the just is an abomination to the Lord." Justification is here opposed to *condemnation* and not as you say, to *unholiness*. See also Ex. xxiii. 7. Isa. v. 23. Matt. xi. 19. Luke vii. 29. x. 29. xvi. 15. By which it will appear that you use the term justification (as you do *Baptism* and many other terms) out of its common and proper sense, and different from that in which it is used by infinite Wisdom in the word of God.

2. You confound two things which are evidently distinct. Justification and Sanctification are as distinct as *Pardon* and *Renovation*, or *forgiveness* and *virtue*. The Judges in our courts

have *justified* many a man, i. e. declared him righteous; but they never yet *sanctified* a man, or made him holy!

3. This righteousness within us by which you suppose us justified you must attribute either to *ourselves* or to *God*. If to *ourselves*, then we are justified by *our own works*, in contradiction to the whole Bible; if to *God*, then we are not justified by the righteousness of *Christ*, but of the *Spirit*! For the Spirit is undoubtedly the Author of all holiness in the heart. Thus you confound the Son and Spirit and contradict the Scripture. Thus Amicus, Letter IX. calls the Holy Spirit “the *justifier*;” and Letter XV. says “the *blood* of the new covenant, (Matt. xxvi. 28.) is the *Holy Spirit*, the powerful operation of which on the soul of man *remits* not only the *guilt* but the power of sin.”

The Holy Spirit “*remits guilt*”—sanctification the *same* with remission of sins!! This is either a barbarous “murder of the King’s English” or a gross misrepresentation of the way of life. The word “remit” occurs, I believe but once in the New Testament, and that is in John xx. 23: “Whose soever sins ye *remit* they are *remitted* unto them, and whose soever sins ye retain, they are retained.” Here the word manifestly signifies to *forgive* or *declare* forgiven,—precisely the sense in which *we* use the term. Now to talk of the Holy Spirit’s *forgiving* sin, or *justifying* from sin, is a most barbarous abuse both of the *terms* and the *doctrines* of the gospel. You first substitute the *light within* for the Third Person of the Trinity; and then to this *delusive light* attribute the *whole* work of salvation. Of this more hereafter.

PAUL.



Seventh-day, 12th Mo. 22, 1821.

LETTER XVIII.

IN “Pauls” last Letter he charges Amicus with a “reluctance to make known our views on *fundamental points*.” Upon what ground such an accusation is founded is best known to himself. When he first opened his views on Water Baptism, he called it “a question of high moment and of *eternal consequence*”—of course it must be a “*fundamental point*.” Carnal ordinances he stiled “*badges of christianity and seals of grace*.” Now of what importance is grace if it be not *sealed* to us? How can a man be a christian if he wear not the *badge*? On these questions of *high moment* “Amicus” has shewn no *reluctance* to communicate our views—Whether he will manifest any on the other *fundamentals* of Christianity time will determine. Amicus thinks it will be proper to answer old charges before we enter on those of recent date.

It is a subject of the most agreeable reflection to those who desire the prosperity of Truth that the present time is distinguished by a Spirit of free enquiry on religious subjects. The day has dawned in the *light* of which many have discovered that the dogmas and decisions of Synods and Councils are no longer to be deemed of equal authority with the plain doctrines of the New Testament; that the Inspired Penmen were qualified to record these doctrines with sufficient clearness for the purposes intended, without the intervention of a learned clergy to make them understood. The greatest obstacle that ever opposed the progress of Truth, was the belief imposed on the members of the church that they were bound to follow the opinions of frail erring men—men liable to err, not only from the common weakness of the human faculties, but from the powerful bias of pecuniary interest. It was the beginning of a very dark night to the church when Theological Philosophy was introduced as the Expounder of the sacred Text. Then was “the abomination of desolation seen standing in the Holy place.” Like an Arch enchantress she waved her deadly wand and every green thing withered in her presence. “The native and *beautiful simplicity* of the gospel,” says Mosheim, “was gradually effaced by the laborious efforts of human learning and the dark subtleties of natural science”—and false doctrine and corrupt practice took its place. See Eccles. History Vol. I. Part 2. Chapter iii. Then was the Apostolic prophecy fulfilled, “The time will come when they will not endure sound doctrine, but after their own lusts shall they heap unto themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.” 2 Tim. iv. 3. Then did the professed followers of Christ forsake him “the fountain of living Waters, and hew out to themselves cisterns, broken cisterns, that could hold no Water,” Jer. ii. 13. Then was the kingdom of anti-christ exalted and the chains of superstition so rivetted on the benighted followers of a corrupt and mercenary Priesthood, that more than fifteen hundred years have passed away leaving a large proportion of the professors of Christianity still shackled with their fetters and bowed under their yoke.

The friends of “pure and undefiled Religion” will therefore hail the present day as the opening of a new era—a time when the individual responsibility of its professors is beginning to be extensively felt—a time when *they will judge* for themselves of the doctrines held out to their acceptance. “No man can redeem his brother nor give to God a ransom for his soul.” Psalm xlix. 7. No man nor set of men can discharge us from the imperious duty of seeking the Truth for ourselves,—and if in this search, under a sense of our own insufficiency, we humbly “ask of God, who giveth to all men liberally and upbraideth not,”

James i. 5. I have no doubt that the present age will be marked, not only by a spirit of free inquiry, but by the tottering and downfall of many gross errors and grievous impositions which have long disgraced the profession of the Gospel of Christ.

I have premised these observations as an introduction to the subject of "Paul's" addresses to us on "Internal Light," in treating of which, I hope to shew that a recurrence to *first principles*, to the *teaching*, the *leading*, the *guidance* of the Holy Spirit *in the soul*, is the *only effectual way* by which the church of Christ can ever wholly recover from the apostacy, and be restored to the "beautiful simplicity" and Divine excellency of her primitive state.

"Paul" in his first addresses to us on this subject, has very justly remarked that "in all unscriptural systems there is a radical error—some fundamental principle upon which as upon a *Corner Stone* the whole system rests, to loosen this, is to sap the whole building, a blow here, is a blow at the root." My principle object in this Essay will be to shew that the doctrine of the Society of Friends on "Internal Light" is the clear doctrine of the inspired Volume—that a blow struck at it, is a blow struck at Christ "the author and finisher" of all true faith, to sap it, is to sap the foundation of the Apostles and Prophets; Christ himself being the *chief corner stone*. Heb. xii. 2: Eph. ii. 20.

After an attentive perusal of the Bible, after many years of deliberation on its contents, it clearly appears to me that the doctrine of "Internal Light"—of *an immediate communication between God and his rational creation through the Holy Spirit*, is one of the plainest and most prominent positions of the inspired penmen. There is hardly a page or chapter of the New Testament that does not substantiate this view, as I think can be clearly demonstrated. It was promised by the prophets—it was preached by Christ and his Apostles—it was fulfilled in the primitive Christians, and remains to be the faith and consolation of all holy men down to the present day—the truth of which I will now attempt to prove.

First—It was promised by the prophets.—"Behold the days come saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah"—and "this is the Covenant that I will make with the house of Israel, after those days, saith the Lord—I will put my laws *into their mind* and write them *in their hearts*, and I will be to them a God and they shall be to me a people." Jeremiah xxx. 31, 32. Heb. viii. 8, 9, 10. The prophet Isaiah predicting the future glory of the church, gives the same sentiment in his usual sublime and beautiful manner, "the Sun shall no more be thy light by day

neither for brightness shall the moon give light unto thee, but *the Lord* shall be unto thee an *everlasting light* and *thy God* thy glory—thy sun shall no more go down, neither shall thy moon withdraw herself, for *the Lord* shall be thine *everlasting light* and the days of thy mourning shall be ended.” Isaiah lx. 19, 20. “Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a *light* to lighten the Gentiles and the glory of thy people Israel.” Luke ii. 29, 30, 31, 32.

Secondly—It was preached by Christ and his Apostles—When our Lord was demanded by the Pharisees when the kingdom of God should come, he replied—“The kingdom of God cometh not with observation, neither shall they say, lo! here, or lo! there—for behold the kingdom of God is *within you*.” Luke xvii. 20. A kingdom is understood of any place where a king reigns—where his laws are promulgated, and where allegiance to his government is expected—this in a Spiritual sense is *in the soul* of every real Christian. This is that kingdom which is so variously and beautifully described by our Lord under the similitude of “a grain of mustard seed,” the “little leaven that was hid *in the meal* till the whole was leavened,”—the seed that the “sower went forth to sow,”—and a number of other significant parables all pointing clearly to Christ and his work *in the soul*, to that Divine “internal light,” that “lighteth every man that cometh into the world.” John i. 9. This is that kingdom of which our Lord spake when he said “Verily I say unto you whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” He that will not receive and obey this *light* in the humble, submissive, tractable disposition of a little child cannot be a citizen of this kingdom.

To this “Internal Light” the Evangelist John bore a clear and striking testimony in the first chapter of his gospel: “In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God—All things were made by him, and without him was not any thing made that was made—in him was *life*, and the *life* was the *light* of men—There was a man sent from God whose name was John, the same came for a WITNESS, to bear *Witness* of the *light* that all men through it might believe. He [John] was not that *light*, but was sent to bear witness of that *light*—that was the true *light* that *lighteth every man that cometh into the world*.” This same *divine light* is called by Christ, the “Comforter” that was to “abide with his disciples forever—even the *Spirit of Truth*,” for says he, “he dwelleth with you, and shall be *in you*; and at that day ye shall know that I am in my Father, and *you in me* and *I in you*. He that abideth in me, and *I in him*, the same bringeth forth much fruit, for *without me*

ye can do nothing." "I am *the light of the world*, he that followeth me shall not walk in darkness, but shall have *the light of life*." John viii. 12. "I am come *a light* into the world, that whosoever believeth on me should not abide in darkness, John xii.

Thirdly—It was fulfilled in the primitive Christians.—The Apostle to the Romans, chap. viii. 9. &c. tells them that they "are not in the flesh, but in the Spirit, if so be *that the Spirit of God dwelleth in them*. Now if any man have not the *Spirit of Christ*, he is none of his. And if *Christ be in you*, the body is dead because of sin, but the Spirit is life because of righteousness—But if the *Spirit* of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit that dwelleth in you*." To whom God would make known what is the riches of the glory of *this mystery among the Gentiles*, which is *Christ in you*, the hope of glory," Col. i. 27. To the Ephesians the Apostle bears a memorable testimony to this blessed "internal light." "All things that are reprov'd are made manifest by the *light*, for whatsoever doth make manifest is *light*, wherefore he saith, awake thou that sleepest, and arise from the dead and *Christ* shall give thee light."

If these passages do not clearly demonstrate, that the Apostles and primitive Christians were the advocates of "Internal Light"—that they well understood its divine nature and blessed effects, I confess I do not understand their language. The harmony of the prophecies concerning it, with the testimonies of Christ and the doctrines of the Apostles, is so manifest, that I think every candid reader must perceive it.

"In all unscriptural systems, there is a radical error."—Any system therefore, that rejects Christ as the "internal light" of the soul, as *the divine and immediate fountain of spiritual knowledge* is "unscriptural" and "radically erroneous." "That which may be known of God, saith the Apostle, is manifest in men, for God hath shewed it unto them," Rom. i. 19. "Now we have received, not the Spirit of the *world*, but the *Spirit which is of God*, that we might know the things that are freely given to us of God—for no man knoweth the things of God, but the Spirit of God. The natural man receiveth not the things of the *Spirit of God*, neither can he know them because they are *spiritually* discerned," 1 Cor. ii. 12, 14.

The doctrines preached by the Apostles in these passages, we hold to be "*fundamental principles*" of Christianity—upon them, as upon a corner stone, our whole system rests. "Paul" has attempted "to loosen it"—"to sap the whole building"—he has "struck a blow at it"—he has dared to vilify it by opprobrious names—"Christ in man the hope of glory," he calls "an *ignus fatuus within*." "Christ the true light that lighteth every man that cometh into the world," he considers wholly *external* and

altogether unworthy of attention in any way, *except through the medium of the outward senses*. Now I think it is evident, that this is a doctrine of Antichrist: "Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that Spirit of Antichrist whereof you have heard that it should come, and even now already it is in the world," 1 John iv. 3. Every man who can seriously declare that he never knew any thing of this "Internal light, *making manifest* his sin—reproving him for evil—calling him to repentance—rewarding him for obedience—consoling him in affliction—illuminating his understanding clearly to discern between good and evil—strengthening him in the practice of virtue, and carrying on the work of sanctification in his soul, has no just title to the name of a christian, let him assume what character he may.

The doctrine of my opponent on this subject, has ever been fatal to the interests of Christianity—it was the ground and cause of the church's apostacy so early after the Apostolic age—it led its professors from a dependance on the great Head of the church, to a dependance on poor frail man—it caused them to turn away from the glorious GOSPEL LUMINARY, to wander in dark and crooked paths of *human contrivance*—and I confidently venture to express the sentiment, that the church will never be restored to the beauty, the excellency, the majesty, of her primitive state, until she retrace her steps—until she return to the spot where she first aberrated—until she reject the opinions of fallible men, the "blind leaders of the blind," and rallying again under the Captain of Salvation, is led by him who hath said, "I am the LIGHT OF THE WORLD, he that followeth me shall not walk in darkness, but shall have the *light of life*." AMICUS.



LETTER XVII.

Saturday, Dec. 29, 1821.

ON INTERNAL LIGHT.

WITH Amicus, the writer of these Letters cordially rejoices in the signs of the times. He hails "the spirit of free inquiry" which prevails and the increasing "light" every where diffusing itself as the harbinger of the "downfall of many gross errors and grievous impositions which have long disgraced the profession of the gospel of Christ." He confidently anticipates the period when all opposition to the Bible, to the Trinity, to divinely appointed Ordinances, to the Sabbath, to the Ministry of reconciliation, to the use of the Means of Grace, to Bible and Missionary societies, to the instruction of the Young in Sabbath Schools, and to the Conversion of the Heathen shall cease

forever ; and all the manifold errors arising from undue dependence on *Internal light*, to the degradation of the *Scriptures*, shall no more delude mankind.

“What rule hath God given to direct us in religion—the *Scriptures* or *internal light*?” is the question now to be discussed. That there is such a thing as internal light, and also a “communication between God and his rational creation through the Holy Spirit,” has never been denied by us, nor can be denied by any Christian. This is not a doctrine in dispute. And therefore, the whole of your last communication is *nothing to the point*, is lost labour, has nothing more to do with an answer to “Paul’s Addresses on the subject of Internal Light,” than a dissertation upon Chymistry ! The question in dispute between your small Society and the Christian world, is simply this : “Has God given to every man an internal light which is a safer Guide, Rule and Standard in religion, than the Holy Scriptures?”

That the question may be fairly understood, it may be premised : 1st. You agree with us that *there ought to be some Rule*, some supreme, infallible standard of religious truth. 2. That *God has given* such an infallible rule and standard. 3. That this standard is *clearly designated* in the *Scriptures*. (All his quotations in his last essay from Prophets, Evangelists and Apostles, imply Amicus’ willingness that the Bible should decide what this standard is.) Therefore, 4. The true question is whether the Bible makes *itself* the standard, or gives that honor to *internal light*. Lest the discussion should lead us into too wide a field, I would observe further ; the question is not, 1. Whether there be *any internal moral light* in man. This we admit, but deny that *equal light*, or light *sufficient* for salvation is given to *all* mankind. 2. Nor is the question, whether *the Spirit sometimes* acts as an internal guide. This we admit ; but deny that He is given to all the world, or that every man has a *sufficiency* of the Spirit to be saved. 3. Nor whether the *Spirit is of any use* in the interpretation of the Bible. We admit the Spirit is of great use in revealing mysteries, in *applying the word with power* to our hearts : in short, we hold that the influences of the Spirit are essential to an *experimental saving* knowledge of the *Scriptures*. Nor 4. Whether the Spirit is an *unerring* guide to all whom He undertakes to lead. But whether we *have* the Spirit is the question ; whether we can *know* that we have the Spirit, or follow the Spirit, except by the *Scriptures*. Nor 5. Whether the Bible is a *good book*, the best book in the world. This you admit, and when it suits you, say many fine things in its praise. But 6. The question is, whether what one of your best writers asserts is true : to wit, “respecting the particular duty of individuals, *every one has in his own breast a nearer and more certain rule or guide of conscience than the Scriptures.*” Phipps on Man, p. 138.

The above quotation is a clear and correct statement of your views upon this subject. Having thus cleared the way of extraneous matter, I now proceed to show, that the *Bible*, and not some *independent inward light*, is the Rule and Test of truth.

1. *Amicus tacitly admits the fact.* Reader, to what does he appeal for the decision of this question? Does he direct you to *internal light* or to the *Scriptures*? Manifestly to the latter. Why did he not appeal to his own or your internal light? Because he does not know enough of yours, nor you of his internal light. Nothing so vague and ill understood can ever be a common standard. If there be a "nearer and more certain rule of conscience than the Scriptures,"—why does he appeal to Scripture?—why overlook a "*near and certain*" for a remote and doubtful rule? Let him answer it.

2. *The Scriptures never direct us* to follow internal light as our highest rule and standard. Let the reader review the texts quoted by Amicus, and ask, do they prove any thing more than this, that *God enlightens some men with his Holy Spirit*? A truth never denied by any Christian. Not a single text directs us to follow any internal light as our highest rule of faith and practice. Nor can such a text be quoted from the Bible. We acknowledge that in the days of *Extraordinary Inspiration*, Prophets and Apostles received immediate messages from heaven on subjects not contained in previous Scripture. But since extraordinary inspiration has ceased; since God has given us his "whole counsel," and the canon of Scripture is closed, such revelations are no longer to be expected, believed or obeyed. Amicus cannot quote a text from Prophets, Evangelists or Apostles in which *common Christians*, or men in general are ordered to follow any other rule than the *written word*.

3. Your doctrine would *nullify the Scriptures*. If God has given to all mankind a guide, independent of the Scriptures, one which is a "more near and certain guide," why all this additional expense of Inspiration and Miracles to establish and confirm a rule of which we have no need? If we have in all our hearts a *better rule* than Scripture, wherein are we benefitted by a preached and written gospel? Wherein are we more highly favored than the heathen nations? If God has given to man a *superior all sufficient light* in his own breast, where was the need of a *written revelation* at all? Thus you "make the word of God of none effect by your traditions."

4. *The Scriptures were written for the very purpose that they might be our rule.* Luke, addressing Theophilus, says in the opening of his gospel, "I wrote unto thee that thou mightest know the certainty of the things wherein thou hast been instructed." Luke i. 14. Paul concludes his Epistle to the Galatians, "as many as walk according to this *Rule*, peace be on them and the

Israel of God." John, near the close of his Gospel, says "These things were written *that ye might believe* that Jesus is the Christ." &c. John xx. 31. And in his first Epistle. "These things have I written unto you that believe on the Son of God, *that ye may know* that ye have eternal life." 1 John v. 13. see also II. Peter 1. 15. The great object in giving the Scriptures is here stated, to wit, to be the *Rule* and firm *foundation* of his people's faith. The Apostles were no Quakers, or instead of giving Christians a *written* rule, they would have directed them to their *internal light*.

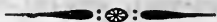
5. We are commanded by the Prophet to *try all doctrine and all light by the Law and Testimony*. Isa. viii. 19. 20. (This argument was hinted at in Letter III. but for a reason assigned in a subsequent "Apology." I shall feel at liberty to consider it and every other argument in that number more at large. Through some unaccountable mistake, instead of a correct copy, the writer sent to press some rough Preparatory Notes.) "And when they shall say unto you, seek unto them that have *familiar Spirits* and unto wizzards that peep and that mutter ; should not a people seek unto their God ? *To the law and the Testimony* ; if *they* (these spiritual guides) *speak not according to this word, it is because there is no light in them.*" Here every word is full of meaning. There were persons in those days who pretended some internal unwritten light by which they could give more information respecting things unseen than the oracles of God. To follow such light is here condemned as idolatry ; and the people are commanded to seek light from *God*. How ? By resorting to the Law and Testimony. By these all spirits and doctrines must be tried ; and should any teacher contradict the written law, his "light" was false, was darkness. This text clearly proves the Scriptures to be the supreme Standard, Judge and Rule of truth. By this Rule, we of other denominations try your Preachers and your Books, and as you contradict the Law and Testimony, we conclude, whatever you profess "there is no light" in you.

6. Inquirers after salvation were never directed to look for guidance to *internal light*, but to the *written word*. Should a sinner come to you asking "what shall I do to be saved,"—instead of telling him "Repent and be *baptized*," you would direct him to *internal light* ; instead of telling him to "believe the *record* God hath given of his Son," you would tell him to "follow the openings in his heart." Not so our Lord and his Apostles. When one asked him "Master, what shall I do to inherit eternal life ? He said unto him, *What is written in the law ? How readest thou ?*" Luke x. 26. And there cannot be an instance produced where an inquiring sinner was answered by a reference to the *light within*. This would have been a di-

rect means of making him a prey to the delusions of a depraved and deceitful heart.

Here I rest. These are but the advance guard of a host of arguments in reserve. These however will be sufficient to defeat any force which you can bring. The more this subject is examined, the more clearly it will appear, that the doctrine of "every man having in his own bosom a nearer and more certain rule and guide of conscience than the Scriptures" is a "cunningly devised fable," not of *wicked* men,—for I verily believe your Founders were more *deluded* than *deluding*,—but of *him* who is the "father of lies," and who, in contending with Christ, (Matt. iv.) and his conflicts with saints (Eph. vi.) dreads above all things the "*sword of the Spirit*, which is the *word of God*."

PAUL.



Seventh-day, 1st Mo. 5th, 1822.

LETTER XIX.

It will be seen by a recurrence to my last essay, that the "Internal Light" which the Society of Friends deems essential to salvation—which they have always considered as the true and only foundation of genuine Christianity is the *Light of Christ* in the soul—"Christ within the hope of Glory, whom" saith the Apostle "we preach" Col. i. 27, 28. It is a "measure or manifestation of the Holy Spirit" as the Apostle terms it, and which he says "is given to every man to profit withal." 1 Cor. xii. 7. My opponent opposes this doctrine—he calls it a *delusion*—"a cunningly devised fable."—This however we need not regard, as I expect clearly to demonstrate, that we are one in sentiment with our Lord, his faithful Apostles, and eminently holy men of various religious denominations.

"The question now to be discussed, says my opponent, is "What Rule hath God given to direct us in Religion; the Scriptures or internal light?" In other words (as he puts the *Scriptures* in opposition to *internal light*) Hath God given us *external* light or *internal* light to direct us in religion? I answer, that to those who have the Holy Scriptures, God hath given both an *external* and an *internal* light to guide them in religion. As we believe, that the sacred Writings were "given by inspiration of God"—that holy men of old spake and wrote as they were moved by the Holy Spirit," so we believe, that the testimony of the inspired writings, can never contradict the testimony of that *divine internal* "light which lighteth every man that cometh into the world." John i. 9. Like the strings of a well tuned instrument, there ever was, and ever will be, a perfect harmony between the truth manifested by this *light*, and

the written or verbal communications of all those who act under its influence. Hence we believe that the Holy Scriptures are an outward rule of faith and practice—that all doctrines or opinions, that are repugnant to the clear testimonies of the inspired volume, are to be rejected; and hence may be refuted, one of Paul's assertions in his last Address to us, "that Amicus admits the fact, that the Bible and not some independent inward light, is the rule and test of truth."—Yet it will not follow that the Scriptures without the illumination of the Holy Spirit are capable to impart the *spiritual* knowledge of divine things—"No man knoweth the things of God *but by the Spirit of God.*" 1 Cor. ii. 11. The *natural man* receiveth not the things of the Spirit of God, neither can he know them because they are *spiritually* discerned." 1 Cor. ii. 14. But the *natural man* may read the Scriptures, he may get them by wrote, he may defend them with great though blind zeal, and yet be utterly ignorant of their true design, *their spiritual import.*—There is an immense difference between a *literal* faith, and that faith which works by love, to the purifying of the soul. Gal. v. 6. Acts xv. 19. The first is an airy speculative thing, that dwells in the head—the latter is a deep, operative, sanctifying principle, that dwells in the heart. The former was the faith of persecuting SAUL—the latter that of the great Apostle.

William Law, a learned and enlightened Clergyman of the Episcopal Church has expressed himself so clearly on the subject in discussion, that I cannot forbear quoting him. He has stated his views with a force and perspicuity peculiar to himself. "The Scriptures" says he "are an infallible *History* or *Relation* of what *the Spirit is* and *does* and *works* in true believers, and also, an infallible *direction* how we are *to seek* and *wait* and *trust* in His good power over us. But then the Scriptures themselves, though thus true and infallible in these reports and instructions about the Holy Spirit, yet *they can go no farther than to be a true history.* They cannot give to the reader of them the *possession* the *sensibility*, the *enjoyment*, of that which they relate. This is plain, not only from the nature of a written history or instruction, but from the express words of our Lord, "Except a man be born again of the Spirit he cannot see or enter into the kingdom of God," therefore the new birth from above, or *of the Spirit is that alone* which gives true knowledge and perception *of that*, which is "the kingdom of God." The history may relate truths enough about it; but the kingdom of God, being nothing else but the *power* and *presence* of *God dwelling and ruling in our souls*, this can manifest itself, and can manifest itself to nothing in man, but to the new birth. For every thing else in man, is *deaf* and *dumb* and *blind* to the king-

dom of God.—How much then is it to be lamented, as well as impossible to be denied, that though the scriptures assure us, that “the things of the Spirit of God, are and must, to the end of the world, be foolishness to the *natural man*,” yet from almost one end of *learned Christendom* to the other, nothing is thought of as the true, and proper means, of attaining *divine knowledge*, but that which every *natural selfish, proud, envious, false, vain-glorious, worldly man*, can do. Where is that *divinity student* who thinks, or was ever taught to think, of partaking of the *Light of the Gospel*, any other way, than by doing with the Scriptures, that which he does with pagan writers, whether poets, orators or comedians—to wit:—*exercise his logic, rhetoric, and critical skill, in descanting upon them*. This done, he is thought by himself, and often by others, to have a sufficiency of divine Apostolical knowledge !!!—What wonder therefore, if it should sometimes happen, that the very same vain, corrupt, puffing literature which raises one man to a *Poet laureat*, should set another in a *divinity Chair*.”

After many excellent remarks on this subject, he says, “Now to call such *Scripture skill, divine knowledge* is just as solid and judicious, as if a man was said, or thought to know, *that which St. John knew*, because he could say his whole Gospel and Epistles by heart, without missing a word of them—for a literal knowledge of Scripture, is but like having all Scripture in the memory, and is so far from being a *divine perception* of the things spoken of, that *the most vicious, wicked scholar in the world*, may attain to the highest perfection in it.” “*That one light and Spirit*, which was only one from all eternity, must to all eternity be that *only light and Spirit*, by which angels or men, can ever have any union or communion with God. Every other *light* is but the *light* whence beasts have their sense or subtilty—every other *spirit* is but that which gives to flesh and blood all its lusts and appetites.—This empty *letter learned knowledge*, which the natural man can as easily have of the sacred Scriptures as of any other Books, being taken for *divine knowledge*, has spread such *darkness and delusion* all over Christendom, as may be reckoned no less than a general apostacy from the Gospel state of *divine illumination*. For the gospel state, in its whole nature, has but one light, and that is the *Lamb of God*; it has but *one life*, and that is *by the Spirit of God*. Whatever is not of and from *this Light* and governed by *this Spirit*, call it by what high name you will, is no part of the gospel state.”

What has been said and quoted on this subject clearly demonstrates our position, that “the Holy Spirit is the *primary* rule of faith and practice.” This will be further illustrated if we consider, that the Scriptures are but the dictates of the Holy Spirit. How then can that which proceeded from a divine

source be a *more certain rule* than the source from which it proceeded? Can the stream be better than the fountain? Can the *effect* be greater or surer than the *cause*? It is absurd to affirm it. The truth is that any doubt on this subject must proceed from a secret infidelity—a species of Deism—a disbelief in the *immediate* teaching of the Holy Spirit; because no man can rationally doubt that an *immediate communication* from the *fountain* of Divine knowledge, must be superior in every respect to any transcript of the Divine will, liable to be misunderstood by the most serious inquirer, without the illumination of the same Spirit which dictated it.

Can any one suppose, that the Divine will communicated to a fellow-creature 1800 years ago,—the import of that communication written in a Book or Letter, that book or letter put into the hands of a transcriber—his transcript copied, that copy copied again—the last copy translated—the translation printed and reprinted—I say can any one suppose that *such a communication* of the Divine will, addressed to the understanding *through the medium of the senses*, can be a *surer evidence* of Divine truth, than a *direct communication, clearly and distinctly made to the soul, from the FOUNTAIN OF LIGHT AND LIFE*?—To answer affirmatively, must I think, involve the Respondent in the grossest absurdity.

The only way to avoid this absurdity, is to deny the premises,—to declare *plainly*, what my opponent has insinuated, “that God has ceased to communicate *immediately* with men.”—“Extraordinary inspiration has ceased,” says our learned essayist—“God has given us his whole counsel,”—“the cannon of Scripture has closed,”—“such revelations are no longer to be believed or obeyed.” Thus we see by my opponent’s scheme, that the Holy Spirit, *the Origin of all Divine knowledge*, is now reduced to the condition of an inferior Agent; his office is to take the words that Moses and the prophets, that Matthew, Mark, Luke, John, Peter, Paul, James, and Jude wrote, and “apply them to our hearts.” The great Creator of the universe is now reduced to the state of a *mere interpreter*—a kind of “*Servum servorum*.” That this is a very valuable thing, my opponent condescends to admit—“the Holy Spirit is of *great use* in revealing mysteries,”—that is in explaining the words of the Scripture writers.

I do not know what others may think of this kind of doctrine, but to me it appears injurious to the exalted character of the Deity. Those who can entertain it, with a full view of its consequences, have I think, advanced far into the darkness of infidelity; a state in which unhappily many are deeply involved. “*Light* is come into the world, “but men” continue to “love

darkness rather than *light*”—and “this is and ever will be the only cause of our condemnation.” John iii. 19.

Now I should be glad to know upon what authority it is asserted that “extraordinary Inspiration has ceased,” that “God has already given us his *whole* counsel,” that “the cannon of Scripture has closed,” that “such revelations are no longer to be believed or obeyed.” The sacred writers, I am sure convey no such ideas. I should therefore like to be informed why “Paul” has undertaken thus to limit the DEITY—to set bounds to HIM who declared “All power is given to me in Heaven and in earth—and lo! I am with you always, even unto the end of the world.”

In his last Essay my opponent admits that “the Spirit *sometimes* acts as an *internal* Guide.”—But he says, “the question is, *whether we have the Spirit?*”—or “*whether we can know that we have it, or can follow it but by the Scriptures?*”—In a former Essay he asks “*How can a man know that he has the Spirit?*” These queries are about as *rational* as the question put by the blind boy to his companions, when he asked them “How do you know when the sun shines?” One answer might very well serve both. To wit, “By its own evidence.” To send us to the Scriptures to *know when we have the Spirit*, is quite as *reasonable* as it would be to send the delighted participant of Solar light, to Sir Isaac Newton’s Dissertation on Optics, to *know when the sun shines*. The light of the Sun and the light of the Holy Spirit are only to be known by their own operation. No verbal dissertation of either, can give to those who have never enjoyed them, any just idea of their nature.

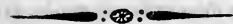
“Paul” admits that we have “Internal *moral* light,” but denies that *light*, sufficient for salvation, is given to all mankind. Where did my opponent derive this notion? Did he learn it from the Inspired Penmen? I believe I may venture to say that the Scriptures teach no such doctrine. “Internal *moral* light” is a term whose meaning is I think foreign to any thing taught by the Sacred Writers. The Evangelist John in the first chapter of his Gospel speaks of a LIGHT, which he tells us is CHRIST—“the true LIGHT that *lighteneth every man that cometh into the world*”—Now unless Christ be *only* an “Internal *moral* Light” my opponent must be mistaken on this point. To say that our Lord is only a *moral light* is I think to degrade the *divine Head of the Church* to the low character of a mere *preacher of morality*.

“We deny” says our opponent “that light sufficient for salvation is given to all mankind.” This doctrine appears to me in the most unequivocal manner to contradict the whole tenor of the Old and New Testament, and to derogate from the justice and mercy of our divine Creator. It savours strongly of that most abhorrent belief in “*unconditional election and reprobation*”

—a belief which I had hoped the enlightened age in which we live had nearly if not quite consigned to those dark regions from whence it came. “As I live saith the Lord God I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” Ezekiel xxxiii. 11. Now if our Creator hath not given “light sufficient for salvation to *all mankind*,” these solemn expressions of God through the prophet must be false—because if God has denied “light sufficient for salvation” to *any individual* of the whole human family—*then God must have pleasure in the death of that individual*—because to withhold “light sufficient for the salvation of *that individual* must certainly be according to the pleasure of God, who has the power to give that light.

How different from the doctrine of the Apostles is this dark Creed of my opponent! “The Lord,” says Peter “is not willing that *any should perish*, but that *all should come to repentance*” 2 Peter iii. 9. “The grace of God that *bringeth salvation* hath appeared unto *all men*,” saith the Apostle to the Gentiles “teaching us that denying ungodliness and the world’s lusts, we should live soberly, righteously and godly in this present world. Tit. ii. 12. “If *any man sin*,” says the disciple whom Jesus loved “we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins, and *not for ours only, but also for the sins of the whole world*, 1 John ii. 12. Well might the admiring Apostle say “of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him,” Acts x. 34. 35.

AMICUS.



LETTER XVIII.

Saturday, Jan. 12, 1822.

ON INTERNAL LIGHT.

“To the law and to the Testimony; if they speak not according to this word, it is because there is no light in them.” Isa. viii. 20.

You will agree with me that a more important question than that at present in discussion cannot be presented to the serious mind. Let us then seek the truth with honesty and candour. Let us understand each other, and keep to the point in controversy. “To those who have the Scriptures,” says Amicus, “God hath given both an *external* and an *internal* light to guide them in religion.” Granted. Now as *both* these lights cannot be the *Primary* guide, the question is *which of these has God appointed as the Primary and Superior guide*. To which should we first resort for divine information? To which should we first di-

rect the inquiring minds of others. The Scriptures are *our* first resort, the *light within* is *yours*. In my last, six arguments were adduced to prove that God refers us to the Scriptures or external revelation as a paramount and infallible Rule. And I challenged Amicus to quote one passage where God has referred *common Christians* to internal light as an infallible rule. Without answering one of my objections, he brings the following arguments, of his own.

Arg. 1. "*William Law*, one of your preachers was of our opinion." A. 1. Except a *general leaning* towards mysticism, there is nothing in that long quotation repugnant to our doctrines. 2. But had he decided clearly in your favour, the Bible no where tells me that *William Law* is a divinely appointed standard. 3. His leaning towards mysticism was his ruin,—leading him, in his latter years, to deny the *Atonement*, the *Punitive Justice* of God, and to represent the history of the *Fall* as an *Allégory*! (v. Southey's *Life of Wesley*, vol. 1. p. 314 note.) In his early life, while he revered the Scriptures more, he wrote some very useful works, but forsaking a plain and divinely appointed Guide, he lost his way and became bewildered in the labyrinth of mysticism! And hence I infer the *danger* of your doctrine. For if it be seducing enough to lead *such* men astray—of such strength of mind and knowledge of the Scriptures—what may we not fear when it is instilled into the minds of uninstructed, inexperienced youth!—*William Law* therefore is an argument *against* you.

Arg. 2. "The Scriptures are the *dictates* of the Spirit, and can we suppose a mere *transcript* of his will surer evidence than a direct communication from the Spirit himself?" A. 1. Granted, the Scriptures are the "dictates of the Spirit" and a "transcript of his will." Hence it follows (unless we suppose the unchangeable God to change his mind,) that no future or other *dictates*, however made, can be a *surer* guide or *more* infallible rule. 2. Granting also that the Spirit does *confirm* and *enforce* the Scriptures by a manifestation of himself to the regenerate soul, thus giving to that soul infinitely *clearer* and more *impressive* views of truth than a mere *rational conviction* can ever give to an unregenerate man; still it does not follow that *internal light* in general, or the Holy Spirit in particular, is the divinely appointed rule of faith. For, first, I deny that the Spirit generally, if ever, makes this manifestation to the soul except by and *through* the *Scriptures* read, heard, or in some way understood. And, secondly, could you prove that this manifestation is made to *some* who have not previously had *external* revelation, it will not follow that this manifestation or light is given to *all* mankind, or if given to all mankind, it would not follow that *the scriptures* direct us to *internal light* as our guide. And this last is the point

which you must prove, or sacrifice your doctrine. If you cannot prove from SCRIPTURE that God commands us to follow internal light as a "nearer and more certain guide of conscience than the Scriptures" you must give up your argument. It is in vain, therefore, to talk of the "*clearness of the spiritual manifestation*,"—does God command us to follow it as our primary rule?

Arg. 3. "You hold that *extraordinary inspiration* has ceased, and that *immediate revelations* are no longer to be expected." A. I do. And until you will work some *Miracle*, or give me some such *extraordinary* evidence of your Divine Mission and Inspiration as the Apostles gave of theirs, you must pardon me if I decline considering your Sermons, Books and Essays a part of Inspired Scripture!

Arg. 4. "You make the Holy Spirit the mere interpreter of the words which Moses, Matthew, Mark, Luke, John, and Jude wrote." A. This is not the first insinuation against the *plenary inspiration* of the Scriptures. The Bible, for sooth, is the mere word of *Peter, James, John and Jude*! No wonder you have so often denied their "*infallibility*," talked of their "*slowness to perceive*," their "*maturing in judgment*," their "*mistakes*" and "*errors*!" If these, or any other *men* are the authors of the Bible, it is a *poor* rule of faith indeed! But however *you* may regard Scripture *we* "receive it not as the word of *men*, but as it is in truth, the word of God." 1 Thess. ii. 13. Now whether it be unworthy of a God who *always works by means* to enlighten a soul through *his own* word, I leave the reader to decide.

Having thus answered his leading arguments, I will now produce some further considerations to show that Scripture and not internal light is the Rule and Test of truth.

7. *All Scripture is inspired* and therefore *infallible*; but *all internal light is not inspired*, and therefore *not infallible*. Therefore Scripture is the safer guide. "All Scripture is given by inspiration of God." 2 Tim. iii. 16. Now is it any where said "All internal light is inspired?" If so, I have never seen it. *Reason and Conscience* are but imperfect guides in religion, and these guides all men are liable to mistake for the Spirit of God. He who follows the Scriptures is *sure* to follow the Divine Spirit; but he who follows internal light *may* be following his own deceitful heart, or the temptations and delusions of the Spirit of darkness.

8. *Christ refers to the Scriptures as a rule*, John v. 39. "*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.*" Now does he ever say the same of *internal light*? Has he ever said, "*Attend to the light within, and it shall testify of me?*" I should like to see the passage. To apply to ourselves, or to men in general, the

promises made to the Apostles of an *extraordinary inspiration*, is to put ourselves on a par with those distinguished men who were to lay the *foundation* upon which all future ages were to build. Eph. ii. 20. "Ye do err, not knowing the Scriptures," said our Lord to those who denied the Resurrection. Matt. xxii. 29. Likewise the question about the sabbath, (Matt. xii. 3.) he decided by an appeal to *Scripture* and not to *internal light*.

9. The Apostle takes it for granted, that *external, must precede Internal light*. Rom. x. 14, 17. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then *faith cometh by hearing*, and hearing by the word of God." This text while it proves the propriety and necessity of Bible and Missionary Societies, and the utility of more *Preaching* than you generally have in your assemblies;—and while it proves that the Holy Spirit is not given as a teacher to *all* mankind, proves that without *external* there can be no *internal light*. In other words, that there is *no true internal light* but what comes to us *through the Scriptures*. "Faith cometh by hearing." Whatever light therefore you may have, if it be not derived from, or received through the Scriptures, it is not true light, but darkness.

10. As a farther proof that we have *no right to expect the Spirit*, except through the Scriptures, we have *all the conversions of the New Testament*. Had it not been for the *Preaching* of Christ, the *Apostles* would have remained unconverted, ignorant fishermen. Had it not been for the preaching of Peter and others at Pentecost, the Spirit would never have "pricked the hearts" of the Jews. But for the preaching of Philip, the Samaritans would not have been converted. Acts. viii. 5. The prophecy of Isaiah and the preaching of Philip, gave internal light to the Eunuch, viii. 35. But for his residence among the Jews, the Roman Centurion would have never known a Saviour. While Paul preached, "Lydia's heart was opened." Acts xvi. 14. The Bereans "searched the Scriptures daily and *therefore* many of them believed." xvii. 12. The Corinthians would never have received "a manifestation of the Spirit (or extraordinary gifts) to profit withal," had they not had the outward gospel. And so of the Romans, Philippians and Galatians,—of the last of whom he says "*Received ye the Spirit by the works of the law, or by the hearing of faith?*" Gal. iii. 3. How inconsistent then for you to recommend inquirers after salvation to follow their internal light, when *there is in man naturally no such light*!—When we have *no right to expect* internal saving light, except *by and through the Scriptures*? We value the influences of the Spirit as highly as yourselves, but we seek those influences through the Scriptures as the divinely appointed

means. You seek them without consulting the Scriptures, and expect a blessing without using the appointed means!

11. The Scriptures are a *rule* for *Preachers*. 1 Peter iv. 11. "If any man speak, let him speak as the oracles of God." A rule for *hearers*, 2 John 10: "If there come any unto you and bring not this doctrine (of Christ) receive him not into your house, neither bid him God speed." Also, Gal. i. 9. "If any man preach any other Gospel unto you than that ye have received, let him be accursed." How shall we know whether a preacher brings the "doctrine" of John, or the "gospel" of Paul, but by a *reference to their writings as a standard*? The Bible, therefore, and not internal light is the Rule of truth for both Preachers and Hearers.

12. The *high terms* in which the Bible is spoken of, proves it a *sufficient* and *perfect* rule. Ps. 119, 105, 130. "Thy word is a *Lamp* unto my feet, and a *Light* unto my paths." "The entrance of thy words giveth light; it giveth understanding to the simple." Ps. xix. 7. "The Law of the Lord is *perfect*, *converting* the soul." 2 Tim. iii. 16. "The Holy Scriptures are able to make us *wise unto salvation*." Now if the Scriptures are a "Light,"—a "perfect Law,"—able to "*convert*" the soul—"make us wise unto salvation," and render us "*perfect, thoroughly furnished unto all good works*," (2 Tim. iii. 17.) what can we want more?

13. Lastly; our doctrine *honours*, your doctrine *dishonours* both the Scriptures and the Spirit. There never yet arose a sect professing your leading doctrine, but always undervalued or perverted the Scriptures. The Anabaptists of Germany were the first (since the Reformation) who adopted the principle that the *spirit speaking within* is the primary rule. Accordingly they *overruled* or *abused* Scripture whenever it opposed their inclinations. *Munzer*, one of their leaders, married eleven wives, killed a number of his companions, and under pretence of setting up a spiritual kingdom, issued orders to "kill all the Priests and Magistrates in the world." *Bockholdt* declared himself "king of Sion." *David George* believed himself the "true Son of God." Did this *honour* either Scripture or the Spirit? In the next century, *internal light* led *Swedenborg*, by his "*celestial*" sense of Scripture, to refine away the literal and proper sense,—to deny the Atonement, the Resurrection of the material body, and to believe that he held *daily conversation* with the Apostles, Angels and with the Lord himself! I will not pain you by a recital of the extravagancies of *Naylor* and others of *George Fox's* early followers. You cannot deny but in following their supposed internal guide they were guilty of the most *impious* and *blasphemous* conduct.

The *Shakers* are a branch of your Society. They still retain your dress, plain language, opposition to oaths, "internal light," and only or chiefly condemn you for having something like a Creed. In their book published a few years ago called "Testimony to Christ's Second Appearing," they state, lest the reader should consider it their creed, that "these are the present sentiments of our leading members," reserving room for any future "gift" or contradictory communication. They have entirely *new modelled* the Scriptures, altering any part of it according to *later* revelations. I have only to add that your Society are led by the same erroneous preference of internal light and immediate revelations, to undervalue proportionably the Scriptures of truth. You take from them every honourable epithet, such as "the Gospel," "Revelation," "Word of God," "Law and Testimony," and apply these to internal light. You say little of the "outward" and much of the "inward coming" of our Lord Jesus Christ:—little of his *Atonement*, and much of his *internal* righteousness;—you *exclude the sacred volume from your places of worship*—quote it as you would any other authentic history—oppose its circulation by Bible and Missionary Societies, and treat the Scriptures as a sort of half-inspired allegory. In short you reject it as a guide, you refine all its doctrines in the crucible of mysticism, and reduce the beautiful system of Christ and his Apostles to something little differing from the creed of Socrates or Cicero.

If your doctrine be not a dangerous error, there never was an error held; if our doctrine be not worth contending for, Christianity is of little consequence.

PAUL.



LETTER XX.

Seventh-day, 1st. Mo. 19, 1822.

* AMICUS can fully subscribe to the sentiment "that a more important subject than the one now under discussion cannot be presented to the serious mind." Whether God has created myriads of human beings destined to an endless existence, placed them in a state of probation where their final happiness or misery is to be determined, and has denied them the means of salvation? Or, whether he has furnished every rational creature with the means of securing his favour and enjoying it eternally?—Whether the Deity we worship is a God of Justice, Love and Mercy—or whether he is cruel and capricious in the last degree? are questions that are deeply involved in the present controversy.

In my last Essay I quoted some passages from the writings of the truly enlightened WILLIAM LAW. I quoted them, not

because he was a preacher of my opponent's opinion or persuasion—not because he was “a divinely appointed standard”—I am too well acquainted with his writings to suppose, either that he was an infallible standard of religious truth or that in temper or principle he in the least resembled my opponent. I quoted him because the sentiments he advanced were so consonant to the doctrines of the Holy Scriptures and to sound reason that I was persuaded they would carry conviction to the heart and understanding of every unprejudiced reader.

“Except” says my opponent “a general leaning towards mysticism there is nothing in that long quotation repugnant to our doctrine.”—“Paul” could hardly have expressed his aversion to William Law's doctrine in more forcible language than by ascribing to its supporter “a general leaning towards mysticism.”—Mysticism is a term so repugnant to the feelings of my opponent that it seems by several of his Essays sufficient to call forth all his efforts to oppose it—the inference is unavoidable, Law's sentiments are wholly to be reprobated.

“His leaning towards mysticism was his ruin.” This is the first time I ever heard that William Law was ruined! Now in what did this ruin consist? Did he lose his peace of mind, his communion with God the fountain of all consolation? No.—Did he lose “the pearl of great price” for whose sake he accounted the wealth, the glory and honour of this world as dross? No. Did he lose the consoling assurance of future blessedness on his death bed? No. What then did he lose? Why he lost or rather refused what some people think worth more than all these! A rich Benefice! This was the only ruin that ever attended him. A ruin as welcome to this heavenly minded man as the largest salary is to the most selfish priest in Christendom.

Thomas Hartley, a clergyman of the Episcopal church has borne an ample testimony to the superior excellence of William Law as an enlightened minister of the Gospel. His sentiments sufficiently refute the charge that he “represents the history of the fall as an allegory.” The loss of the divine life through the fall is one of Law's most prominent doctrines. He too well knew its truth to represent it as a fiction or an allegory. On the reality of the fall of man all his arguments, to prove the necessity of the *new birth* are founded. “His explanation” says Hartley “of the gracious method of our redemption by Jesus Christ in the way of our union with him, and receiving a divine nature from him presents itself as the sole possible remedy of man's misery—the only conceivable ground of his salvation. It sets forth *God's love to all without partiality* in providing a *Saviour for all* under every dispensation; and represents Christ as that Saviour in the most intimate relation to us that can be—even as that *quickening Spirit* which is the soul's true and only happy

life." If my readers desire any further refutation of "Paul's" charges against William Law, let them consult the account of his life prefixed to the Boston Edition of his "Serious call to a devout and holy life, 1808. This will I apprehend be a much better standard to decide the question of William Law's religious character than "Southey's life of Wesley." If "Southey" is not a very poor judge of religious characters and of Gospel truths, I have much undervalued his merits.

Having briefly endeavoured to rescue the memory of the excellent William Law from the aspersions of my opponent, I will now proceed to the discussion of the great Question. What has God appointed as the *primary* Guide, to direct us in our religious concerns? We believe, on the ground of the clearest Scripture evidence, that the Holy Spirit is the *principal* and *primary* Rule of Faith, and that it is the Christian's Guide, expressly appointed to lead him into all truths relating to his salvation.

The first passage I shall quote to prove our position is the promise of Christ himself, John xiv. 26: "The Comforter *which is the Holy Ghost*, whom the Father will send in my name, He shall *teach you all things*. I have many things to say unto you but ye cannot bear them now; howbeit when He, the *Spirit of Truth* is come *He will guide you into all truth*." John xvi. 13. With this doctrine of our Lord the testimony of the Evangelist perfectly accords. "The anointing which ye have received of him *abideth in you*, and ye need not that any man teach you but as the same anointing *teacheth you all things* and is truth and is no lie, 1 Joh ii. 27. I cannot conceive how any two passages of Scripture could possibly run more parallel than these. In the former Christ promises the *Holy Spirit* which was to *teach* his followers *all things*—in the latter the Evangelist declares the fulfilment of this promise, "*the anointing teacheth you all things* and is truth and is no lie." These texts point out, 1st. *The nature of this Guide*—"the Holy Spirit." 2ndly *His office as a teacher*, "He shall teach you." 3dly, *What He teacheth*, "All things," every thing necessary to salvation. 4thly, *Where he teacheth*, "The anointing which ye have received *abideth in you*." 5thly, *His sufficiency as a teacher* "Ye need not that any man teach you, but as the same anointing teacheth you all things." And 6thly, *The certainty of this teacher*, that it is no "delusion"—"It is truth and is no lie."

From all which it is evident, that the "Internal Light" of the Holy Spirit—the Word nigh in the heart and in the mouth, which the Apostles preached, Rom. x. 8. This "true Light that lighteth every man that cometh into the world, John i. 9. That Light of which our Lord said, "He that followeth it shall not walk in darkness, but shall have the *light of life*, John viii. 12. From all this I say it is evident that this Divine Light is no

“*ignis fatuus*”—no “cunningly devised fable,” but the blessed and all sufficient means of Salvation, the anointed teacher of the New Covenant dispensation—without which, though we may be in possession of all other means, we are dark and blind and ignorant in divine things—with which, though destitute of every other Teacher we may attain to the true and saving knowledge of God.

Now I think it will not be difficult to demonstrate that the Holy Spirit is and must be the *principal rule*, because it is the Fountain of all truth. The inspired writings are but streams from this fountain. Now which is the *principal*—the *Fountain* or the *stream*? No rational man can hesitate a moment to answer this question. It will be equally easy to prove that the Holy Spirit is the *primary rule*. First, In point of time. Abraham, Isaac and Jacob were utterly destitute of the Scriptures—No part of them were written until some centuries after their decease, yet they had an infallible rule of faith and practice. “But,” says my opponent “the question is, Whether we can know that we have the Spirit, but by the Scriptures?” This question which only serves to shew the dark state of the querist, may be sufficiently answered by another question—How did these patriarchs know that they had the spirit? They had no Scriptures to resort to for this purpose. Were they led by an “*ignis fatuus*”—Did they follow “a cunningly devised fable?” Any reply to these queries must involve my opponent in a dilemma—If he should answer affirmatively, he will contradict the plainest Scripture evidence—if negatively, he must admit that the Holy Spirit is the *primary rule* of faith and practice.

Second. In point of importance it is also the *primary Rule*. Because by means of the Holy Spirit salvation is attainable *without the aid of the Holy Scriptures*; else were Abraham, Isaac and Jacob consigned to perdition, else three fourths of the whole human family have gone to destruction by the providence or rather the improvidence of God, which it would be injurious to the character of our merciful creator to believe—Again, the Holy Spirit is the *primary rule*, because *salvation cannot be attained without its agency*, “Except a man be born again of the Spirit he cannot see the kingdom of God.” The conclusion to be drawn from the premises is unanswerable—The Holy Spirit is the *primary rule*, both in point of time and in point of importance, and this establishes our position. “That the Holy Spirit is the *principal and primary Rule* of Faith and practice.”

As was observed in my last essay, any doubt on this subject must arise from the source of all Infidelity. It is a genuine branch of Deism. Deism is most strongly characterized by its rejection of *Divine Revelation*. My opponent denies *divine revelation* to three fourths of mankind, and affirms that the other

fourth can only have it through the medium of the Scriptures. Thus he not only contradicts the plainest Scripture testimonies—not only limits the love and mercy of God : but, by uniting with the Deist in three fourths of his scheme, gives him the greatest encouragement to contend for the remaining fraction of it, and to cut off the whole human family from any union or communion with God, or any knowledge of his Will.

“ Immediate Revelations are no longer to be expected,” says our opponent—“ No man knoweth the things of God but by the Spirit of God,” saith the Apostle—“ the things that God hath prepared for them that love him, he hath *revealed* to us by *his Spirit*,” 1 Cor. ii. 9, 10. Now if *immediate revelations* have ceased, and the Apostle’s doctrine remains to be true, no man in the present day can know the things of God at all—nor have any enjoyment of the things which God hath prepared for them that love him !

My opponent affirms that “ God always works by means.” Now either this assertion is false, or the Scriptures are not true. “ God,” saith the Apostle to the Gentiles “ who commanded the light to shine out of darkness, *hath shined in our hearts*, to give the light of the knowledge of the Glory of God in the face of Jesus Christ ; but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” 2 Cor. iv. 6, 7. In this passage two points are demonstrated. First. That the *Light* which gives the knowledge of God, is *immediately communicated*, “ *God hath shined.*” Secondly. That this *Light* is an “ Internal Light”—“ *God hath shined in our hearts*”—“ *we have this treasure in earthen vessels*”—Now it is undeniably evident, that the Apostle is here speaking of the same divine light, which the Evangelist said was “ the true light that lighteth every man that cometh into the world,” John i. 19.

“ Paul” says, “ the Scriptures are a transcript of the Divine will, and that it follows, that no further or other dictates *however made*, can be a surer guide or more *infallible rule.*” When the real state of the case is fairly made out, this conclusion will be found erroneous, because, an *immediate communication* of the Divine will to the soul, needs no interpreter to make it clearly understood, it is self evident—But the Scriptures being an *outward communication addressed to the understanding through the medium of the senses*, we are extremely liable to misunderstand them. “ Paul” interprets a text one way—Amicus understands it in a different sense—Now who shall decide the case ? Shall we go to the Commentators ? We shall find them discordant—none more contradictory than they. Calvin tells me one thing, Luther another, Melancthon another ; after wading through the writings of the ancient Fathers, consulting the Reformers and applying to the modern Doctors we shall find ourselves just

where we set out, or perhaps worse bewildered by the jarring and conflicting opinions of our fallible counsellors. From these considerations the correctness of my position as expressed in my last Essay, must I think be evident, that "an immediate communication from the fountain of Divine knowledge must be *superior in every respect* to any transcript of the Divine Will, liable to be misunderstood by the most serious inquirer without the illumination of the same spirit which dictated it."

My opponent affirms that "the Scriptures never direct us to internal Light." Now the truth is they seldom if ever direct us to any other Light. I do not recollect a single passage in the whole New Testament that directs Christians to resort to the Scriptures for light,—I am certain my opponent has not quoted one. In the text John v. 39. Paul says "Christ refers to the Scriptures as a rule." This however is not true as I think can be clearly proved. In the first place the present translation does not render the original correctly. By the rules of the Greek Grammar the word *EREUNATE* may be understood either *indicatively* or *imperatively*;—the second person plural of the *Indicative* and *Imperative* Moods being exactly the same in the Greek language. The context I think clearly proves that it ought to have been rendered *indicatively*, "Ye search the Scriptures." From the 37 to the 47 verses inclusive our Lord's language is one continued strain of severe reproof to the Jews, who were then seeking to kill him. In the text in question he tells them 1st. "Ye search the Scriptures," he then tells them the reason why they searched them "for in them *ye think* ye have eternal life," thereby intimating their gross mistake.—He then goes on to shew them that though the Scripture prophecies testified of him by predicting his coming, yet that when he had come—these blind Jews rejected and would not come unto him the fountain of Light and Life that they might have life. "And they are they that testify of me, and ye will not come unto me that ye might have life." Several of the best modern translations of the Bible sanction this view of the subject, particularly that of the learned Dr. Adam Clarke, lately published in New York.—For want of room I must postpone a reply to his other arguments on this subject to a future number.

Towards the close of his last essay "Paul" brings a curious argument against the doctrine of "Internal Light." He thinks the conduct of the Anabaptists of Munster—the errors of David George—Bockholdt, Munzer—Swedenborg and Naylor a strong objection to the doctrine. This objection whatever force it may have is equally forcible against his own scheme? for if we are to reject the Holy Spirit as a rule of action, because some professing to be guided by this Heavenly Teacher have misconducted themselves.—On the same principle we must reject

the Holy Scriptures, seeing that *many* who have professed to be guided by them, have been guilty of the grossest errors both in faith and practise. The Catholics cite them to prove that the material Body and Blood of Christ are really and substantially present in the Eucharist. "This is my Body, this is my Blood." Persecutors whether Papists or Protestants have attempted to prove by Scripture that killing of heretics is authorized by the Gospel. "I would they were even cut off that trouble you." Gal. v. 12. When the people of New England persecuted the Baptists and the Quakers they professed to act upon Scripture authority. I will not pain my opponent by a recital of the cruelties of these people toward the innocent dissenters from their creed—neither will I be so illiberal as to say these cruelties were the legitimate fruit of their Religion. No system is justly chargeable with the mal-conduct of its professors, unless it can be proved that such mal-conduct is the necessary consequences of that system. What has the conduct of the Anabaptists of Munster to do with our principles? Certainly nothing more than with those of my opponent with whom they agree in more points than they do with us! STUBNER one of their founders *relied upon the Scriptures* as the foundation of their doctrine. The *practice* of MUNZER bears a much stronger affinity to that of our opposers, than to ours. He stood at the head of an army—We disclaim all wars—He contended for Cardinal Ordinances under the new Covenant—We reject them all as being abolished by the unshadowy Dispensation of Christ.

AMICUS.



Saturday, June 26, 1822.

LETTER XIX.

ON INTERNAL LIGHT.

"Beloved, believe not every Spirit, but try the Spirits whether they are of God." 1 John iv. 1.

As some persons, not aware of the tendency of your doctrine of "Internal Light," doubt the *importance* of the present question, before proceeding farther in my arguments, I will briefly mention a few of the errors in doctrine and practice which it originates.

1. It leads you to deny the *plenary Inspiration* of the Apostles, and to teach that Christians now are as much inspired as Peter or John. 2. It leads you to *neglect the Scriptures* as *not necessary* to a knowledge of the Divine will. 3. To question the *authenticity* and *correctness* of our *copy* of the Bible. Hence you talk of its having been made canonical by Synods and Councils: of

its having been "written—transcribed—copied—re-copied—translated—printed—re-printed &c." intimating that the stream has become muddy since it left the fountain! 4. Therefore you take *great liberties* with the Bible, rejecting some of it as *not inspired*, denying to it its proper *names* of the "Gospel," "Revelation," "word of God," calling its "lively oracles" a "dead letter," the "mere words of John and Jude:" You misuse its *terms*, such as Baptism, Lord's Supper, Justification, Righteousness of Christ, word of faith, preaching, singing, praying: You reject its *leading doctrines* of Total Depravity, Vicarious Righteousness, Trinity, Resurrection, Everlasting Punishment,—all through your over-weening confidence in *internal light*.

5. It leads you to oppose the *use* of Divinely appointed *means*. It leads you to prefer a *silent* waiting to *vocal Prayer*. Whereas God has appointed the *external* ordinance as a means of exciting in our hearts an internal spirit of supplication. Our prayers if social may be often times blessed to *others* as well as ourselves. It is the Divine plan to move our *spiritual*, through our *intellectual* and *bodily* senses; and were you oftener engaged in outward prayer in the Sanctuary, in your families and in Societies, you would probably do more good to others, and receive no less blessing for yourselves than on your present plan. *Preaching* is another Divinely appointed means which your doctrine leads you to neglect. The Papists hold that the efficacy of the *sacrament* depends on the "intention" or piety of the administrator. You hold an equal absurdity in supposing that the efficacy of preaching depends on the *lively exercises* of the preacher. Whereas it is not the *minister* that is blessed to the edification of others, but the *word of God*, or the doctrine preached. The Apostle rejoiced that "Christ was preached," though from wicked motives, (Phil. i. 18.) because he knew that the "preaching of Christ" (not the preacher) was the means of salvation. The Apostle Paul never (that I read of) held a *silent* meeting, or refused to preach when called on, or when people were assembled to hear. But you, preferring an imaginary light to Apostolic precept and example, preach only when you *feel like it*. *Singing* is another means of grace which the Scriptures appoint, and internal light rejects. Col. iii. 16.—"teaching and admonishing *one another* in psalms and hymns and spiritual songs, making melody in your hearts unto the Lord." Here the Apostle advises to sing not only "in their hearts," but *aloud* that they might profit *others*.

Baptism and the *Lord's Supper* are also means appointed to exhibit truth, and thereby enlighten the mind and move the heart.

The *Sabbath* also was ordained as an external means of call-

ing off our minds from the world to meditation, prayer and worship. But the *abundance* of your internal light sets them aside. *Christian Conversation* is another means of benefitting our fellow creatures which you neglect. "Exhort one another daily," is the Divine Command; "wait till the Spirit moves" is yours.

6. To this doctrine may be traced your opposition to *Bible* and *Missionary Societies*. You are not anxious to circulate the Bible, because you do not think it *necessary*, as the heathen have already a *sufficient* guide in *internal light*. Accordingly *Dillwyn* in his *Reflections* page 173, says "If there be not in all men a capacity (internal light) for receiving the glad tidings of the gospel, *missions* would be altogether *absurd*; and if such a capacity is confessed, it is equally absurd to suppose it may not be as effectually reached by the *immediate influence* of Divine grace, as by the medium of any *instrumental labour*." Thus you leave *Six Hundred Millions* of your fellow creatures in ignorance of the only Name under Heaven whereby they can be saved! For "*how shall they believe or hear without a preacher?*" Rom. x. 14. Out of a thousand other evils resulting from your doctrine, I will mention but one more.—7. It leads you to depreciate the *Evil of Sin* and the value of the *Atonement of Christ*. *Penitence* for sin and *gratitude* for the death of Christ appear to me *essential* evidences of piety. But I find neither of these in your writings, Sermons or *prayers*. In "*Fothergill's Sermons*," (a volume very popular among you,) I have looked in vain for the spirit of a Penitent, or the faith of a Believer. In Fothergill's dying exercises, *there is not one word of Christ or of confession for sin!* The volume contains five long prayers, in the last four of which there is but *one sentence of confession!* They are made up of Praise, Thanksgiving (*not for Christ* however) for temporal blessings and for internal light and petitions for support in adversity,—just such prayers as an *honest* Deist would offer to his Creator and Preserver. The title under which you *generally* address the Deity is not Redeemer, but "*Creator*," and the blessings for which you thank him are not the Atonement and Obedience of Christ, nor the Scriptures, but the *internal light* he has sent into your hearts! Now when we can discover, in your *most pious* men, nothing more of gospel doctrine and of gospel Spirit than this; and when it is evident all this evil arises from the substitution of *internal* for *external* light as a Rule of Faith, who can doubt the *importance* of the present question?

Other Arguments—to prove that Internal Light is not a sufficient. Universal and Divinely appointed Rule.

14. Because *there are places on the earth where there is no spiritual light*. Prov. xxix. 18. "Where there is no vision the people perish." "Vision" in this place must mean either

the *Scriptures* or *internal light*. If it means *internal light*, then *internal light* is not *universal*; for there are places where "there is no vision." If it means the *Scriptures*, (as it probably does,) then it shows their *importance* and *absolute necessity*; for without them the people "*perish*." This text then proves two things, that *light* is not *universal*, and that the *Scriptures* are the *light of salvation*, without which people perish.

15. Where there is no *external* revelation the people are in *darkness*. Ps. 74, 20. "The dark places of the earth are full of the habitations of cruelty." Quere. Why are some places called "*dark*?" If you say "because they have no *internal light*," you surrender your doctrine of the *universality* of this light. If you say "because they have not the Bible or *external light*," you acknowledge that without the Bible the world is in *darkness*, in other words, that *the Bible is our Light and Rule*.

16. It is represented as the *peculiar* and high *Privilege* of Israel to have the revealed will of God. Deut. iv. 7, 8. "What nation is there so great that hath God so nigh unto them? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" Ps. lxxxix. 15: "Blessed are the people that know the joyful sound." Ps. cxlix. 19, 20: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. *He hath not dealt so with any nation.*" Rom. iii. 1, 2: "What advantage then hath the Jew? Much every way; chiefly because unto them were committed the oracles of God." These texts speak unequivocally the inestimable value of the Bible.

17. That there is not a *sufficient light* in every man is evident from the fact that some *really think* they are *right* when they are *fatally wrong*. Prov. xvi. 25: "There is a way which seemeth *right* unto a man, but the end thereof are the *ways of death*." Now if as you say, the gift of the Spirit is *universal*, and its light as clear as when the "sun shines," how happens it that any man *mistakes* his way? Can a man at *noon day* think he is travelling the turnpike, when he is climbing a fence or crossing the fields?—or think he is going up hill when he is going down? Yet Solomon tells us there are men who *really think* they are travelling the road to Heaven, when they are on the highway to hell! How shall we reconcile you and Solomon? was he mistaken? If not, *you* are;—and there is no such thing as a *sufficient, universal* internal Guide. It is an *ignis* (not "*ignus*") *fatuus*,—the delusion of a dream.

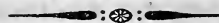
18. It is said in praise of Apollos that he was "*mighty in the Scriptures*," and that "he mightily convinced the Jews, showing by the *Scriptures* (not by *internal light*) that Jesus was the Christ." Acts xviii. 24, 28: To say this of one of your preach-

ers would be considered a burlesque. Apollos or you therefore must be wrong.

19. Our Lord referred the brethren of Dives, not to internal light, but to Moses and the Prophets. Luke xvi. 29, 31. "They have Moses and the Prophets, let them hear them. If they hear not Moses and the Prophets, neither would they be persuaded though one arose from the dead." Here he speaks of Scripture as their *appointed Guide*, and exalts its testimony above a *direct communication* from the other world.

20. Peter speaks of Scripture as a Guide *more sure* than a voice from heaven. 2. Pet. i. 19. "We have also a *more sure word of prophecy* unto which ye do well to take heed until the day dawn and the day star arise in your hearts." The "word of prophecy" in this verse is the same with "prophecy of Scripture" in the next verse and the "prophecy which holy men of God spake as they were moved by the Holy Ghost," in the 21st verse. It does not mean *internal light*, therefore, (as you pretend) but the *external* word, to which if we give earnest heed we may, in due time, hope for *internal light*, or the "rising of the day star in our hearts." According to *your* interpretation we must give heed to internal light, *until* internal light *dawn* in our hearts; i. e. we must follow a light *before* we have it!! But if the "word of prophecy" here means the *Scripture*, it follows,—the Scripture is our *appointed Guide*,—a *sure Guide*—which we are to follow *that we may obtain* the Spirit.

21. The Holy Spirit submits *His own influences* to the test of Scripture: of course he would have *all other light* submit to the same test. 1. John iv. 1. "Beloved, believe not every Spirit, but *try the Spirits* whether they are of God. *Hereby know ye the Spirit of God*, &c." And then, in the 3d and 6th verses, gives two *written* rules of judgment. Now if the *Spirit of the Lord* is willing to be tried by Scripture, who is *your Spirit* that he should refuse? Is he *more honorable* than the Almighty? or does such a scrutiny make him *afraid*? PAUL.



LETTER XXI.

Seventh-day, 2nd Mo. 2nd, 1822.

A **PROMINENT** charge, brought against us by my opponent, is, that we "dishonour the Scriptures." A charge, which if supported by facts, would certainly justify a severe rebuke—but which, if it remain unproved, must involve the accuser in the guilt of calumny. Let us now examine the evidence adduced to prove the truth of his position.

First. He says, "I am willing to believe the majority of your

Society agree, that the Scriptures were written *under the guidance of the WORD or SPIRIT OF GOD*, and are therefore to be held in *high esteem*." Now I would ask, how can it "dishonour the Scriptures" to agree, that they were written *under the guidance of the Holy Spirit*?—I cannot conceive how we could honour any Writing with a higher honour!—A more exalted character could not possibly be given to any communication either from men or angels! It is precisely the character which our blessed Lord gave to the doctrine which he preached. "My doctrine is not mine, but his that sent me." John vii. 16. It is precisely the character which the Holy Scriptures give of themselves. "No prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time (or as the margin has it—at any time) by the Will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. To affirm that the Scriptures were penned under *Divine influence*—under the *guidance of the WORD or SPIRIT OF GOD* is to grant them the most transcendent excellence! It is the "*NE PLUS ULTRA*" of any production, whether the agent be a mortal or an angel from Heaven!—The truth is, that there is no society of people who can possibly hold them in higher estimation than we do—unless they pay them that honour, "which belongeth to God only." Neither is there any Society who has more reason to esteem them—none, as I conceive, who is more indebted to them, for the support of their peculiar doctrines, than the Society of Friends. Whilst on many important points, others wholly disregard their direct import, and by means of the weakest sophisms evade the force of the plainest Scripture truths.—We consider ourselves bound, in all cases, to act consistently with the clear testimonies of Christ and his Apostles.

Secondly. My opponent says, "You take from them every honourable epithet." Of the truth, or rather the falsity of this charge, our readers may judge from the former communications of "*Amicus*," as well as from the uniform testimony of the approved authors of our Religious Society. With special reference to the *Inspiration* of the holy men who wrote them, we call them "*the Holy Scriptures*." With reference to the divine truths declared by them, We call them "*the Scriptures of truth*." See Dan. x. 21. 2 Tim. iii. 15. This is the highest character that any of the inspired penmen give them, so that all the censure passed upon us, for not calling them by the various appellations which my opponent is pleased to give them, is a direct censure of the Prophets and Apostles, as well as our Lord himself, who never gave them any other title than simply "*the Scriptures*."

"Some persons" says my opponent "are not aware of the tendency of your doctrine of Internal Light." This is very true, as all of the communications of "*Paul*" addressed to us suffi-

ently prove—he is not aware that this Internal Light leads every experimental witness of its divine efficacy, into great humility—into an entire trust and dependance upon God for every religious qualification. It appears from his last communication, that they who reject the teaching, the leading, and guidance of the Holy Spirit, can preach, and pray, and sing psalms, and sprinkle their converts, and talk on religious subjects, just when they please—in a word, that they can act without divine influence—can retail their notions and opinions just *when and where their own carnal Reason may dictate*. In this they clearly manifest the wide difference between them and the divinely commissioned Apostles of our Lord and Saviour Jesus Christ. “If any man speak” said the Apostle “let him speak as the *oracles* of God.” In this sentence the Apostle alludes to the oracle of the SANCTUARY—the *most holy place* wherein the ark of the Covenant was deposited, where from between the Cherubims, God *himself gave answers to his people* when they consulted about momentous and important matters.—See 1 Kings v. 16. “If any speak let him speak as *this oracle* ;” that is, let him speak as the Instrument through which God communicates divine counsel to his people—let him be so influenced by the Holy Spirit, that he may give to others, not his own carnal notions, not the opinions which he may have received in Colleges or Theological seminaries, put the pure counsel of God—“if any man minister let him do it as of the ability which *God giveth*,” not which *man giveth*, not which his *education giveth*, but which the HOLY SPIRIT giveth. This and this only is a *pure Gospel ministry*, let the dark letter-learned medler in scripture phrases, say what he may to the contrary.

That this was the ministry of the primitive church is manifest, from many parts of the Apostolic Writings. “Now we have received not the Spirit of the world,” not that Spirit *which makes a mock of divine things, which treats the most solemn truths in a light trifling manner* “but the Spirit which is of God, that we might know the things that are freely given to us of God.” Here the Apostle clearly points to the only infallible means of attaining the true and saving knowledge of the things of God, “Which things also *we speak*, not in the words which *man’s wisdom teacheth*,” not in the words and phrases of a *heathenish divinity*, with which my opponent’s communications abound, “but which the HOLY GHOST teacheth, comparing *spiritual things* with *spiritual*. But the *natural man* receiveth not the things of the SPIRIT OF GOD, for they are *foolishness* unto him,” and, therefore he speaks *contemptuously* of them—“speaks *evil* of those things which he knows not”—“neither can he know them, because they are spiritually discerned,” 1 Cor. ii. 12. Jude 10. “*My speech and my preaching*” says the divinely illuminated Apostle, “was not with enticing words of *man’s wisdom* but in

demonstration of the Spirit and of power," 1 Cor. ii. 4. Now, I lay it down as an incontrovertible truth, that just so far as any ministry resembles the ministry here described, so far it is a Gospel Ministry, *and no further*, let those who contend for "Internal darkness," assert what they may to the contrary.

It is observable in my opponent's last Letter, that he passes over all the arguments in my former Essays to prove the *reality* and *universality* of Divine "Internal Light"—to prove its *sufficiency for salvation to all mankind*—My arguments were all drawn from clear Scripture testimony—from evidence which I consider irrefutable—from a source which my opponent calls the "supreme and only standard of religious truth." As he has not attempted to refute them by *his own standard*, I shall consider them as a monument of the truth of our principles, as well as an evidence that the tenets of my opponent are unscriptural. Instead of answering my arguments, instead of "keeping to the points in controversy," my opponent takes a course that better suits his purpose. He makes a great number of weak or groundless charges, and leaves them unsupported by evidence. By *gratuitous assertions* and *begging the questions* in controversy, he is enabled to make a great parade of consequences, which no more result from our principles than from the plainest Scripture doctrines. This course might have succeeded some four or five centuries ago, when a blindfolded priest-ridden people, were persuaded to put their souls under the care of a *selfish clergy*, who took care to get their money, but cared for nothing else. But it ought to be remembered that we live in other times!—in times when many are not only disposed to seek the truth for themselves, but, under the blessings of civil and religious liberty, have grown up into a capacity for reflection, and a maturity of judgment, which will secure them from such puerile attempts to impose upon them.

I am much mistaken, if on religious subjects, my opponent be not a century or two behind many of his cotemporaries—Calvin who lived two hundred and seventy years ago, had some views on the subjects now in discussion, which prove, that he had much clearer light than "Paul"—which furnish evidence that his mind was illuminated to make a truer estimate of the nature and effects of Divine "Internal Light" than my opponent seems capable of doing. "We say," says Calvin, "that we have received not the spirit of this world, but the spirit which is of God, *by whose teaching we know those things that are given us of God*—the Apostle Paul accounts those the sons of God who are actuated by the spirit of God—but *some* will have the children of God actuated by their own spirits without the spirit of God. *He* will have us call God Father, *the spirit dictating that term to us, which only can witness to*

“our spirits that we are the children of God. These, though they cease not to call upon God, do nevertheless dismiss the Spirit, by whose guiding he is rightly to be called upon—He denies them to be the sons of God, or the servants of Christ, who are not led by his spirit, but these feign a Christianity that needs not the spirit of Christ!—He takes away the hope of a blessed resurrection unless we feel the spirit residing in us, but these feign a hope without any such feeling,” See Calvin, Inst. Chap. 2.

What Calvin has said of some who in his own time “feigned a Christianity that needed not the spirit,” applies with equal force to all modern feigners of the same kind. If my opponent had had as much light as Calvin on the subject, he would not have written to us against a doctrine, which is the peculiar glory of Christianity—a doctrine which elevates it above any other Religion that was ever promulgated since the fall of our first parents from their paradisaical state. His essays against this doctrine are so many Witnesses, commissioned by that awful Instrument, “THE PRESS,” to go down to posterity, the Evidences of his dark and carnal state, whilst professing to be a Teacher of that Religion whose peculiar characteristic is “DIVINE INTERNAL LIGHT.” [This Letter was here divided in the REPOSITORY.]



LETTER XX.

Saturday, Feb. 9, 1822.

ON INTERNAL LIGHT.

“If any man speak, let him speak as the ORACLES OF GOD.”
1 Pet. iv. 11.

FOR Amicus, both as a writer and as a man, the author of these Letters entertains an unfeigned esteem. Towards him and towards the other members of your Society, whatever you may think, he feels nothing but benevolence. Of the piety of some of your members, I do not permit myself to doubt; but your far-famed morality I attribute, principally to your rigid discipline. To the intended aspersions and insinuations of Amicus against the character of his supposed antagonist, no other answer need be returned than a quotation which I hope, for the sake of himself and his readers, he will remember: “As I shall attack no one’s person, arraign no one’s motives, but simply oppose principles and doctrines; no one need expect me to notice personal invective, hard names, suspected motives, nor any thing but sober arguments.” Letter I. For your doctrines I confess, I have not the least partiality, and from them I will not promise to withhold any epithet which I think they deserve.

I have lately been struck very much with the similarity of your doctrine in regard to the Scriptures to that of the *Socinians*. Like them you profess a *great respect* for the Bible, but make little use of its contents farther than they suit your purposes. Like them you admit a degree of *inspiration* and *Divine guidance*, but deny a *plenary* inspiration. Like them you set up a *standard* superior to the written word; they idolize Reason, you Internal Light. They deny the perfection of the present *Canon*; so do you. They are always prating about "false translations," "various readings," the "ignorance," "prejudice" and "mistakes" of the Apostles; so are you. They reject the Mysteries of Scripture, the Trinity, the Atonement, Everlasting Punishment, at least they *say nothing* on these subjects; so do you. (There is every reason to fear you agree with them in the doctrine of Universal Salvation. I never yet saw or heard a sentiment in your Books or Sermons which implied your belief in *eternal* condemnation. And I call upon Amicus to avow your sentiments on this important subject. *I challenge him to deny the charge contained in this parenthesis.*)

In my last communication, besides bringing twenty-one Arguments against your doctrine of Internal light, (but *one* of which has Amicus even essayed to answer,) I showed the tendency of your doctrine in six particulars. With this statement your advocate finds great fault, and yet not a single charge does he explicitly deny! In the first place, I asserted that it led you to "deny the *plenary* inspiration of the Scriptures, and to attribute as much inspiration to Christians now as to Peter and John." He rejects the word "plenary" as unscriptural, and substitutes the equivocal word "sufficient;" but with regard to the *latter clause*, says not a word! Is not this a tacit admission of its truth? Again; I charged you with "*neglecting* the Bible as *not necessary* to a knowledge of the will of God." He says, as the Socinians also do, we do not neglect the Scriptures, we have a *high respect* for the Bible, and inculcate its perusal on our people; but he does not say they are *necessary* to a knowledge of the will of God. The third charge of "questioning the *authenticity* and *correctness* of our present Bible" he does not touch, because it cannot be denied. Again; I charged you with denying to the Bible the names of the "Gospel," "Revelation," "Word of God;" and Amicus admits you give them no higher title than the "Holy Scriptures," and "Scriptures of truth." The charge of rejecting some part of the Bible as *not inspired*, he does not deny. The charge of denying the *leading doctrines* of the Scriptures, to wit, Total Depravity, Vicarious Righteousness, Trinity, Resurrection, Everlasting Punishment he answers by calling them "heathenish divinity!!!"

Yet, gentle reader, this is the very man who after fearing explicitly to deny a single charge, and after leaving twenty of my arguments unanswered, can accuse me of making "*groundless charges*," and *not answering* two or three of his last objections! Whether I have not generally taken all suitable notice of his arguments, and answered them effectually, let the public judge. Nothing but *want of room* prevented my answering those to which with such confidence he refers. Reader, here they are.

Obj. 1. "In opposing the doctrine of *Internal light*, you oppose the *Holy Spirit*, the two being one and the same." (This is a *general* objection running through the whole of your essays.) No such thing. We adore the Holy Spirit, and acknowledge Him as our only Teacher; we oppose what you call "*Internal Light*," as a Pretender, Impostor and Usurper, whom your Society and others have set up in opposition to the Spirit. The Holy Spirit teaches us *through* the Scriptures and according to their plain and obvious import; Internal Light teaches you *without* the Scriptures, and as a necessary consequence, often *against* the Scriptures. The Holy Spirit commands us to bring Internal Light to the bar of the written word; Internal Light refuses to pass the ordeal. They are by no means the same.

Obj. 2. "Christ promised the Holy Spirit to his disciples to teach them all things." John xiv. 26. True, and the promises extend to us as well as to the Apostles, but in a very *different sense*. As the Apostles were to lay the Foundation of the gospel church;—to make many new revelations and utter predictions of events for centuries to come;—as the most important truths they were to teach, were not yet committed to *writing*, and could not therefore be known by them in an *ordinary way*,—the Spirit was promised to them as an *immediate, extraordinary and independent* Teacher. In this they were as highly exalted above us, or above common Christians, as Isaiah, Jeremiah and Daniel were exalted above their cotemporary saints. Moreover, as the Gentile converts (not having as yet a *written* gospel) could not come to the knowledge of the truth in an ordinary way, upon *them* also was conferred an extraordinary portion of the Holy Spirit. Hence gifts of Miracles, Tongues, Prophecy were granted to *many besides* the Apostles *in that day*.

But since all that the Lord Jesus and his Apostles taught, has been under the infallible guidance of the Holy Spirit, *committed to writing*, the same extraordinary inspiration is no longer necessary. We need only the common illumination of the Spirit to show us the truth, the beauty and excellence of the written word. To call this common influence "*Inspiration*," is belittling the term and confounding what is ordinary with what is extraordinary. The gifts of Tongues and Miracles have ceased.

ed, because, since Christianity being written, can address us in a *rational* way, these extraordinary arguments are no longer necessary. For the same reason Inspiration has ceased. God is economical and will not waste his power, nor work a miracle to accomplish what may be accomplished by ordinary means. The Spirit no longer acts in us as an Independent Teacher, but instructs us *instrumentally* through his written word.

But has not every Christian “an unction from the Holy One to teach him all things—so that he needeth no man to teach him?” 1 John ii. 20, 27. Certainly, every Christian *who reads the Scriptures* with a sincere desire to know the truth, has the witness of the Spirit to their truth, so that he needs no man to tell him “this is the word of God.” For he beholds there the Image of God and is SURE that they came from God,—more sure than any mere Philosopher can be, when he looks upon the heavens, that “God made the worlds.” And this will explain some of your favorite texts: “He that believeth hath the witness in himself”—“If we receive the witness of men, the witness of God is greater” 1 John v. 9. 10. Thus our Lord’s promise to send the Spirit is fulfilled without putting ourselves on a par with the Apostles in point of inspiration, or making internal light our rule.

Obj. 3. “Abraham, Isaac and Jacob had not the Scriptures, yet had an infallible rule.” Should we grant they had an extraordinary portion of the spirit it would not follow that *we* are to expect the same, and that the Scriptures are not *our* rule; because before a written revelation was given such immediate instruction was more necessary than at present. But the whole argument is a mere quibble. If these patriarchs had not the Scriptures, they had what is the *same* thing *external* revelation; and their *internal* light was in exact proportion. The first light Adam ever had of a way of salvation was the *external* promise, Gen. iii. 15. “The seed of the woman shall bruise the serpent’s head.” The *external* revelations given before the days of Moses were the only *rule of faith* in those days. And since they have been embodied in the Book of Genesis, the Spirit will never be at the trouble of *revealing them again!* And the same may be said of all the truths of the Bible, since the Spirit has committed them to *writing*, he will reveal them no more, but gives us the *writing* as a substitute for immediate inspiration. The Patriarchs had a rule addressed to their *external* senses as well as we.

Obj. 4. “Salvation is attainable without the Scriptures, the Scriptures therefore, are not the Rule of Faith.” Let Amicus produce one instance (except Infants and Idiots and others incapable of *faith*, or of being called in an *external* way) of a person brought to the knowledge of Christ without an acquaint-

tance with external revelation, and we will admit the force of his argument. Till then we shall deny the fact. Rom x. 14.

Obj. 5. "You leave millions of mankind in a most pitiable state." Granted. We leave them (doctrinally) where your Society would (practically) forever leave them,—without the light of Revelation, without hope and without God in the world!—"What a *cruel* doctrine is this!"—Is *that* argument drawn from *Scripture*, or from *feeling*? Declaim as loudly as you please about the "*partiality, cruelty and tyranny* of God," all this is no argument with those who make the *Scripture* their only rule. Yours is an argument drawn from *feeling* (or internal light) in direct contradiction to the word of God. You set up yourselves as judges what it is *right and fit* for Almighty God to do; thus presuming to "re-judge his judgments, be the God of God!" In regard to the state of the heathen, you set up your *internal* light against both *Scripture* and facts. Facts (some of which I will detail hereafter) show that the state of the heathen now is the same as in the days of the Apostles, when describing their character, Paul strings twenty-three vices on one string, (Rom. i. 29, 31.) And the nations which have not the *Scriptures*, have the same light which the ancient Romans, Corinthians and Ephesians had before the Apostles came, in other words, they are "without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world." The only *spirit* that works in them, is "the Prince of the power of the air, the same who now worketh in the children of disobedience:" Eph. ii. 2, 12. All the light they have is the light of Nature, Conscience and a few scattered rays of external revelation.—"But why has not God sent them the Bible?"—It belongs as much to *you* as to *us* to decide that question. I would simply answer, for the same reason that he did not provide a Saviour for the devils,—that he leaves any of mankind to perish—that he denies the heathen science, civilization and liberty,—because his *justice* does not require him to bestow *any* blessing upon *sinners*, and because he chooses to do what he will with his own; and I may add, because he *works by means*, and will call Christendom to a strict account for not having long ere this sent the Bible and the Gospel to every creature.

Obj. 6. "If any man speak (preach) let him speak as the oracles of God,—this oracle is internal light, therefore internal light is a rule for preachers." This objection refers to the *only* one of all my arguments which Amicus has attempted to answer, and the awkwardness of his answer confirms my argument. "Oracle" (in the singular number) always denotes the *voice* of God *speaking* from the Temple: "Oracles" (plural) always denote the *things spoken*. Thus Stephen speaking of the fathers,

says "who received the *lively oracles* to give unto us." Acts vii. 38. Pray, how could Moses and the Jewish fathers transmit the "Oracle" or *voice* of God to their descendants! But any one can see how they could transmit the "Oracles" or things spoken, to wit, by *writing*. Two things then are taught in this text of Peter, "If any man speak, let him speak as the oracles of God," first, that the Scriptures are not a "dead letter" but the **LIVELY ORACLES** of God; and secondly, that all Preachers instead of following any internal light, should make the *written* word of God their Rule.

PAUL.



LETTER XXI.—Continued from page 212.

I will now notice some of Paul's assertions respecting the tendency of this doctrine. 1st. He says, "It leads you to deny the *plenary* Inspiration of the Apostles." What he means by this *unscriptural* term he has not explained to us. But we believe that the Apostles were *fully and sufficiently inspired* to record the great and all-important truths of Christianity; and that they did so record them to the comfort and confirmation of their successors in the Christian faith." As we acknowledge that they wrote under "the guidance of the **WORD OR SPIRIT OF GOD**," we admit in the most unequivocal manner, the *Divine Inspiration* of the Apostles—My opponent's assertion falls to the ground of course.

2nd. He says, "It leads you to neglect the Scriptures as not necessary to a knowledge of the divine will."—Now I affirm, that the Holy Spirit never led any one to neglect the Scriptures. I am sure it never led us to neglect them—on the contrary it has led us to *search them diligently—to peruse them carefully—to practice the doctrines they record*—and what is more, it has led the Society, as a religious body, to *recommend and enjoin on their individual members* the "frequent reading of the Holy Scriptures," and every meeting regularly constituted by the Society, is required to report to the general annual meeting of Friends, whether its members have complied with this injunction. This will be I think a sufficient refutation of the false charge of my opponent.

3d. "It leads you to question the authenticity and correctness of *our copy of the Bible*." What he means by "*our copy of the Bible*," he has not explained. If he mean the translation in common use made in the reign of James I. of England, I answer—That this translation of the Scriptures is not perfectly correct we very well know. And it cannot be denied that the original copies of the Bible from which the present

translation was made, were far from being the most perfect. No man who is acquainted with the original tongues and who has had the opportunity of comparing our present version with them, and with above three hundred ancient manuscripts which have since been discovered, should dare to say otherwise. Robert Barclay the celebrated Apologist—a man who was critically skilled in the Latin, Greek, and Hebrew languages, has said, that “divers passages in the common translation are *corrupted and perverted.*” This sentiment is supported by many of the most learned and judicious Commentators since his time—it is a sentiment that every revolving year confirms. Dr. Blackwall in his “Sacred classics” when speaking of the present translation, says “Innumerable instances might be adduced of faulty translations of the Divine Original, which either weaken its sense, or, debase and tarnish the beauty of its language ;” he adds, “No man can be so superstitiously devoted to them, but he must own that *a considerable number of passages are weakly and imperfectly translated, and not a few falsely rendered.*” Waterland, Doddridge, Wesley, Wynne, Pilkington, Purver, Worsley, Lowth, Secker, Durell, White, Kennicott, Green, Blany, Geddes, Symonds, Wakefield, Newcome, with many others that I could mention, particularly the present Dr. Adam Clarke, whose learning has rendered him one of the most conspicuous characters of the present age, all concur with Dr. Blackwall in the principal views he has expressed on this subject. Now it would be a very singular property of Divine Light, to sanction the present translation *in those passages*, where, as Dr. Blackwall has affirmed, “the Divine Original is *falsely rendered !*”—Yet I will venture to affirm, what I am sure cannot be controverted, that no Society of People has less referred, in disputed points, to the imperfection of the present translation, than the Society of Friends.

But what has a just regard for the Sacred Scriptures, to do with the present translation of them ? Does Christianity or common sense impose on Christians *such* a regard for the Scriptures, that we must reverence a false translation of any part of them ? that we must submit to doctrines, or embrace opinions, which the original writers never held ? It would be absurd to affirm it ? Nevertheless we believe, that even in the present translation, the divine truths of Christianity are so fully unfolded that the real Christian will not be at any loss to discover in it, *sufficient to confirm him in all the essentials of our holy faith ;* and therefore we may very rationally account for *the fact*, that there is no Religious Society who is less anxious for a new translation of the Scriptures than the Society of Friends. For my own part I believe that all the doctrines we hold, may, on the ground of fair argument and rational demonstration, be defend-

ed and confirmed by numerous clear unequivocal passages, in the present translation of the Holy Scriptures.

Now if Blackwall's assertions be true—and I think "Paul" will not venture to contradict them—on what a boundless ocean and without a compass do the principles of my opponent leave us!—In Letter III. he says "Now suppose a word or clause in a prophecy be altered, it may falsify the whole." If then *the alteration of a word or clause* may falsify the whole—if many passages be *falsely* rendered—If Dr. Mill have "ascertained thirty thousand various readings, and Welstein more than a million"—how can we possibly know, without *the surer evidence* of the Holy Spirit, that we have the real sentiments of the inspired penmen? It is impossible!

But a more extensive difficulty arises, and must ever remain, on my opponent's principles—Eusebius informs us, and we have many other authorities for the fact—that several of the Scripture Books, now universally received as canonical, were considered doubtful for the first three hundred years after Christ—particularly the Epistle of James—the second of Peter—the second and third of John—that of Jude, and the Book of Revelations. Cyril, A. D. 348, rejected the Revelations, as did the Council of Laodicea, A. D. 363. Now, without a divine "*immediate Revelation*" how can we ever ascertain whether the ancients were right in rejecting these Books, or we right in receiving them—Right cannot appertain to both. Can the Scriptures inform us on these points? Certainly not. How then can this dark cloud of uncertainty be dissipated? I answer, by, *and only by*, the clear inshining of that "light which lighteth every man that cometh into the world;" or as the late learned and enlightened William Jones expressed it "by the Influence of God's Holy Spirit clearing up our judgments"—It was, I apprehend on this view of the subject, that Calvin expressed the following sentiment—"Let this remain a firm truth, that *he only whom the Holy Spirit hath persuaded, can repose himself on the Scriptures with a true certainty.*" Inst. Cap. 7. lib 1. From all of which I draw the following argument—

If "he only whom the *Holy Spirit* hath persuaded can repose himself on the Scriptures with a true certainty"—If only by "the influence of *God's Holy Spirit* clearing up our judgments" we can distinguish between the inspired Writings and those that are not inspired—then the Holy Spirit, the Christian's only divine "*Internal Light*" is his *primary Rule of Faith*--and then we must be right in judging of the authenticity and correctness of *any* copy of the Bible by *this Rule*.

AMICUS.

LETTER XXII.

THE Editor having thought proper to divide my last Essay, and to permit my Opponent to appear between the fractions of it—I will postpone the further discussion of the present important subject to my next Essay, and proceed to notice a few of “Paul’s” remarks in his last address to us.

It appears that my Opponent has taken some offence at what he deems *personality*, and charges me with the indulgence of myself in aspersions, and insinuations against the character of my *supposed* antagonist”—If I know any thing of my own heart, I am sure I should be very sorry to *aspersion* the character of any individual with whom I am acquainted, and I should be still more cautious of aspersing one with whom I am not acquainted—As to *personality*, “Paul” may rest assured I have used none—Through the medium of his Writings I know him—through any other medium I have no desire to know him. He has shrouded himself in darkness!—Without telling us whether he is a *Catholic*, an *Episcopalian*, a *Baptist* or a *Presbyterian*—he has shot his arrows at us under a disguised name—Either through ignorance or by design he has misrepresented us in a great number of instances, and has spared no pains to darken our character!—at one time we are *atheistical*—at another *deistical*—sometimes we are like the *Swedenborgians*—then like *Anabaptists*—Sometimes he is “very much struck with our similarity to the *Socinians*”—then to the *Universalists*—During all the time of this attack, he is closely wrapped in the mantle of obscurity!—There let him remain—Charity forbids to strip off his disguise, and Amicus intends to obey her mandate.

I have said that “either through ignorance or design he has in many instances misrepresented us.”—I am inclined to believe (what charity would dictate) that “Paul” is really unacquainted with the nature and tendency of our leading principle—If it were not so, I should be at a loss to account for *the fact*, that he has in several of his communications, charged us with errors, against which, we have uniformly borne testimony—these charges, must with thousands who know us better, directly invalidate his assertions, and render all his evidence suspicious. In this respect, he labours effectually to defeat his own cause. Who has ever heard that Friends “set up Conscience as a Guide?” Barclay in his Apology, Prop. VI. Sec. 16. where he defines conscience, expressly refutes this idea.—Who has ever heard that Friends professed to believe in the Universal Salvation of all mankind? I am no stranger to their writings, and I can truly say, I never saw the sentiment in any acknowledged Writer amongst us. For our sentiments on this subject, let the

Reader consult the Apology, Prop. VI. Sec. 12. In conformity with many unequivocal passages of the Old and New Testament we admit, yes *we assert*, that God has, in his infinite mercy and goodness, made Salvation *possible* to every rational creature—that “a measure or manifestation of the Spirit,” as the Apostle declares “is given to every man to profit withal.” 1 Cor. xii. 7. but we never asserted that every man did so profit by it as thereby to become an heir of Salvation—because many have *voluntarily* rejected the teaching of this Holy Spirit, and in consequence of this rejection, the God of this world hath blinded their eyes, so that “*the light that was in them has become darkness, and great has been that darkness!*” Matt. vi. 23. As my Opponent has “challenged me to deny that we hold the doctrine of Universal Salvation,” I will now challenge him to produce a single passage from any of our Writings that vindicates that doctrine !!

“Paul” boasts of having brought twenty arguments against our doctrine of “Internal Light,” and asserts that I have only answered one of them! Now I humbly conceive that the numerous Scripture texts which I adduced to prove the truth of our doctrine in this particular, none of which “Paul” has attempted to refute, are sufficient to nullify, not only twenty of his arguments, but utterly to overthrow twenty thousand such flimsy supporters of his antiscriptural scheme—*That one text* of the Evangelist is sufficient to settle the question with every man who sincerely respects the Holy Scriptures, and humbly submits his judgment to the clear testimony of the Inspired Penmen.—“He (John) was not *that light*, but was sent to bear witness of *that light*, which was the *true light* which *lighteth every man that cometh into the world.*” John i. Let my reader consult this passage and he will see that the light here spoken of was Christ “the Word of God,”—*not the Scriptures!*—It was that same Divine principle, *that all powerful Word* by whom the worlds were made, “and without him was not any thing made that was made.” John i. 3. It was that same Divine principle of whom it is said, “In him was *Life* and the *Life* was the **LIGHT OF MEN.**” It was that same **LIGHT** of which our Lord said, “I am the *Light* of the World, he that followeth me shall not walk in darkness, but shall have the **LIGHT OF LIFE.**” John viii. 12. It was that same **LIGHT** of which He again said, “While ye have the **LIGHT** believe in the **LIGHT** that ye may be the Children of the **LIGHT.**” John xii. 35. It was the same *Light* of whom it was predicted that he should be “a **LIGHT** to *lighten* the Gentiles and the glory of his people Israel.” Luke ii. 32. It is that same **Light** of which it is said, that “God who commanded the **LIGHT** to shine out of darkness hath shined in

our hearts to give the LIGHT of the knowledge of the glory of God in the face (or appearance) of Jesus Christ." 2 Cor. iv. 6. and finally it was the same LIGHT of which it is said, "All things that are reprov'd are made manifest by the LIGHT, for whatsoever doth make manifest is LIGHT, wherefore he saith, Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee LIGHT. Eph. v. 13.

Yet gentle reader, this is the blessed "Internal Light" the glorious Luminary of the New Covenant Dispensation, the peculiar characteristic of the Christian Religion, which "Paul" calls an "Ignis fatuus," "a delusion," a "cunningly devised fable," "an impostor," "a pretender," "an usurper!"—

Now I know of none who more "dishonour the Scriptures" than those, who while they "say many fine things of them," yet who at the same time reject the doctrines which they, in the clearest manner, inculcate!—doctrines which are not only expressed in the Holy Scriptures, but which are written as with a sunbeam on the fleshly table of every heart!—Where is the rational creature under Heaven, that can say he has never felt the secret influence of this Divine "Internal Light," reproving him for sin—approving him for obedience—strengthening him in virtue? I have never met with one! and I believe I shall never find such an one—"a' Kempis" and many more among the Catholics have borne ample testimony to its blessed effects.—"Calvin" acknowledged it—The "Church of England, with their Holy army of Martyrs," have explicitly proclaimed it—Bunyan and Wesley preached it—the Hindoos in their Veda confess it—and the Savages (as they are called) of North America have given the most decided testimony to its efficacy—in proof of which, I have at hand more testimony than would fill twenty numbers of the Christian Repository.

AMICUS.



LETTER XXI.

Saturday, Feb. 23, 1822.

ON INTERNAL LIGHT.

"We are not as many who corrupt the word of God,—handling the word of God deceitfully. 1 Cor. ii. 17.—iv. 2.

THE charge of holding the doctrine of Universal Salvation, Amicus does not dare to deny. His artful management to avoid a direct answer, must have betrayed him to every reader. Whatever difference of opinion may be tolerated among you as to the *duration* of future punishment, you all agree in fixing some *limit* to the misery of the wicked in another world. Whether

you hold to annihilation, temporary punishment, or no punishment at all, *you do not believe in the eternal condemnation of any sinner*. And I again challenge Amicus to deny this charge,—or to quote from your standards one sentence which contradicts the doctrine of the final salvation of all men. The reason of your silence on this subject (as well as on the Trinity) is obvious; if the doctrine of Universal Salvation were once *openly avowed*, all Christians would at once *disown* you as members of the Christian church; whereas by your *silence* many are deceived.

As I foretold, he denies the *authenticity* and *correctness* of our copy of the Bible. First, he revives the stale objection of Hobbes, Toland and Paine and other infidels against the Canon of Scripture, asserting that the primitive church “rejected” books which we receive, and intimating that the Epistle of James, the second of Peter, second and third of John, Jude, and the Revelations were for a while of *disputed authenticity*. Reader, so was the *Resurrection* of our Lord questioned for a while by some of the disciples, until their unbelief was put to shame by overwhelming evidence. Just so with a few of the Epistles of the New Testament:—such as were addressed to a *particular church*, as the Epistle to the *Romans*, *Corinthians*, &c. never were disputed for a moment: the only difference of opinion was concerning some of the *General Epistles*, which not being directed to any particular church, but addressed to the church at large, were not so soon authenticated. Before such authentication, individuals exercised their own judgment in regard to these Epistles, some acknowledging, others questioning their Divine authority. Yet Amicus well knows, that whatever doubt and differences of opinion there might have been at first, after due examination, every book of our present Canon was *unanimously* admitted as authentic. And the doubts and scruples and jealousy of early Christians on this subject, like the unbelief of Thomas, are so many proofs that not one of these Epistles was received but on *full conviction* of its apostolic and Divine authority.

To say that the Bible depends for its authenticity on the decrees of Councils is a gross slander. It is authenticated in the same way with the writings of Homer, Herodotus, Cicero, Cesar, Barclay or William Penn, by the testimony of cotemporary witnesses and by quotations in every subsequent age. Should a book now appear purporting to be the work of William Penn, of which none of your Society ever before had heard, and which contained doctrines inconsistent with the known opinions of that good man, and one of your Yearly Meetings should warn your members against receiving it as authentic, would this be deciding the authenticity of Penn’s *real writings*?—Not at all;

their authenticity was decided before you were born. Should several Epistles, purporting to be from your Yearly Meeting in London to the Meeting in Philadelphia, be circulating through this country, deceiving your members, and your Meeting in Philadelphia, after discovering the forgery, should give warning to your people, would this *public notice* constitute the *only* evidence on which the authenticity of your genuine annual Epistles is founded? Not at all. The genuineness of the Epistle from London in 1810 does not depend on any decree or judgment you may hereafter pass. Neither did the genuineness of the Apostolical epistles depend on subsequent decrees of councils (though these are a confirmatory evidence,) and such decrees of councils would never have been expressed, had it not been for some *false* Epistles which wicked men would have palmed upon the world. I receive the Bible, therefore, as authentic, just as I receive the works of Barclay or of Penn, not by "immediate revelation," but by a train of *historical* evidence. The authenticity of Paul's Epistles depends as much on the decisions of Councils, as the authenticity of Barclay's Apology depends on the decision of your Yearly Meeting and no more!

But says Amicus, "many passages are *falsely* rendered." Reader, no human work is absolutely perfect, and therefore time has discovered a few unimportant *inaccuracies* in our present translation;—in *one* out of a *thousand* verses some little word might be altered for the better. But it was the opinion of the learned Selden and also of the best judges of modern times, that "it is the *best translation* in the world and renders the sense of the original best." And it is certain that more pains was taken with our translation than with any three others now extant.

He objects to the correctness of our present Bible also on account of the "Various Readings" of the Manuscripts from which the printed edition was taken.

Reader, remember the large size of the Bible, how many millions of times it had been copied before Printing was invented, and what a constant miracle it must have required to keep out every little error. Yet, as if Providence had interposed to *preserve* what it once gave, the difference in the Manuscripts is of little or no account! In the few copies of the *little* work of *Terence* now extant there are more and greater differences of readings than in all the Manuscripts of the Bible now in the world!

Thus, Reader, you see whither this "Internal Light" leads people—even to bring disrespect and contempt upon the Bible!—to treat it, not as the word of God, but as a *corrupted, ill-authenticated, falsely rendered, uncertain* piece of *human composition*!

Though Amicus dare not meet my arguments, and has not answered one of my objections, I appeal to the public, if I have

not taken up his principal objections and answered them specifically. Two only remain, and these I have left so long unanswered that the public might perceive what *stress* you lay upon them. They are in fact the pillars of your system, the *two legs* of that mighty *Colossus* under which you sail so proudly. The first is John i. 9. "That was the true light which lighteth every man that cometh into the world;" and 1 Cor. xii. 7. "The manifestation of the Spirit is given to every man to profit withal."

As to the *latter*, it was never intended to support your doctrine; for 1. The "manifestation" here spoken of was something of which the Corinthians were destitute until after they became *Christians* as is evident from the 2d verse, "Ye know that ye *were* Gentiles carried away to these dumb idols:" As if he had said, "Ye are Gentiles (or heathen) no longer, but are now Christians and have a manifestation of which in your heathen state you were destitute." 2. The Apostle here refers not to the common influences of the Spirit, but to those divers *extraordinary gifts* with which the church was favoured in that day. As is evident from the ensuing verse, "For to one is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, working of miracles; to another prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues;—but all these worketh that one and the self same Spirit, dividing to every man severally as he will. For as the body is one and has many members, and all the members, of that body, being many, are one body, so also is Christ." From this it is evident he is here speaking of Christ's "body" the church, and not of the *whole world*, and "every man" means no more than *every member* of the church. The "manifestation of the Spirit" is here explained to mean "healing, miracles, discerning spirits, gifts of tongues, &c." of course does not apply to *us*, much less to *all mankind*. 3. The simple meaning of the text is "*let every Christian use his gifts for the edification of others*," in fact is the same with 1 Pet. iv. 10, "As every man hath received the gift, so let him minister the same one to another." This no more implies that *all mankind* have received *spiritual gifts*, than that all mankind are *real saints*. The Apostle speaking of the Day of Judgment, says "then shall *every man* have praise of God." 1 Cor. iv. 5. Is he speaking of all *mankind* or of all *Christians* only? 4. All Scripture teaches that *none but Christians have the Spirit of God*. The Ephesians, before their conversion, were under "the Prince of the power of the air, the Spirit that *now worketh* in the children of disobedience." Chap. ii. 2. John, addressing the disciples, says, "Great-
er is *He* that is in you, than *he* that is in the world." 1 John iv.

4. "If any man have not the Spirit of Christ, he is none of his." Rom. viii. 2. From these passages it is evident that *all men* have not the Spirit of God, and therefore your construction of this text is a *perversion of its real meaning*.

As to the other text, John i. 9. "That was the true Light which lighteth every man that cometh into the world," it is more *plausible*, but when viewed in connexion with the context and with other Scripture, cannot support your doctrine. The Evangelist is drawing a contrast between John the Baptist and Jesus Christ. Though John was a light, a "burning and shining light," yet he was not to be compared with Jesus Christ. John was a light for a short time, to a few of that region and that generation, but Jesus Christ was the source of *all the light that ever was in the world*. He is the Author of all the light, whether physical, intellectual, moral or spiritual, which any child of Adam ever possessed. But *in what way* he enlightens, whether by Reason, by Conscience, by his Spirit, or by Scripture, is not said; or *how much* he enlightens any man or every man, whether he enlightens all *equally*, or *sufficiently*, this text does not state, and we are left to learn from other Scriptures. This text teaches no more than that *He is the source of all the light there is in the world*.

Obj. "When he is called the "*Light of the world*," does not this imply that he enlightens every man *sufficiently* and *savingly*?" No; in Matt. v. 14. he says to his disciples, "Ye are the *light of the world*." Does this imply that Christians afford *sufficient* and *saving* light to *all mankind*? Certainly not. He only wishes to put a *high emphasis* on their character in this respect. Again, he says, "Ye are the *salt of the earth*." Does this imply that they *season* and *salt every individual* of the human race?—or does it specify *how much* seasoning they communicate to each of their fellow creatures?—or does it imply that they *season every individual sufficiently*? Certainly not.—Why then do you lay so much stress upon this passage, in the direct face of so many passages which speak of the "*dark places of the earth*," the places "*where no vision is*," and where of course, "*the people perish*," whose times are "*times of ignorance which God winks at*!" Again, John iv. 42. Christ is called "*the Saviour of the world*." This as much implies that he *actually saves* all mankind, as his being the "*Light of the world*," implies that he *actually enlightens* every individual with *saving* light. The meaning of these passages plainly is, that he is the *ONLY* Saviour and the *ONLY* Light of men. So that this much abused passage by no means teaches that Christ enlightens all mankind with "*Internal Light*," thus giving them a guide superior to the Scriptures.

And here I am willing to rest this subject. Much more may

be said on both sides, but the public has seen and weighed the leading arguments on both sides of this question, why then not pass to another topic? The public wish to know your sentiments on the subject of the TRINITY,—whether you are Arians, Sabellians or Socinians,—or what reason you have for omitting to make the doctrine of the Trinity a part of your faith?

PAUL.

LETTER XXIII.

Seventh-day, 3d. Mo. 2, 1822.

PAUL commences his last Address by saying “The charge of holding the doctrine of Universal Salvation Amicus dare not deny.” Now I thought I had fully denied this charge when I said “we never asserted that every man did so profit by the light of the Holy Spirit as thereby to become an heir of Salvation.” The inference is clear, if a man become not *an heir* of Salvation he cannot *inherit it*—*the heir only can become possessed of the Inheritance*. Salvation implies a being saved from sin and its consequent misery. If this blessed work be not experienced, be not affected in this life, I know of no clear passage of Scripture that conveys the idea that it can be effected in a future state. To be explicit then, I do positively deny that “we hold the doctrine of Universal Salvation”—that all men will finally be saved. In my last I challenged “Paul” to produce a single passage from any of our writings that vindicates that doctrine. The proof of the charge rests with him.—“No man is bound to prove a negative.”—“Paul” being the accuser, if he leave his accusation without clear proof he must stand condemned for detraction.

Before I proceed further, I would just say, that if Paul would always state his authorities for any charge he may have to make against us, he might save himself and me much trouble, and moreover might become entitled to the character of a fair opponent, to which at present I think he can have no claim. Facts alone are entitled to consideration.—Assertions without proof cannot have weight with a discerning public, to whom our principles are on many points so well known that any misrepresentation of them can only injure the character of him who misrepresents them. But “Paul” knows that it is easier to make charges than to prove them; and he loves to travel a smooth road. “As I foretold” says Paul “Amicus denies the authenticity and correctness of our copy of the Bible.” Here my opponent claims the character of a *prophet*! Although he denies “Immediate Revelation” it will not be difficult to prove that he has had the advantage of it in this instance. In Letter XX. he has

attempted to answer some of "Amicus's" arguments which did not appear until one week afterwards!!!—In that address he says "Amicus rejects the word *plenary* as unscriptural and substitutes the equivocal word *sufficient*." Now I did not publicly reject the word "plenary" until one week after this assertion of "Paul," nor did I then substitute the word "sufficient," but the words "*fully and sufficiently*." Again in the same Number he asserts that "Amicus says we do not neglect the Scriptures, we have a high respect for the Bible, and inculcate its perusal on our people." Now "Amicus" had never said any thing like this, until a week after the publication of this assertion!!! From this statement it appears that "Paul" has (through the favour of the Editor) had access to my manuscript (the very one that was, subjected to dissection) and in the fervency of his zeal has betrayed his *partial* friend! Now if I have any just idea of the obligations of an Editor, they require that anonymous manuscripts sent for insertion are a *sacred deposit* to which *no man* should have access but the Editor and his compositors! A violation of this rule has enabled my opponent to appear in the character of "*a prophet*."

But as this circumstance is not connected with the argument of the present question, we will let it pass with a bare notice of the fact—a fact which may serve, however, to shew that the *predictive powers* of my opponent are not very miraculous!!!

"Paul" says "Amicus denies the authenticity of the Bible." This assertion is without proof! I have never denied it. Its authenticity is admitted by us all! The question is not—whether the Bible is authentic or not—it is, "By what means has it been authenticated?"

Let us now see how my opponent answers this question. "The Bible is authenticated in the same way with the writings of Homer, Herodotus, Cicero, Ceasar, &c.—by the testimony of cotemporary witnesses, and by quotations in every subsequent age." So then, the authenticity of the Bible stands upon the same evidence, as the authenticity of Pagan Writers!!! I think my opponent need not hereafter go from home to look for those who "dishonour the Scriptures!" To rest their *authenticity* and consequently their *divine authority* on the ground of *heathen* writers is to dishonour them in the grossest manner! If this is the way that the professed friends of the Scriptures vindicate their honour, the Christian world has great reason to say "save me from my friends." How much more *rational*, how much more *dignified* is the view of Amicus as expressed in his last essay? Instead of resting our faith on the sandy foundation of human opinion—on the conflicting testimony of weak mortals, we place it in the certain evidence of the Holy Spirit! How "quotations in every subsequent age" can authenticate the

Bible "Paul" may perhaps be able to explain. If a quotation from a Book can authenticate that Book, it would be a very easy thing to authenticate the travels of Lemuel Gulliver, or the life and adventures of Robinson Crusoe.—Quotations from any work can only shew that he who makes the quotation received it as authority—they can neither prove its *genuineness* nor its *authenticity*, unless indeed the quoter were infallible.

"To say that the Bible depends for its authenticity on the decrees of Councils is a gross slander." Very true Paul! But what is this to the point? Did Amicus ever say so? Or, did "Paul" only wish to make his reader think he did?—the whole scope of my essay went to prove a very different position: e. g. that its *authenticity* depended upon nothing less than *divine evidence*. But if it be a *gross slander* to say that the Bible depends for its *authenticity* on the decrees of Councils, what kind of slander is that which says, "it is *authenticated* in the same way with *Pagan writings*?"

Now from "Paul's" former essays one would suppose he would have treated the Councils of what he calls "the Church of Christ for one thousand three hundred years" with more respect than he has lately done. I remember he once quoted a Council of sixty-six Bishops as his authority for his Sprinkling system! and was much offended with "Amicus" for rejecting their evidence. "Amicus" has always had a very low opinion of *Synods* and *Councils*. I do not know how "Paul" now stands affected towards *Synods*—but it appears he has sadly fallen out with *Councils*!

In his last essay Paul confounds the meaning of the word "Genuine" with that of the word "Authentic"—the late Bishop of Landaff has clearly demonstrated their difference. A *genuine* work is one that was really written by the person whose name it bears. "The *genuineness* of the Epistle from London of 1810 does not depend on any decree or judgment you may hereafter pass." True. Its "*genuineness*" as well as that of every other work depends on nothing but the fact, that it was written by its supposed author. Now I hold that the *genuineness* of Scripture, has nothing to do with its *authenticity*. The Epistle to the Hebrews would be entitled to the same authority—would equally claim our veneration and respect, if it could be proved, that the Apostle Paul was not its author, as if it could be clearly shewn, that it was actually written by this great and excellent minister of Christ. The truth and divine excellence of this Epistle cannot, in the nature of things, be affected by the opinions that men may entertain as to who was the writer of it. It is a matter of no importance who may assert that "two

and two make four," or who may say that "the angles of a triangle are equal to two right angles;" neither is it of any importance whether we believe with Lardner, Wetstein, and others, that Paul wrote this Epistle, or whether we believe with Grotius, Leclerc, and Michælis that it was written by some other person!—The learned world has been making a great stir about trifles!—Had they been as careful to test its excellence by the infallible Touchstone of the Holy Spirit, as they have been to ascertain who wrote it, they would have come to a far more satisfactory result! they would have discovered so many infallible evidences of Divine Inspiration in this Epistle, as would have removed every doubt of its divine authenticity, and settled their minds in a holy certainty that the Author whoever he might be, was under "the immediate guidance of THE WORD OR SPIRIT OF GOD.

From what has been said on this subject, it must be evident, that "a work may be *authentic* that is not *genuine*." As the *authenticity* of any Scripture book does not depend on the decisions of Councils—neither does it depend upon its *genuineness*—it depends upon the evidence of the Holy Spirit that it was written under the influence of Divine Inspiration. We are not sure that Paul wrote the Epistle to the Hebrews! We never can be infallibly certain on this point, unless it be sealed on our minds by the Holy Spirit—And as it is a matter of no importance, whether Paul wrote it, or whether he did not write it, I suppose we shall never know who was the real author of it. If it were written by Divine Inspiration it can make no difference to us who was the person inspired of God to write it. Its excellence, its authority solely depends on the question—whether it be the product of Divine Inspiration or not?—And this question can only be settled by the evidence of the Holy Spirit witnessing to our Spirits that it is of God—I believe it was written by the Apostle Paul—Grotius, Leclerc, Michælis and others, who had far more learning than Amicus or his opponent, believed that it was not written by Paul! Now if the divine Truths contained in this Epistle be sealed on our minds by the Holy Spirit, what need we care who wrote it?—Nothing at all! It is a matter of perfect indifference. With the evidence that this Epistle was written under divine direction I will cheerfully leave my opponent to fight with Grotius, Leclerc and Michælis on the subject of its *genuineness*.

Let us now return to "Paul" and view him struggling under the weight of Scripture evidence adduced by "Amicus" to prove the *universality and divine nature* of that blessed "Light that lighteneth every man that cometh into the world—And first,

where he undertakes to refute the Apostle Paul, 1 Cor. xii. 7.—“The manifestation of the Spirit is given to every man to profit withal.” The Apostle in this Chapter, to which I refer the reader, shews, first, that all religious qualifications are received, *not through the Scriptures*, but by the SPIRIT—Secondly—that this Spirit is given to *every man*, that we may, through its divine efficacy profit in the way of salvation. My opponent says that “every man” only means every member of the church! this is taking too much for granted. Neither text nor context warrant the assertion! That the true Light, like the luminary of day, shines on all, is certain, but many shut themselves in the dark—for “this is the condemnation that *Light* has come into the world and men loved darkness rather than Light, because their deeds were evil.”

This “ipse dixit” argument of my opponent, which is *contrary to the plain words of the text*, is refuted by the same Apostle to Titus, ii. 11. where he says “The Grace of God that bringeth salvation hath appeared unto *all men*, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world.” Here the Apostle shews 1st. that this manifestation of the Spirit, is of God’s *free mercy* to the soul—“the Grace of God.” 2d. that this Grace is *saving grace*,—“it bringeth *salvation*.”—3d. that it is *universally* manifested—it “hath appeared to *all men*”—and 4th. that it is a *Teacher*, an instructor of the soul in the things necessary to salvation—“teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly.”

Secondly. Where he endeavours to refute the Evangelist, John i. 9. “There was a man sent from God, whose name was John—the same came for a Witness to bear witness to the Light.—*He* was not *that Light* but was sent to bear witness of *that Light* that was the *true Light* that lighteth *every man* that cometh into the world.” Now my opponent says—“The Evangelist is here drawing a contrast between John and Christ.” Was ever any assertion so untrue? So far from drawing any contrast between two lights, he here positively asserts “John was not that Light” but merely a WITNESS to that Light!—“Paul” then admits that *Christ* is “the Author of all Light.” But the text does not say, that “Christ is “the *author* of Light.” But that “*Christ is himself the Light*.” My opponent then says, “In what way Christ enlightens, whether by Reason, by Conscience, by his Spirit, or by the Scriptures is not said! This is just such an assertion as we might expect from an honest Deist.” Now I think the Scriptures do very clearly tell us in what way *God* enlightens us. “For God who commanded the Light to

shine out of darkness, hath shined in our hearts." 2 Cor. iv. 6. I am apprehensive that my opponent, if he be not more guarded in future, will prove himself a Champion of infidelity instead of an advocate for the Truth of Jesus.

AMICUS.



Saturday, March 9, 1822.

LETTER XXII.

ON INTERNAL LIGHT.

"If the light that is in thee be darkness, how great is that darkness!" Matt. vi. 23.

AMICUS has become quite *querulous* of late. If we may judge from his late Essays, and from the Notes of the Editor, he is very *uneasy* and anxious for some excuse to leave the field of controversy. Trifles are a vexation to some men; a "grasshopper is a burden" to those who cannot support themselves. Unable to answer Paul's arguments, he falls to quarrelling with the Editor! Whether this be a sign of *victory*, or of *mortification* the public will readily judge. If Amicus from a visit to the Printing Office, can draw any new argument for Internal Light, I beg the Editor to let him visit it every day.—Any thing gentle reader, to turn your attention from the main question.

Why does not Amicus give a *fair* and *honest* statement of your sentiments on the subject of Future Punishment! Does he hold that all the wicked will be *annihilated*?—or that after a *temporary* purgatory, *part* will be saved, and the rest blotted from existence? Now he may hold *either* of these sentiments in perfect consistency with all that he has said. "We have never asserted that every man becomes an heir of salvation," True, but you never teach that any man will become an heir of *eternal* damnation. "If the work of salvation be not effected in this life, *I know of no clear passage of Scripture*, which conveys the idea that it can be effected in a future state." By which you intimate that *there are some passages*, not *very clear* to be sure, but some which favour the idea that "salvation *will be effected* in a future state;" and also, that there is *no clear passage against* such a notion; in short that the Bible has left the matter *doubtful*!! A "Quaker answer" has long been proverbial for an *evasion*. I ask again, Does Amicus admit, or do your standards teach the ETERNAL MISERY of all who die impenitent?

Except the perversion of another text of Scripture there is nothing in the remainder of his Essay worth a moment's notice. In Tit. ii. 11, 12, the Apostle after exhorting aged men and aged women, young men and young women, descends to *servants* and says, "Exhort servants to be obedient unto their own masters,—adorning the doctrine of God their Saviour in all things; for the grace of God which bringeth salvation hath appeared to *all* men, teaching them to deny ungodliness and look for the blessed hope of the glorious appearing of our great God and Saviour Jesus Christ &c." As if he had said, "The Gospel makes no exception of *any class* of men, but teaches *all classes* of men, *servants* as well as masters, poor as well as rich, low as well as high to deny ungodliness, &c."—The idea of the heathen "looking for the coming of *their* great God and Saviour Jesus Christ," of whom the Apostle says they "cannot hear without a preacher," is too extravagant for the faith of any sober man.

As Amicus seems yet unwilling to leave this subject, and as he declines answering the Twenty Arguments I have drawn from the *Bible*, I hope he will be willing to answer the following Questions drawn from *Facts* and from his own *Experience*.

1. If it be true, as you assert, that there is in every man, heathen as well as christian, a Light which is the "Fountain" of the Scriptures, which "is a nearer and surer guide of conscience than the Scriptures," I ask, *Why have the heathen world always been so ignorant of God and divine things?* The Scriptures teach us *very clearly* that there is but *One* God: how happens it that the *cleaver* Light of which you speak has taught every heathen nation that there are *thousands of gods*? The Romans it is said worshipped three thousand, the Greeks thirty thousand, the Egyptians a much greater number, and the present Hindoos, according to Gordon Hall, three hundred and thirty millions of deities! In China also, they worship an "innumerable multitude." Now how happens it that this *clear* and *superior* light, this "guide to all truth," this "Fountain of light" has not shown them their folly? Or are they *right* and we *wrong*,—they in the *light* and we in *darkness*?—If so, let us throw away the Bible which only *misleads* us and go back to the light of heathenism!

Was it a light superior to the Scriptures that taught the Egyptians to worship a Bull, a Crocodile, an Ibis, an Onion?—that taught the Canaanites to worship Moloch, Belial and Beelzebub?—that taught the Babylonians to worship the Sun, Moon and Stars?—and the whole heathen world, to "change the glory of the incorruptible God into an image made like to corruptible man, and birds, and four footed beasts, and creeping things—to change the *truth* of God into a *lie*, and worship and serve

the creature more than the Creator, who is blessed forever?"—Please to show *how this is consistent with their having a Light superior to the Scriptures*—with their having a "nearer and surer guide" than the Bible? Please to show that what the Bible calls "the truth of God," is a "lie," and that what we call the "lie" of heathenism, is the truth?

We wish you to reconcile "Internal Light" with the Bible. Internal Light, says the heathen deities, are *proper objects of worship*: the Bible says, 1 Cor. x. 20: "The things which the Gentiles sacrifice, they sacrifice to DEVILS and not to God." Now here is a clashing between the Bible and your "superior" light! Again; Internal Light says the heathen *know God and call upon his name*, and worship him as acceptably as ourselves: The Bible calls all nations which are without the light of Revelation "the heathen that *have not known Thee*, and the kingdoms that *call not on thy name*." Psa. lxxix. 6. Please reconcile this great discrepancy.—Again; if there be in all men a light superior to the Scriptures, how came it that the ancient Phenicians and Canaanites offered their children to Saturn and Moloch? How comes it that the modern Hindoos, Sumatrians, and South Sea Islanders expose and sacrifice their aged parents, their sick friends, and infant children—burning their widows, and devoting themselves beneath the wheels of Juggernaut? These are parts of their *religious system*! Are these signs of *superior light*?—If so, let us turn heathen, for we have none of *these blessings* where the *light of the Bible* shines.—Say, Friend, if the heathen have within them the "Fountain" of Light, how is this consistent with such notions of God and spiritual things?

2. If it be true, as you assert, that the Bible is so inferior to that internal light which the heathen possess as well as we, how happens it that *the Bible has spread such light wherever it has come*? If an "Internal Light" superior to the Scriptures was in the Gentile world before the Jewish Scriptures were made known, how happens it that these same Scriptures have every where *changed the views* and refined the religious notions of men? Internal Light (according to your hypothesis) prevailed all over the Roman Empire before the Apostles came and diffused the light of the Bible. We all know what a change was wrought; how heathen philosophy, morality and religion (all falsely so called) fled like the darkness of the night before the rising sun! Now if the Bible was only a "lesser light," only a "stream" from that "Fountain" of light which was already in these nations, how happened it that the former eclipsed the latter? Will the rising of a star, or of the moon eclipse the noon day Sun? Has the "stream" proved larger than the "Fountain?" Will

Amicus please to account for it that the "mere words of John and Peter and Jude," have eclipsed and shamed that internal light which you are pleased to call "the light of God?"

A few centuries after this, the Bible was withdrawn, was hid in a dead language, and by prohibitory statutes kept from the knowledge of the people. This sun, as it were, set, and "Internal Light" re-appeared and shone with uninterrupted beams, and what was the consequence? Why it brought on what some people (Quakers too) have called the "DARK AGES." Please account for this. But again, at the Reformation the Bible *reappeared*, and all Christendom welcomed its light, as those who watch for the morning, welcome the rising sun. It has risen, and as it climbs its way upwards, the mists and fogs of Idolatry, Heresy, and Heathenism, are flying before it;—and if *you* had any "windows" to your houses, it would long ere this have made you ashamed of the light of your "candle."

Why are the lower classes of people in *Catholic* countries sunk so much deeper in ignorance, superstition and spiritual barbarism, than the same class in *Protestant* lands? Why are the poor inhabitants of Ireland, Italy and Spain so much less enlightened and pious, than the poorer classes in Switzerland, Holland, Great Britain and the United States? Is it not because the one class have little else than *Internal Light*, the other have the *Bible* for their Light and Guide?

After Amicus has answered these questions drawn from *Historical Facts*, (and it would be easy to multiply the same to an indefinite extent,) I will ask a question drawn from his own *Experience*.

3. *How did you first learn that there is an Universal, Divine, Sufficient, Internal Light?* Was it not from the *Bible*? or from Quaker books?—Answer me, how do you know you have such a Light *yourself*? "Why I *know* it; I am perfectly conscious when I do right or wrong. I know, for instance, it is wrong to swear, to lie, to steal, and right to repent and be a Christian." True; but *how came you* by this light? Can you make your solemn affirmation that your light was not derived from the Bible, or from some *external* teaching? "Yes, it is independent of all external teaching, the principle was implanted in me *immediately* from God."—True, *conscience* is as much a faculty of our nature as *reason*, but neither of these faculties would be of any use without *external* training. And as Reason is shaped and perfected by outward teaching, so is *Conscience*,—which is the *true name* for your Internal Light. God gave you, as he hath given every man, heathen or Christian, a conscience, and that conscience has been cultivated by parental teaching, read-

ing the Scriptures and preaching. The principles of the *Moral Law*, your conscience might have learned from *reason* and the light of nature, but the truths of the *Gospel* no man ever learned but from the *Bible*. And I challenge Amicus to *prove* he has not derived all his knowledge of *Christ* and the *way of salvation* from the Book which he so much dishonours.

Again, I might ask, granting that you have *some* internal light, *how do you know* that that light is *sufficient* for salvation? "I have a divine witness to its sufficiency." How do you *know* your witness is *divine*? "The Scripture tells me to look for such a Light." Ah! then your light is not sufficient without the *Scriptures* after all! And what shall the poor *heathen* do, who having not the Bible, do not know that there is such a Guide within?

The next question is, granting that *you* have an Internal Light, and that it is sufficient for salvation, *how do you know* that *this* light is given to ALL? Have you conversed personally with *all mankind*?—searched every heart? How then do you *know* that all have saving light? "God would not be just in denying it to any." How do you *know* he would not be just? "Why, I have always believed so." But *how came you* to believe so? "I was *taught* so, the Scriptures tell me there is such a Light in all." So then, the *Scriptures* after all are the source of your light! What dishonest dealing is this! Your conscience first borrows all its light from the Bible, and then you ungratefully *deny* your obligations. The Scriptures and Conscience are the Sun and Moon of our system; and the Moon might as well boast against the Sun, and say "I am the *Greater Light*," as Conscience or Internal Light boast itself against the Scriptures. If Amicus, therefore, will continue this subject. I wish him to *show one important gospel truth which he has not borrowed from the Bible, but has derived immediately from heaven.*

PAUL.

Seventh-day, 3d Mo. 16, 1822.

LETTER XXIV.

IN his last, Paul seems somewhat discomposed, because I could not admit his claim to the character of a *prophet*, and is quite angry that the ground of this claim was laid before the public. But I think he ought not to be angry with "*Amicus*;" it was his own imprudence that betrayed him. Some people ought to have good memories, a defect in this particular often involves them in difficulties. When a man is detected in the commission of any evil, it is very natural to blame the detector, but it is more reasonable that he should blame himself—the blame ought to fall on the criminal, not on him who brings him into public view.

"*Amicus*" acknowledges "*Paul's*" kindness in giving him the liberty of going to the Printing office for materials to defend his cause—but as I do not wish to appear in the character of a *prophet*, and as truth needs no fictitious aid, I think it is not very probable that I shall avail myself of the kindness of my opponent on this occasion.

Let us now turn our attention to the "*main question*," and review the arguments adduced against the universality of the love and mercy of our beneficent Creator to his rational family. The Apostle tells us expressly that "*the Grace of God hath appeared to all men*," Titus ii. 11. This says my opponent is "*as if he had said the Gospel makes no exception of any classes of men—servants as well as masters—poor as well as rich—low as well as high, to deny ungodliness, &c.*"—Very well Paul—this though very far short of the Apostle's meaning, and at the same time a perversion of the text may be accounted a very liberal concession!—a concession which goes to overturn his antisciptural scheme, and lays waste his doctrine that the Scriptures are the only rule of faith and practice. "*The Gospel makes no exception of any class of men, servants as well as masters.*" Now if *servants* as well as *masters*, then *servants* in China, Birmah, Hindostan, Africa, &c. as well as their *masters* in these countries, have this "*grace that brings salvation.*" "*Poor as well as rich.*" Very good! then the *poor* Chinese—the *poor* Hindoo—the *poor* Birman—the *poor* African—as belonging to the *poor* classes must have this grace; and as divine mercy goes by *classes*, then the *rich* classes in these countries have this saving grace too! "*Low as well as high!*" very comprehensive! then the *low* classes as well as the *high* classes over this wide world have this blessed gift! According to this doc-

trine only the *middle classes* are destitute of saving grace!—this unhappy *class* then must be *the reprobate class* predestinated from all eternity to “eternal misery.”

My opponent asks, why have the heathens always been so ignorant of God and divine things, if it be true that there is in every man a divine light? To this question it may be answered, that the heathen world have not been so ignorant of God and divine things, as “Paul” supposes. Many of them, both before and since the Christian era, by the aid of the Holy Spirit, attained to such a knowledge of God, and to such a purity of life as it is impossible to attain by any outward medium, without the powerful influence of the same holy Teacher. The time would fail me to quote the hundredth part of the testimony that might be adduced to prove this position. I will, however, exhibit a few cases to establish it. MARCUS AURELIUS ANTONINUS said, “It is sufficient for a man to apply himself wholly, and confine all his thoughts and cares to the guidance of that Spirit, which is within him, and truly and really to serve Him: for even the least things ought not to be done *without relation to the end*, and the *end* of the reasonable creature, is to follow and obey Him.”—In the perusal of this passage one is forcibly reminded of its similarity to that saying of the Apostle “Whatsoever ye do, do all to the glory of God.” Again says Antoninus, “Without relation to God thou shalt never perform aright any thing *human*, nor on the other side any thing *divine*”—a sentiment truly Christian!—THALES, a Grecian taught that God was without beginning or end, that he was a searcher of hearts, that he saw thoughts as well as actions—for being asked of one, if he could sin and hide it from God, he answered No, how can I, when he that thinks evil cannot? How consonant to the Scripture doctrine of God is this? “He searcheth the hearts and trieth the reins.”—PYTHAGORAS taught that “there is nothing so fearful as an evil conscience; that men should believe in God, that he is—that he overlooketh them, and neglecteth them not—that there is no being nor place without God.” It must, I think be evident that Pythagoras taught Scripture truths in these sentences, truths of the most important nature—the horrors of sin—the providence of God and his Omnipresence! He taught also that men should not in Courts of Judicature attest any thing by an oath or appeal to God, but use themselves so to speak as that they may be believed without an oath! How consistent this with the doctrine of Christ, “Swear not at all,” and with that of the Apostle James, “Above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath.” SOLON taught to “observe honesty

in conversation more strictly than an oath—to fly pleasure for it brings sorrow—to meditate on serious things, and in all things to take counsel of God.” CHILON taught that “good men were different from bad ones, in that their hopes were firm and assured that God was the great touchstone or rule of action.” BIAS said “Make profession of God every where, and impute the good that thou doest, not to thyself, but to the power of God.” ANAXAGORAS taught the doctrine of “One Eternal God, denying the divinity of the Sun, Moon and Stars, saying, God was infinite—not confined to place—the eternal, efficient cause of all things—the Divine Mind and Understanding.” HERACLITUS had great and clear apprehensions of the nature and power of God, maintaining his divinity against the Idolatry of the times; “God,” says he, “is not made with hands—the whole world adorned with his creatures is his mansion—his works bear witness of him. The soul is something divine, if my body be overpressed with disease, it must descend to the place ordained—however my soul shall not descend, but being a thing immortal it shall ascend on high where an heavenly mansion shall receive me.”

From the foregoing authorities it clearly appears that the heathens have not been so ignorant of God and divine things, as Paul would make us believe—these were the men, and I could easily quote examples of this kind from other heathen nations, “who having not the law, became a law unto themselves, shewing forth the work of the law written in the heart,” and who shall be numbered among those of every nation, kindred, tongue and people, whom John the Divine, in the vision of light saw even the great multitude, which no man could number, who stood before the throne and before the Lamb, with white robes and palms in their hands, crying, “Salvation to our God, which sitteth upon the throne and unto the Lamb.” Rev. vii. 10.

“How happens it,” says Paul, “that the Bible has spread such light wherever it has come!” This question though not couched in the most appropriate terms, may, as to the substance of it, be easily answered. The reason then that light has been more distinctly felt and improved where the Bible has come, is this, that the Bible directs and every where presses its reader to attend to that divine “Internal Light” that enlightens every man that cometh into the world.”—This Divine Light shines in the souls of all men—the only cause why some men are more benefitted by its beams than others, is this—that *some men pay more attention to it than others*—“Christ is the true light that lighteneth every man that cometh into the world”—but what signifies it how much light we have, if we do not regard it? Now the Scriptures teach us to “walk in the light whilst we

have the light, that we may become the children of the light," consequently, where the Scriptures have been received as the language of inspired penmen, those who thus receive them turn their attention to this divine internal and blessed light of the soul, and therefore they become divinely enlightened, or in Scripture language they become "children of the light."

"When the Bible was withdrawn, the times succeeded that were called the *dark ages*—and so called by some of the Quakers too"—very true—But not because the Bible was withdrawn, at least not *solely* on this account—It was *principally* because a corrupt mercenary priesthood had persuaded the people to turn their eyes from Christ the light of the world, to them, the dark ministers of Antichrist! thus the world became darkened—and thus it will ever be whilst like causes produce like effects—a mercenary priesthood is the bane of Christianity—a reproach to the Gospel—it ever has and ever will injure the most glorious cause that ever was espoused by the true ministers of Christ—This will fully account for the fact, that "the lower classes in Catholic countries are sunk so much deeper in ignorance, superstition and spiritual barbarism, than the same classes in Protestant countries." In Protestant countries there are more of that kind of ministers, who having "freely received" are concerned "freely to give," who are bound to direct their hearers to Christ the divine and internal light of all God's rational family, than there are in Catholic countries, where the dark hireling has so much influence that he excludes the free ministry of the Gospel of Christ."

"Paul" thinks it a powerful argument against the doctrine of the Apostle, that all men have not profited by "the grace of God that bringeth salvation and which hath appeared unto all men"—It is, however, easy to see that this argument is equally forcible against the Scriptures! Have all men that have heard or read the Scriptures profited by them? "The heathens are great Idolaters," true, they are. But who are greater Idolaters than professed Christians? What is Idolatry? Is it only the bowing down to sticks and stones? Idolatry is the loving any thing more than God! Who then are greater Idolaters than those who read the Scriptures? How many Idols are worshipped in Christian countries? They are innumerable! We need not reproach the South Sea Islanders, the Chinese, the Birmans or the Hindoos! If any man love *any thing* more than God, that *thing* is as much his Idol as Juggernaut is an Idol to the native of Hindostan!—And what people on earth sacrifices as many human victims to their Idols as the nominal professors of Christianity? The people of the United States offer up 3000 or 4000 victims every year.

to the Idol of Spirituous Liquors!!! The Christian world, as it is called, within the last thirty years, has sacrificed several millions of men to the Idol of War!!! And this detestable Idol, far worse than Juggernaut, is at this time worshipped by professed friends of the Scriptures!!! Its assistance is openly implored in the public Newspapers as a means of spreading the Bible!!!

I think we need not go far from home to find "the dark places of the Earth."—It is doubtful even at this day, whether there is a nation on the face of the globe, who act more inconsistently with the doctrine of the Bible, or with the clear manifestations of divine light, than what is called Christendom!

Poor blind infatuated man! with a beam in his Eye—and his heart elated with all the self-righteousness of a genuine Pharisee—puts on his broad phylacteries, makes long prayers—pronounces the sentence of blessedness on himself—thanks God he is not as other men are—and after a great display of pompous religious ceremonies thinks he has done God great service!!! and then to cap the climax of absurdity, sends millions of his fellow creatures to eternal perdition, because they have not sinned against all the mercy that God has afforded for his improvement and salvation!!!—"Thou hypocrite first cast the beam out of thine own eye and then through the blessed means of that divine internal light that lighteneth every man that cometh into the world"—thou shalt see clearly to take the mote out of thy brother's eye.

AMICUS:

LETTER XXIII.

ON INTERNAL LIGHT.

“For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Cor. i. 21.

It appears from this passage, that one design of Divine Providence in leaving the Gentile world so long without the Scriptures, was to show that *no other light* would be sufficient for man's Salvation. After four thousand years experiment, when it was clearly seen that neither Reason, Conscience nor Tradition, nor all combined could turn men from idolatry and sin, and thus save them from perdition, it pleased God to send forth the Jewish Scriptures, and by these to effect what all other light had failed to accomplish. Wherever the Bible has come—open and gross Idolatry is unknown. one only God is acknowledged, one Saviour adored, one Way of Salvation adopted. Wherever the Bible is not known all the darkness of idolatry, superstition and open and abominable immoralities prevail. Go through the heathen world, and you will not find one man who worships Jehovah, one who is not either an idolater or an atheist. You will not find a single preacher of Jesus Christ, nor a single church erected to the Triune God. Yet Amicus seems to think it “very doubtful” whether “what is called Christendom” furnishes more consistent people than heathen lands. He contends, in the very face of the passage which stands at the head of this letter that the world by their wisdom and philosophy *did* know God, even before the “foolishness of preaching” was heard, or the Scriptures made known! And he particularly quotes Thales, Solon, Chilo, Bias, Anaxagoras, Pythagoras, and Marcus Aurelius as persons who had acquired and expressed some rational notions of the Unity, Omnipresence and Omniscience of the Deity—*notions which he thinks they could not have acquired without “Internal Light,” or an immediate revelation from heaven.*

In answer, I would Remark

1. *Reason* or the *Light of nature* may teach man the Existence, the Unity and many of the Perfections of God. As the Apostle says “The invisible things of Him are clearly seen, being *understood by the things that are made*, (or works of Creation,) even his eternal Power and Godhead.” Rom. i. 20. Now had these philosophers any more knowledge of God than they could have derived from *Reason*?

2. The faculty of *Conscience* is as universal as the faculty of

Reason, and (like Reason) operates in all in proportion to its cultivation. It is the substance of the Moral or Adamic Law engraven on the heart. Thus the Apostle says "The Gentiles have the work (or substance, or import) of the law written on their hearts, their *consciences* in the mean time accusing or else excusing them." Rom. ii. 15. Now had these Philosophers any deeper sense of right or wrong than what they might have derived from this *natural Monitor*? Neither Reason nor Conscience, however, can teach one *gospel* truth, or give the least hint of a *way of salvation*.

3. Many of the early Revelations made to Adam, Enoch, Noah, &c. were handed down by *Tradition*,—and in after ages, by the frequent dispersion of the Jews, some knowledge of the Bible must have been diffused in different countries. Now, before Amicus attributes the doctrines of these heathen Philosophers to "Internal Light," or an *immediate revelation* from the Spirit of God, he is bound to prove that the whole of their knowledge could not have been derived from one or the other of the above sources.

4. But after all what did these wisest of the heathen know? Thales, Bias, Chilo, and Solon were four of the "Seven wise men of Greece," and may therefore be supposed to know as much, at least, as any of their cotemporaries. But what did they know? Put all their wisdom together and it amounts to less than *mere reason*, without the Scriptures, can now demonstrate. A Christian school boy of ten years old, with the Bible in his hand, could teach them more of God and spiritual truth in one short hour than they acquired in all their lives! Whatever they might say of one Supreme Being, they had no honorable ideas of him. Their Jupiter was a limited Monarch, shackled by a parliament of other gods, who often hindered and defeated his purposes! Their Tartarus and Elysium were corruptions of tradition, and were prepared not for *all mankind*, but only for the *greatly* wicked or *eminently* good. Whatever they *thought*, they *practised* Polytheism, and taught it in their writings. They sent people to the *Oracles* to learn their duty, and laid it down as a fundamental principle, that *all should conform to the religion of their country*! They taught that *lying* was lawful when it was profitable, and were generally unclean and immoral in their lives.

Pythagoras worshipped the *gods* every morning at an early hour,—believed in the metempsychosis or *transmigration* of souls; and *lying*, said he remembered to have inhabited already the bodies of four different persons! *Anaxagoras* held that god was the "soul of the world," of course that the world was god, and every part of it might be worshipped,—and thus encouraged

polytheism. *Plato* taught that the *best guide* was the *Delphian Oracles*, and in his "*Utopia*" or model of a perfect Republic, he recommended *community of wives* and the regular worship of their old *idols*!—*Socrates*, with his dying breath, ordered to sacrifice a cock to *Esculapius*, the god of physic! And not a Philosopher can be named but showed the *childishness* of his notions on religion. Yet these are the *enlightened* men whom *Amicus* places on a par in point of spiritual information with the people of this Christian land!

But the character on whom he seems principally to rely is *Marcus Aurelius*, Emperor of Rome. He lived one hundred and sixty years *after Christ*, and when Christianity had made considerable progress in his Empire. He was a great philosopher, and in a popular sense, an excellent man. But his "*Meditations*" show that he was only or hardly a sober deist. He held that God was the "*soul of the world*," and therefore that *every part* of the world was god, and *he himself* a part of God. He considered his mind or soul a part of the Divine essence, and therefore speaks of having God *within him*. Thus he prays to the world, "*Whatsoever is agreeable to thee. O comely World, is agreeable to me.*" And again, "*Every thing is acceptable fruit to me which thy seasons, O nature, bear. From thee are all things, in thee all things subsist, and to thee all things return.*" He generally spoke in the polytheistic strain, swore by "*Jupiter and all the gods*," and was remarkably profuse in his sacrifices at their shrines. Was this worshipping *Jehovah*! *Confession of sin* made no part of his religion—any more than it does of *yours*! He gives not the least hint of a future *Judgment*, or of the *punishment* of the wicked, and speaks *doubtfully* of the *Immortality* of the soul!!! How *enlightened* he must have been! What remarkable *revelations* he must have had! How dearly he loved *Christianity* all historians tell. *Milner* says he was "*an implacable persecutor of Christians for nineteen years*,"—that is till death cut short his persecuting arm. *Mosheim* says, "*If we except that of Nero, there was no reign under which the Christians were more injuriously and cruelly treated than under that of the wise and virtuous Marcus Aurelius.*" Besides thousands of others, the venerable *Poly-carp* and *Justin Martyr* fell a sacrifice to his cruelty. Yet *Amicus* is right in supposing him a good Quaker. He had *no sense of sin*—was proud and *self complacent*—an adversary to the *gospel*, said nothing of *future punishment*, and thought his own *wicked heart* was a divine light and a better guide than the Bible!

And now, I wish to ask a few more Questions. If an *Inter-*

nal Revelation superior to the External Revelation of the Scriptures, be given to all mankind. how happens it;

1. That the heathen are so ignorant of the doctrine of the *Trinity*? The Bible speaks of "Three that bear record in heaven, the Father, the Word and the Holy Ghost, which three are one." 1 John v. 7. Now how happens it that *their* revelation never told them of this important truth? 2. If their Revelation be superior to ours, how happens it that not one of them says a word of *Jesus Christ*, of a Messiah—of a Mediator—or of a Saviour for sinners? Is this a subject of *no importance*? Why then has not their *revelation* taught it to them? Let Amicus answer it.

3. If they have a Light superior to the Bible, how happens it that not one of their spiritual guides ever taught them to rest their hope of pardon on the *Atonement* of a Mediatorial substitute? If they had so much light, why did none of them speak of such an atonement? 4. If they have so much light, how happens it that none of them teach the *total depravity* of the human heart—the liability of sinners to eternal wrath, and the necessity of *regeneration*? These truths are *essential* to salvation. Now can Amicus quote *one* instance of a man acquiring a knowledge of these truths by *Internal* without *External* revelation—Let him try.

5. Had the Light he supposes to have been given to the heathen *efficacy equal to the Bible to purify the heart and life*? He will hardly deny there are *some saints* in Christendom, some who live a life of Penitence, Faith and Holiness. Now will he produce *one* instance—only *one*—of a person destitute of external revelation who showed by his life that his heart was holy and that he had felt the power of the gospel? Can you produce one of all these *enlightened* philosophers who was not either an Idolater—or a Persecutor, or an advocate for Lying—for fornication,—for community of wives—for the murder of poor and unhealthy children—or who was not a Sodomite? The Internal Light, therefore, of the heathen (if they had any) had no efficacy to purify their lives. But Amicus acknowledges that the *Bible* has efficacy, for he says, "light has been more distinctly felt, and improved where the Bible has come, because the Bible every where directs its reader to attend to internal light." Reader, this is an important acknowledgment, and upon it I would found a few more Questions, to which I hope Amicus will give an honest answer. 1. Is not this in effect admitting that without the Scriptures, Internal Light is an *inefficacious and insufficient* guide? Without the Bible it is not "distinctly

felt and improved.” 2. Is not this lighting a *candle* to discover the *Sun*?—sending the Bible to lead to a *Greater Light*! If the Sun of Righteousness was previously shining on the Gentile world, how could the rising of a *lesser* light increase our spiritual vision? Now it appears to me that as the *Bible*, wherever it has come, has turned darkness into day, that this is a sufficient proof of its being *superior* to all other lights.

3. Even on your own principles that Internal Light is more distinctly felt and improved where the Bible comes, *is not the diffusion of the Bible most important*? If a man had a “treasure hid in a field,” or a “light under a bushel” which he did not, could not know of till some one told him, would it be kind in any one to withhold the information? Now, granting that the heathen have within them all the light which you suppose, if that light has *no efficacy* to purify their hearts and lives, and if it can never be “distinctly felt and improved or attended to” till the Bible is put into their hands,—*why do you oppose the circulation of the Scriptures—condemn Bible Societies—exalt and extol the light of the heathen—and underrate the light of the Bible!*

And now, my friends, while I condemn your errors, I love your persons, sincerely mourn for your delusion, and long and pray for your salvation.

PAUL.

LETTER XXV.

FROM the many *clear Scripture texts* which Amicus has advanced to demonstrate that God's love to mankind is universal, not confined to any nation, tongue or people, but that he hath furnished *all men* with adequate means of Salvation—*texts* too clear to be misunderstood, too plain to need any illustration—I think it appears, that the present is not so much a controversy between “Paul” and “Amicus” as a contest between Paul the Presbyterian, and Paul the Apostle—between Paul, a writer in a paper called “the Christian Repository,” and the Writers of a Book called “the Bible”—between the Religion of apostatized Christendom, and the Religion of the Patriarchs, Prophets, our Lord and the primitive church!

In order to elucidate this position, I will in a concise manner, review the sentiments of these opposing parties!—I will first state the doctrine of Paul the Presbyterian, and then quote a few passages from Paul the Apostle and other Scripture Writers by way of contrast!

My Opponent holds the doctrine, that “the Scriptures are the supreme and only standard of faith and practice,” the *essential* means of salvation—that without them mankind are left in irremediable darkness and sin, and consequently are doomed to perish by hundreds of millions—to go away into everlasting misery, into “eternal damnation”—And thus to perish because they could not have what God was not pleased to give them—to perish, to be tormented, not by any fault of their own, but because God withheld from them the only means of salvation !!!—And thus he makes the blessed Creator, of whom it is said “The Lord is good to *all*, his tender mercies are *over all his works*,” Psalm cxlv. 9. a more cruel, a more unjust, a more tyrannical Being than was ever conceived of by the most gloomy and perverted imagination.

The first Scripture Writer I shall quote, is the prophet Ezekiel, xxxiii. 11. 20. This passage is very appropriate, as the prophet seems to be addressing just such *notionists* as my opponent, who say, “The ways of the Lord are not equal!” “As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live!” “Paul’s doctrine is the very reverse of this! It is that God has great pleasure in the death of the wicked; and not only in the death of the wicked, but, in the death and damnation of mil-

lions, who never had a knowledge of his will ! who never had the divine law, and consequently, never transgressed it—"for where there is no law there is no transgression," Rom. iv. 15. It is that God has predestinated myriads of his rational creatures to hell, before they were born, and after he gave them existence, wilfully withheld from them the only means of salvation ; means which he could easily have afforded them, but withheld it that they might live in darkness and perish without remedy !!!

"The Scriptures," says my opponent, "are the supreme and *only* rule" or law—Now, if this be true, there can be no sin where there is no Scripture ! "For sin," says the Apostle, "is the transgression of the law"—and "where there is no law, there is no transgression," consequently God must delight in the eternal torments of his creatures, not because they transgressed his will or law, but because they had no law to transgress !!!

The Apostle Paul who was particularly commissioned to preach to the heathen had enlarged views of the efficacy and extent of God's love and mercy ! "I exhort" says he, "that supplication, prayers and giving of thanks be made for *all men*, for this is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved and to come to the knowledge of the truth,"—"for there is one God, and one Mediator between God and Men, the man Christ Jesus, who gave himself a *ransom for all*." 1 Tim. ii. 1, 3, 4, 5, 6. In this text the efficacy and extent of the great means of salvation are expressly declared ! "He will have *all men* to be saved"—"Christ gave himself a *ransom for all*." This is in perfect consonance with the sentiments of the Apostle Peter, who, in one short passage doubly proves our proposition ! First, negatively, "The Lord is not willing that *any* should perish :"—then affirmatively, "but that *all* should come to repentance," 2 Peter iii. 9. This passage again is in full accordance with the testimony of the eminently enlightened Apostle John, where he says, "*If any man sin* we have an advocate with the Father, Jesus Christ the Righteous, and he is the propitiation *for our sins*, and *not for ours only*, but also *for the sins of the whole world*," 1 John ii. 1, 2. This divinely illuminated Apostle seems to have had in view the cavilling objections of such men as my opponent, who appropriate all God's mercy to such as they suppose themselves, "the believers"—"the elect"—"the saints" For here the Apostle expressly says, "*not for our sins only*"—not only a propitiation for those who have been favoured with the *external and internal* evidence of the truth, but also "for the sins of *the whole world*"—for the sins of those who never heard

of the Messiah—Because, as sin is a universal disease, so is the remedy. “If *any man* sin, we have an advocate”—Jew and Gentile, Scythian and Barbarian, Chinese and Mahometan, Hindoo and Birman, African and American Indian—all “have an advocate”—all through the internal “manifestations of the Spirit, which is given to every man to profit withal,” have the means of reconciliation and redemption—all have the medicine, which is as extensive as the disease; and consequently, *every man* who is willing to accept the proffered boon may become an heir of Salvation.

“Paul” in his last address to us, quotes the Apostle to the Corinthians, where he says, “After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe;” and tells us that “it appears by this passage, that *one* design of Providence in leaving the Gentiles so long without the Scriptures, was to shew that no other light would be sufficient for man’s salvation.” One design of Providence, then, in this experiment, by which, according to my opponent, innumerable immortal souls were thrown into hell, was *to show us, to convince us, poor moths*, that the Scriptures are necessary to salvation; and after all, this awful experiment has failed to produce the intended effect; and thus he makes a merciful God to throw millions of never dying creatures into a gulf of interminable misery, in order to convince us of what cannot be true, unless the plainest scripture testimonies are absolutely false. Thus the awful gulf of endless torment swallowed millions of helpless victims for four thousand years, in order to produce a conviction derogatory to every principle of Justice and mercy—in order to shew *us* that the most excellent, the most amiable, the most glorious Being, is a cruel tyrant, every way worthy of execration, instead of adoration and praise. If any of “Paul’s” readers can digest such doctrine as this, I think we need not envy them their taste or understanding.

But who has ever said, that “the world by its wisdom can know God?” I am sure Amicus has never advanced such a sentiment! No man, whether he have the Scriptures or not, can ever know God but by one medium. The Scriptures cannot give us this knowledge! They may give us *notions* but not *knowledge*! It always was, and always will be, a truth that “no man knoweth the Father but the Son, and he to whom the Son will reveal him.” Matt. xi. 27. Without “immediate revelation,” which my opponent says has ceased, there can be no true knowledge of God!!! And without this we may talk and reason and

dispute about the nature of the **DEITY** till death shall seize us, and yet be as ignorant of God as the most ignorant savage! I quoted Thales, Solon, Chilon, Bias and other heathens, to shew, not that they had attained to the true and saving knowledge of God *by their own wisdom*, but with the avowed intention of proving that “a measure or manifestation of the Spirit,” according to the Apostle’s doctrine “hath appeared unto all men,” and that by this Holy Spirit they had attained to such a knowledge of the divine nature, and of its operation and effects, both on themselves and in the works of nature generally, as *no Book, no Writing, no Preacher, can possibly give*—Books and preachers can only convince the natural understanding—it is the *supreme and exclusive prerogative of the Holy Spirit*—the Spirit that was in Christ, to impress the soul with the true and saving knowledge of God, “No man knoweth the Father but the Son, and he to whom the Son will reveal him.”

This eternal truth is evinced in the most undeniable manner by our Saviour himself, where he says, John xvii. 3. “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent;” By this text it appears that *the true knowledge, the internal experimental knowledge of God, and life eternal*, are inseparably connected; but such a knowledge of God as can be obtained by reading the Scriptures, may subsist in the most vicious and depraved of the human family; in the glutton, the drunkard, the robber and the murderer.

But my opponent tells us that the true and sublime knowledge of God which the heathens obtained was the discovery of *Reason, or the Light of Nature or Conscience*—Now if he mean by *Reason, the Light of Nature or Conscience*, any thing that belongs to man as a natural animal—this is absurd, because it is to make the effect greater than the cause—it is to give the *natural* faculties of man a power to unveil divine mysteries—to penetrate heaven, and comprehend the things of God without divine assistance—which is impossible! How much more rational is the view of the great Apostle on this subject! Let us hear him: “For what man knoweth the things of a man, but by the Spirit of a man that is in him? Even so, the things of God no man knoweth, but by the Spirit of God.” 1 Cor. ii. 11. Here we see every thing in divine order, “*the things of a man*,” every thing connected with his animal or rational nature, is within the power and comprehension of “*the Spirit of a man that is in him*,” is discernible by *Reason, the Light of Nature, Conscience*: but “*the things of God no man knoweth*,” nor can possibly know but by “*the Spirit of God*.”—Any other knowledge of God is mere no-

tion—a shadowy false idea floating in the brain—as far removed from the reality, as is any notion of the nature of Light, entertained by a man, who never had any eyes; as foreign from the truth as the idea of the blind man, who, we are told, was once delighted with a supposed discovery of the appearance of purple; and who, on being asked what it was like, replied, that it was exactly like the sound of a trumpet!

“Paul” tells us, that before Amicus attributes the doctrines of these heathen Philosophers to “Internal Light,” he is bound to prove that the whole of their knowledge was not derived from tradition, &c.” This is the first time that I ever heard that any man was bound to prove a negative!!! I think it would be more in order for him to prove the affirmative. But this he never can do—many of them lived before the greater part of the Scriptures were written, and they evince that kind of experimental knowledge of God, that no tradition can possibly convey.

My opponent thinks that because these Philosophers and pious heathen, did not in all things act consistently with the light so conspicuously displayed in their doctrine, that therefore, they had no divine light.—Now if this argument be good, we can easily prove that the most eminent Christians never had the Scriptures!!! Luther, acknowledged the real presence in the Eucharist!—Calvin signed a death warrant to burn Servetus! Cranmer proclaimed the murderous Henry VIII. as supreme Head of the Church! The Presbyterians in New England, maimed, whipped and hanged the dissenters from their creed! And yet, will any one say that these never had the Scriptures? Or will he say that the Gospel sanctions these things? Interest, passion, and prejudice, produce great inconsistencies of conduct, but it will not thence follow that those who do wrong act consistently with their principles.

The Scriptures teach us that those who have the Light may not profit by it—“He that doeth evil hateth the Light, neither cometh to the Light lest his deeds should be reproved.” John iii. 20. This is the great reason why so much darkness prevails over the world! This is the reason why boasted Christendom with all its professions of regard for the Bible falls behind the very heathen in the essentials of true faith. Man is born into the world a poor dark creature—ignorant of God and divine things! Gospel light, like the light of the natural day, is at first a very gentle radiance. It is compared by our Lord to “a grain of mustard seed”—to “a little leaven”—it requires a disposition to cultivate it—to suffer it to operate. Hence the propriety of the Apostolic exhortation, “Quench not the Spi-

rit;" man *may* resist it—*may* hate it—*may* turn away from it—*may* shut his eyes so that he may lose the benefit of its beams! and therefore our Saviour declares "if the *Light that is in thee become darkness, how great is that darkness.*" Like the seed that the Sower went forth to sow—it has to contend with briars and thorns—with rocky ground—with the fowls of the air—and with the beasts of the earth. If under all these unfavourable circumstances, it has made no very considerable appearance, we ought not to marvel! The world is in array against it. It discovers its pride, its sensuality, its selfishness. The pretended followers of Christ are against it—it discovers their hypocrisy—the professed ministers of Christ are against it. It manifests their ambition, their venality. They decry it, they vilify it, they give it opprobrious names, and do all in their power to turn the attention of their hearers *from it to them!* Nevertheless, in spite of all opposition, it will prevail! It is the "stone that was cut out of the mountain without hands," and will finally "fill the whole earth." Its progress, though slow, is certain! Mystery Babylon must fall! and her merchants who have been made rich by their spiritual traffick, will yet have to say, whilst they weep over the smoking ruin, "Babylon is fallen, is fallen!"

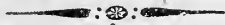
AMICUS.

EDITORIAL NOTES.

[As the foregoing No. of "*Amicus*" closes the first vol. of the REPOSITORY, and as through some miscalculation of the printer, there would otherwise be two blank pages, we have taken the liberty to add the following notes, from the Repository of Jan. 23, and July 7, 1821.]

[WE insert "JOHN" (see page 35) to show that we are favourable to free discussion. At the same time we cannot refrain from dissenting from the opinion which he *seems to express*, in respect to the HOLY SCRIPTURES. We believe that every thing which in the least degree tends to weaken our belief in their divine origin, and of course their being the *infallible rule* of life, goes to sap the true foundation of our faith; and leaves us like the frightened mariner in the storm, without either sail or helm. To the written law and Testimony we cling. Peter, contrasting the Scriptures with *ocular demonstration*, gives the preference to the former, and says, although we have ocular demonstration of the divinity of Christ,—“We have also a *more sure* word of prophecy, whereunto ye do well that ye take heed, &c.”—and JOHN the Apostle says, (under the Spirit of inspiration, no doubt) “If any man shall add to or take from the words of the book of this Prophecy, &c.” If the Scriptures are not the rule of life, the infallible guide, why so severe a sentence against those who pervert them! Christians, in their present imperfect state, will and do have different views of the same portion of Scripture; but when the time comes, that none need say to his brother “know ye the Lord,” then they will be enabled to discover the beauty of many passages, which now appear to be enveloped in mystery.]

EDITOR.



We have no desire to enter the field of controversy with “John,” but must in self-defence add a word or two. “John” (in his last No. see page 34,) says, “It is admitted that he (the Apostle John,) wrote his Gospel and Epistles after he wrote the book of Revelations. Scott, Doddridge, Henry, Gill, Brown, and most, if not all the leading commentators testify to the

contrary : all considering it as the last written book of the Bible ; and chap. xxii. 18, 19, as applicable *primary* to the last book, but *generally* to the whole of Scripture. It is of similar import with Deut. iv. 2. "Ye shall not add unto the *word* which I commanded you, neither shall ye diminish ought from it, &c." and Prov. xxx. 5, 6. "Every word of God is pure—Add thou not unto his words, lest he reprove thee, and thou be found a liar." Those passages have a two-fold meaning ; they teach us the infallibility of the Scriptures ; and also that the "word of God" does not mean Christ, but is properly applied to the Bible. See also Mark vii. 13. "Making the *word* of God of none effect through your tradition, which ye have delivered : and many such like things do ye."—So also Luke iv. 4, —v. 1.—xi. 28. John viii. 47. Acts iv. 31.—vi. 2.—xiii. 44, 46. 2 Cor. ii. 17.—iv. 2. Heb. xiii. 17. and a hundred others, showing the *word* to mean the Scripture.

In reply to "John's" remark on 2 Peter, 1. 9, we give the words of *Scott*, in his comments on that passage—The "word of prophecy" is called "more sure," because it is a more *general* and *permanent* proof, than the vision on the mount, which, though the *strongest* evidence to *them*, is comparatively little evidence to *others*.

In conclusion, we are sorry to say that "John's" explanations do not go to remove the impressions first made, that he too lightly esteems the *written word*.

EDITOR.

LETTER XXIV.

ON INTERNAL LIGHT.

“How shall they believe in him of whom they have not heard? and how shall they hear without a preacher. Rom. x. 14.

THE Apostle in the above passage declares *his* ignorance of any way in which the heathen can come to the knowledge of Christ without external revelation. And therefore, in the next verse, he says “How beautiful upon the mountains are the feet of them that preach the gospel of peace, that bring glad tidings of good things!” Amicus, it seems, has *more wisdom*, and asserts that “Solon, Bias and other heathen attained such a knowledge of God as no Book, no writing, no Preacher could possibly give!”

To lighten his burden as much as possible, instead of compelling him to prove that *every* child of Adam has a sufficient revelation without the Bible, I will give up the argument if he will prove his doctrine true of a *single individual* of our race. If he will produce a single instance (except the Prophets and Apostles who had *extraordinary* inspiration) of a man who “believed” in Christ without having first “heard” of Christ in an external way, I will confess the Apostle mistaken and myself disappointed. And as he knows more of *himself* than any body else, I will risk the whole on his *proving* that he would have ever had even a glimpse of the Gospel and the way of salvation without the Bible and external teaching. To assist him in his inquiry, I ask

1. How do you know that a *just God will ever pardon* the transgressor of his law? Or that *He has contrived a way of salvation* for sinners. The Apostle says, “life and immortality are brought to light through the *gospel*, of which I am appointed a preacher and a teacher of the Gentiles. Therefore hold fast the form of sound words which thou hast heard of me.” 2 Tim. 11. 13. Now quere, did you not obtain your knowledge from the Apostle or from some other *human teacher*?

2. How did you learn that *Jesus of Nazareth* was the only Saviour? by *immediate* revelation? or by some Book or Teacher? “Faith” in him generally “comes by hearing,” and hearing by some preacher.

3. How did you learn that Repentance of sin and Faith in Jesus Christ were the *terms* of salvation? Strange that none of your inspired heathen should have given the least hint of *faith*

in Christ being a duty. The Athenians who were the most religious of all the Greeks, and among whom many of your "pious" philosophers lived, laughed at "*Jesus and the Resurrection!*" Acts xvii. 18. Now how came *you* to look on Jesus Christ in a different light?

4. How did you learn that no righteousness of your own could justify you at the bar of God, and that you must be saved, if saved at all, through the righteousness of a *crucified Mediator*? The "cross of Christ" or salvation through his death, was "to the Greeks *foolishness*;" how came it to appear "*wisdom*" to you?

5. How did you learn the doctrine of the Trinity, the Divinity of Jesus, the necessity of Regeneration, salvation by Faith, and the everlasting Punishment of the wicked? If you have not learned these things you are ignorant of the elements of Christianity; if you have learned them, *I challenge you to prove you have not learned them directly or indirectly from the despised Bible.*

To the doctrine, that where there is no *external*, there is no *internal* revelation, he objects,

1. Obj.—"God declares himself unwilling that any should perish, but that all should come to repentance, and that "he has no pleasure in the death of the wicked;" hence it follows, he gives *internal* revelation to all." How very logical such reasoning! Might I not just as well say, "therefore he gives *external* revelation or the Bible to all"—or therefore, he gives *all the means* of grace to all—therefore, he *saves* all? These inferences would be as just and logical as the one he has drawn. The above texts prove universal *piety* and universal *salvation*, as much as they do universal *light* and *grace*. These texts prove nothing as to the *actual application* of salvation, or they would prove *Universalism*. They only assert the *fulness* of the *provision* which God has made, and show that it is not His fault, but the fault of his creatures, if any are not saved. God is unwilling (in the same sense) that there should be any *sin* in the world—that there should be any swearers, drunkards, heretics or impenitent infidels on earth, for he has *forbidden* all these things. But does this prove there is *no sin*, *no sinners* in the world! Just as much as the above texts prove that he gives a *revelation* to all mankind. There is a sense in which God wills the salvation of the heathen,—he has *provided* a salvation exactly suited to their wants—he has *commanded* his people to send this gospel to every creature—and *promised* to save all of any nation, who will repent and believe. This is enough to acquit Him, and justify the declaration in these texts. But there is so much Quakerism

in the world, such an obstinate notion that the heathen already have saving light, that the Divine commands are not obeyed, the divine benevolence is not seconded, and *the perdition of the heathen lies not on God, but on your Society and the other enemies of missions!* God is not that “cruel, unjust and tyrannical Being” which you represent Him to be, but *you*, ye opposers of Preachers and of Bible Societies, *you* are the cruel beings whom the heathen will accuse hereafter. “God is unwilling,” but you are *willing* the heathen should perish. *He* has not withheld, but has provided the means of salvation, but *you, you* withhold them, and doom the heathen to destruction!

2 Obj.—“Where there is no *law* there is no transgression; if therefore, the heathen have not *Revelation* they are not transgressors.” (This is the point of his argument.) The heathen *have* a law, the law or light of *Nature*, the law or light of *Conscience*, and the law or light of *Tradition*, which if they abuse they are transgressors. You might as well say, a *child* cannot sin because he has not as *much* light as a *man*, or that a common citizen could not offend because he did not understand the laws of his country as well as a lawyer. As there are *degrees* of light, so there will be degrees of guilt.

3. Obj.—“It is impossible to know *any thing* of God but by Revelation, (1 Cor. ii. 11.) therefore the heathen must have had revelation.” Not so, it is possible to know *much* of God without Revelation. What says the Psalmist, “*The Heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. Their voice is gone out through all the earth, and their words to the end of the world,*” Ps. xix. 1, 4. And what says the Apostle? Rom i. 20. “*The invisible things of Him are clearly seen by the things that are made, even his eternal Power and Godhead; so that they are without excuse.*” It is certain, therefore, that *some* knowledge of God *may be obtained* without a revelation. And I again defy Amicus to show that any of his “pious” philosophers had any *more* knowledge of God than what may be derived by mere Reason from looking at the heavens and the works of God.

4. Obj.—“Christendom falls behind the very heathen in the essentials of true faith !!!” He speaks also of the “pious heathen” (as much a *contradiction* in terms, as a holy sinner, a wise fool or a believing infidel!) and of “apostatized christendom !!!”—Apostatized from what? from Popery? or from Paganism? Reader, what a pity the Apostles ever came to the Gentile world! What a pity the Reformers had not been strangled in their cra-

dle! What a pity the Bible could not be returned to Judea, or blotted out of existence, and the Koran or Veda substituted in its place! What a pity all our churches could not be overturned, the preachers silenced, and every vestige of Christianity destroyed! we should be good Quakers then!—But this terrible Bible—this delusive Light—these cruel Apostles and their followers have turned away the people from Paganism, Deism and Atheism, led a large portion of the world to “apostatize” from Satan, and sunk Europe and these United States, into a depth of spiritual ignorance far below the enlightened Hottentots, Tartars and Hindoos!—What a pity the “pious heathen” would not take compassion on us and send us missionaries to teach us the folly of worshipping only one God, the absurdity of believing in Jesus Christ as the only Saviour—in short, communicating to us the blessings of ignorance, superstition; self-torture, licentiousness and self-immolation, and substituting their *quack nostrums* for the Balm of the Gospel, and the prescriptions of the Great Physician!

The Public will soon be convinced that this is no *sectarian* dispute, no contention about trifles, about externals and ceremonies, as some profess to have thought it. It must be already apparent that the dispute is between the Bible and the Light of Nature, between the true God and Jupiter, between Jesus Christ and idols, between Christianity and heathenism! The heathen (whose very *name* is used by all the Scripture writers as another name for wickedness,) the heathen, says Amicus, have “more of the *essentials* of *true faith* than boasted Christendom.” By looking then at the heathen worship we shall soon discover what Amicus considers the “essentials of true faith.”

1. To worship *many* gods. The Bible and Christendom hold but *One*. But all heathen nations ancient and modern, worship a *multitude*. I challenge him to name a single heathen nation that ever worshipped only one God.

2. To worship *immoral* deities. He has selected the Greeks and Romans as the most eminent for piety, and what gods did they worship? Their Jupiter whom they called the Omnipotent, Omnipresent, Omniscient, the Thunderer, the Father of gods and men, and who was manifestly regarded as their supreme Deity, was an immoral and infamous character. He dethroned his father Saturn, married his sister Juno, quarrelled frequently with the other gods, debauched several females, and was guilty of Sodomy with Ganymedes! Mars was the god of war, Mercury of thieves, Bacchus of drunkenness, and Venus the goddess of unchastity. Scaevola, the famous Roman pontiff,

says "they make one god steal, another commit adultery, and nothing can be imagined so monstrous or so vicious, but it may be found attributed to the gods." And Varro, the most learned of the Romans, says "all things are attributed to the gods which men, even the vilest and worst of men could be guilty of." I defy Amicus to produce one instance, from all antiquity, of a nation acknowledging and worshipping a HOLY God. The worship then of *immoral* deities is another "essential," of true religion!

3. To worship *irrational* deities. The Egyptians were the most enlightened of all the ancient nations, insomuch that Pythagoras and his other "pious" philosophers travelled into Egypt to finish their education. If we may judge from the *multitude* of their gods, they must be in Amicus' estimation the most *religious* of all people. But what were their gods? Their chief deity was a *Bull* who was kept in a magnificent temple, fed most luxuriously, attended by a great number of priests, &c. Their other deities were *cats, dogs, serpents*, and many *vegetables*, such as *leeks* and *onions*; insomuch that the satirical Juvenal observed their "gods grew in their gardens!" Amicus cannot mention a nation that did not worship some *inanimate* things. This then is another "essential of true faith!"

4. To worship *devils*. The worship of *idols* is expressly so called, Lev. xvii. 7. "And they shall no more offer their sacrifices unto *devils*." 2 Chron. xi. 15. "And Jeroboam ordained him priests for the high places, and for the *devils*, and for the calves which he had made." 1 Cor. x. 20. "But I say, the things which the Gentiles (heathen) sacrifice, they sacrifice to *devils*, and not to God. And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of *devils*, &c." These "*devils*" were the *idols* of that very Greece of whose *light* and *piety* Amicus has boasted so much. Now as he cannot produce a heathen nation that did not worship *idols* or *devils*, and as this was a *prominent* part of their religion, this must be one of the "essentials of true faith."

5. Another "essential" must be to *rely on our own works and innocence* for salvation. For not a heathen ever taught, preached or thought of any other way. They so exalted *human merit* as to put a man on a par with their supreme God! Thus Chrysippus says, "Jupiter has no pre-eminence above Dion in virtue." Seneca says, "a wise man lives upon a parity or equality with the gods." And Plotinus the Philosopher, when asked to join in a sacrifice to the gods, answered, "It is for them to come to me, not for me to go to them." These, reader, are the "essentials" of true Quaker "faith!!!"

6. Another essential is to be *ignorant, totally ignorant of Jesus Christ*. For not one of these "pious heathen" ever heard of him, spoke of him, or knew any thing about him. The Apostle tells the Ephesians, that before he preached to them they were "without Christ." Eph. ii. 12.

7. Another essential of true religion, according to your Friend, is to be *strangers to the Covenant of Grace*, to be *without hope and without the true God*. Unless Amicus can show that the Ephesians were worse off in this respect than the other heathen! for the Apostle says, that before their conversion they were "strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12.

Reader, the above are the "essentials of the faith" of the "pious heathen;" the faith which Amicus calls the "true faith;" the faith from which Christendom has "apostatized;" the faith in which those who have the Bible fall "far behind" the heathen; the faith which "Internal Light" teaches and the Bible contradicts!

PAUL.

Seventh-day, 4th mo. 20, 1822.

LETTER XXVI.

WHEN we consider that John by the light of Revelation "saw a great multitude, which no man could number, of *all nations, and kindreds, and people* and tongues, standing before the throne and before the Lamb, clothed with *white robes*, and palms in their hands," Rev. vii. 9. "*White robes*," emblems of *purity*, and "*Palms in their hands*," the tokens of *victory over sin*; and this *purity*, and this *victory*, the happy attainment of "a great multitude which no man could number," and this *great multitude* composed "*of all nations, and kindreds, and tongues, and people*." I think we are put in possession of evidence, that establishes beyond a doubt, the truth of the apostolic assertion, that "the grace of God that bringeth salvation" is not, and never was bounded by geographical lines, nor confined to any description of mankind! The fact disclosed by the great Apostle in this text, is I think, a *positive proof* that the love of God is extended to *all* his rational family, that the means of salvation are as unlimited as the presence and power of the Deity. The doctrine of my opponent is at war, not only with the *sentiments* of the inspired writers, but with *facts* which demonstrate in the clearest manner, the *unbounded* mercy and *infinite* justice, of our adorable Creator.

It was an aphorism of our blessed Lord, "*By their fruits ye shall know them*." Men do not gather grapes of thorns, nor figs of thistles." When I see an individual or a nation, bringing forth the fruits of goodness, mercy, temperance, patience, justice, and charity, there methinks I see the work of God's good Spirit, and I am willing to acknowledge *these*, however they may differ from me in doctrines or opinions, as the subjects of Divine Grace. "Every good and perfect gift cometh down from above." It is impossible for our weak human nature, unassisted by Divine Grace, to produce these good fruits! My opponent holds the doctrine of "*Man's total depravity*." How then can he reconcile his doctrine with the fact, That those who never had the Scriptures, nor any outward knowledge of Christ, have been eminently virtuous? I think it can only be reconciled by admitting, that these pious heathen were largely assisted by Divine Grace!

The measure of God's mercy is not to be estimated by his outward gifts and blessings! He gives these to "the evil and to the good." He has given the Scriptures to as ungrateful and rebellious a people as ever existed, not excepting the Jews! He has withheld them from millions, who without them have manifested more of the fruits of sincere piety and devotion,

than those who have had this blessing! This position may be considered by many as problematical, if not untenable. A reference to historical facts will, I think, confirm it. I am aware of the influence that interested men have had, to produce on their hearers a different sentiment. Many of the Authors of Books, Pamphlets, and Tracts, have been on one side of the question. We have had little but *ex parte* evidence. There are two heathen nations, however, of whose virtues we have had some small testimony—to which I shall refer, after giving a very imperfect view of the vices and enormities of those who have been favoured with the Scriptures!

It was not long after the exit of the Apostles, that professing Christians, with the Scriptures in their hands, and professing to be guided by them as the rule of faith and practice, quarrelled and shed human blood in torrents on the most trifling difference of sentiment.—It was sufficient cause for the perpetration of the greatest cruelties that one thought Easter should be celebrated on one day, while his brother thought it ought to be celebrated on another.—It was an occasion of the bitterest enmity, that one believed in the *Unity* of the Deity, whilst the other thought that God was *composed of parts*, and hence as well as from other causes, the most violent and outrageous measures were pursued that ever disgraced human nature, and hence it is doubtful, whether Christians by profession, have not shed much more human blood, than was ever shed by the heathens on religious differences! Hanging, burning and gibbeting in their simple forms are mercies in comparison of the tortures which have been inflicted by Christian professors on each other, merely on account of a difference of opinion with respect to the meaning of the Scriptures, “the only and infallible rule of faith and practice,” as affirmed by my opponent, and without which, as he affirms, there is no salvation. And these outrages upon humanity have not been confined to one sect of Christians—there is hardly any sect wholly free from the foul charge!!! The Catholics under their Pope—the Calvinists under their founder—the Episcopalians under their Bishops and Arch-bishops, whether Lutheran or Calvinistic, and the Presbyterians under their respective sources of authority and power.—And this is not all, their Clergy, the highest officers in their churches, have manifested a cruelty, an avarice, an ambition, a sensuality, wholly unparalleled by heathen professors, in some instances claiming a supremacy over their temporal rulers, in others making use of the temporal authority to force people into a conformity with doctrines the most absurd; and derogatory, not only to the character of the Deity, but to the plainest maxims of Scripture and common sense.

Now where will we find in modern history any parallel in atrocity to these? Where will we find any heathen nation who was so depraved as to persecute and shed the blood of a brother for a difference of opinion? If our Lord's criterion be a correct one, "by their fruits ye shall know them"—how shall we judge of a people who have brought forth so plentiful a crop from thorns and thistles as Christendom has?—And yet, forsooth, all God's mercy is to be confined within the number of the selfish, cruel, avaricious, sensual professors of Christianity!!! Oh what presumption!—Poor debased Christendom—Instead of bowing herself to the earth, and laying her mouth in the very dust—she dares recount her good works before the Omniscient—she claims an exclusive right to heaven—rings her weekly, her daily account of her alms deeds, in the ears of God and man!!!—and is likely, I fear, to retire from the public display of her virtues, less justified in the divine sight, than the poor creature who dares not so much as lift his eyes to heaven, but smiting his breast, begs only for mercy from the fountain of universal Love!

My opponent seems much offended at my saying that "Christendom falls behind the very heathen in the essentials of *true faith*." By "*true faith*," "AMICUS" does not understand that faith which satisfies itself with preaching and singing, eating bread and drinking wine, dipping and sprinkling people. Of this faith, I believe the professors of Christianity may boast a greater share than any other people—except the Scribes and Pharisees. It is a faith that may be attained without the mortification of a single passion, the sacrifice of one darling lust. By true faith, I mean, that "*Faith that worketh by love*:" Gal. v. 6.—that faith that *actuates* "*pious heathens*" to *deeds* of mercy and *acts* of charity—I say *pious heathen*, without the least fear that any liberal Christian will deem the terms irrational or "contradictory." To say there are "*pious heathen*," "PAUL" thinks as great an offence against propriety of speech, as to say there are such things as "*wise fools*"—this may be, yet I do not think it would be a very difficult matter to shew that both these kinds of people are to be found within the human family! The "*essentials of true faith*," are *good works*. "*Faith*," says the Apostle, "*without works is dead*," James ii. 17. "*By their fruits ye shall know them*," says our Lord. This *criterion*, sanctioned as it is, by divine authority, is certainly the best that could possibly be given to man for ascertaining the merits of his brother, yet my opponent prefers one of his own making!!!

In order to shew that those fruits by which we may distinguish the real adopted child of God from the vain boaster of

his own works are not confined to those who have the Scriptures, I will appeal to facts, and in this appeal I have no doubt of being able to shew that while professing Christians of the highest stamp have produced the disgraceful fruits of the "thorn," and the "thistle," that portion of God's family whom these high professors call heathens, savages, barbarians and idolaters, have far outstripped them in divine works of mercy, justice, and truth.

I suppose it will be admitted, that there is no nation on earth, (except it be the Americans) who boast more of their religious attainments than the British. These high professors, these pretended disciples of that religion which breathes the language of peace on earth and good will to men, with the Bible in one hand and the sword in the other, invaded the territory of the unoffending Hindoos, burned their towns and hamlets, butchered and starved innumerable multitudes of the rightful owners of the soil, and finally reduced sixty or eighty millions of people to a state of subjection or vassalage. And this is not all, after making them taste the bitter fruit of that religion which prevails throughout Christendom, and is falsely called the Christian Religion—after forcing them to wear the yoke of *political slavery*, they set every engine to work to bring them under the more odious burden of *religious domination*. Claudius Buchanan, a man known in the literary world as an author, seeing the vast sums continually flowing into the civil purse, seems to have thought that the clergy had been "neglected in the daily ministration" of wealth, squeezed from the labour of the poor oppressed natives, and therefore writes "a Memoir on the expediency of an Ecclesiastical Establishment for British India." To those who understand what an Ecclesiastical Establishment means, any explanation of his motives is unnecessary; but to many of the inhabitants of our highly favoured land, long exempted from the physical power of the Priesthood, it may be proper to say, that an Ecclesiastical Establishment means, *a power vested in the Clergy to force from every man (who will not voluntarily devote his time and labour to support a luxurious set of worldlings) the tenth part of his produce, besides various other demands of a religious, or rather irreligious nature.*

Now what is the character of this nation whose territory we Christians invaded, whose inhabitants we butchered, and those we did not butcher have enslaved? Truly, if we take their character from those, whose *interest* it is to villify *them*, they must be a very idolatrous, immoral people! Through the medium of tracts, pamphlets and prints got up by men who were *deeply concerned*, to reap the fruits of Hindoo industry, we have

had the most disgusting picture of this poor people, that perhaps was ever drawn of human nature—and yet a picture very unlike the original, if we may credit numberless disinterested authors who have from a long and intimate knowledge of that people, had the best opportunities of knowing them.

ABULFAZEL, Secretary to Akbar, the Mogul Emperor, who was deemed one of the most learned and best writers of the East, and who had much opportunity of knowing the Hindoos, gives the following testimony of their character: “They one and all, believe in the unity of the Godhead, and although they hold images in high veneration, yet they are by no means Idolaters, as the ignorant suppose. I have myself frequently discoursed on the subject with many learned and upright men of this religion, and comprehend their doctrine, which is, that Images are only representatives of celestial beings, to whom they turn themselves while at prayer, to prevent their thoughts from wandering.” Again, says he: “they are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, lovers of justice, given to retirement, able in business, grateful for favours, admirers of truth, and of unbounded fidelity in all their dealings.” What a noble character is this! Happy would it be for Christendom, if one half as much could truly be said of her; and yet we want to convert the Hindoos to our kind of religion!

In confirmation of this character of the Hindoos given by Abulfazel, a Bengal officer, in a pamphlet describing their character, makes the following statement: “An experience of seven and twenty years will enable me to do justice to their unexampled honesty and fidelity. Will it be believed in Europe, that a gentleman having twenty servants in his house shall entrust them with the care of his liquors, plate, money, jewels, &c. of all which, the keys remain in their hands, and shall leave his house for a month or more, and on his return find every article as he left it, undissipated, untouched and unimpaired?—I have myself been in this predicament—have had in my house at one time, more than eighty dozen of wine, three or four hundred pounds in gold and silver, besides plate and linen, all under the care of my Hindoo servants, who kept the keys of every article—yet I cannot with a safe conscience charge any of those servants with having ever purloined a single bottle of wine, the smallest article of plate, or as much as a rupee from the money thus deposited!!! Let me then ask the candid reader, let me ask Mr. Buchanan himself, who uninfluenced by the prospect of *professional advantage* had possibly been less willing to vilify the Hindoos, whether in Great Britain, under such obvious circumstances

of temptation, the master's property would have been safe for a single day?"—"I trust that while sobriety, honesty, temperance, and fidelity are held estimable among mankind, the humble possessor of these virtues among the Hindoos will be deemed not unworthy even of Christian emulation!" So far my author, who I think shews that as "men do not gather grapes of thorns, nor figs or thistles," the Hindoos, if condemned in toto to everlasting torments, will not be condemned for being a worse people than their Christian oppressors!

On turning our eye to scenes that have been exhibited on this side of the Atlantic, we see perhaps equal cause to abhor the conduct of Christian professors towards an innocent unoffending people! We see that men who fled from persecution and cruelty, inflicted on them by their fellow Christians, came on our shores, and after a friendly, kind, and hospitable reception by the natives, begin and carry on the work of murder and destruction against their benefactors, until whole tribes, men, women and children, were swept from the face of the earth! Now if the tree is to be known by its fruits, who were the *barbarians* in this case? Let the reader answer the question to himself.

And what was the character of the natives of this country, when they were treated with common justice by "that good man, William Penn?" Kind, benevolent, hospitable, charitable, grateful, and so faithful to their engagements, that during seventy years they never forfeited their pledge, never violated their word, so that it has been observed that Penn's Treaty with the Indians, ratified without an oath, is the only one that never was broken.

And yet, according to my opponent, these people were destitute of divine grace—they produced the fruit of the good tree without any goodness in them—in other words, contrary to our Lord's express declaration, "Men do gather grapes of thorns, and figs of thistles!!!"

But says my opponent, "there is so much Quakerism in the world, such an obstinate notion that the heathen already have saving light, that the divine Commands are not obeyed, the divine benevolence is not seconded, and the *perdition of the heathen*, lies not on God, but on your Society and other enemies of Missions." In this ebullition of zeal, "PAUL" has forgot one material point—he has omitted to prove that the heathen do go to perdition! and before this is proved, he must prove that our Lord and the Evangelists and Apostles were totally in an error on this subject. "AMICUS" has produced many of the plainest, most explicit texts of Scripture, to prove that "the grace of God that *bringeth salvation* hath appeared unto all men."—"PAUL" has not pro-

duced one clear passage from the sacred writings to prove the contrary, nor can he ever do it—and therefore he must still go on with his strained inferences, sarcastic remarks, and sophistical deductions, some of which I intend to notice in my next number.

AMICUS.



Saturday, April 27, 1822.

LETTER XXV.

“Idolaters shall have their part in the lake that burneth with fire and brimstone; which is the second death.” Rev. xxi. 8.

UNTIL “AMICUS” can produce one heathen who was not an idolater, he must either give up his hope for them, or give up the Bible. For idolatry is in Scripture described as the greatest of all abominations in the sight of God. Therefore, when he talks so much about the ‘virtues,’ the ‘piety,’ the ‘truth, justice and mercy,’ of the heathen, I ask him to name a nation or an individual not guilty of open and habitual idolatry. As murder implies a disposition to commit all lesser crimes; so idolatry implies a heart at enmity with the only true God and disposed to commit all minor sins. It is in vain therefore to talk of the ‘virtues’ or the ‘piety’ of a man who is guilty of this most gross offence. But I will answer his objections more particularly.

Objection 1.—“John saw a multitude which no man could number, of all nations, kindred and people, standing before the throne,” &c. Rev. vii. 9. Any one who will consult the passage will perceive that this refers to events which took place under the “sixth seal,” or just before the reign of Constantine; and is a prediction of the spread of the Gospel in that day. The Apostles and their successors, unlike your Society, went forth as *Missionaries* to all nations, and the consequence was, *some of all nations then existing* were saved. The Millennium also will verify this passage, by bringing in multitudes from all corners of the world. But you might as well say there is a Millennium *in every age*, or that there will be a Millennium without the knowledge of the Bible, as to say that this text is true of every age, or that some of all kindreds will be saved without the Bible.

Obj. 2.—“Some who had no external knowledge of Christ have been *eminently virtuous*, and therefore must have been largely assisted by Divine grace.” Are not many of the *Deists* of our day *equally “virtuous?”* And will you say that *these* are

Christians, or endowed with *saving* "grace!" I challenge you to name a heathen who had more consistent notions of God, or showed more regard for Revelation, or for Jesus Christ, than many acknowledged Deists of our day. And can *these* be saved? say, "AMICUS."

Obj. 3.—"Where shall we find a heathen nation so depraved as to persecute and shed the blood of a brother for a difference of opinion?" Has "AMICUS" forgotten the Ten Roman Persecutions, and the millions of Christians that were robbed, banished, burned and murdered during the first three centuries, by these tender hearted pious heathens? True, they seldom persecuted *one another*; being of one *family*, why should they quarrel? The Greeks and Romans tolerated all heathen religions, bore with idolatry in every shape; but the moment CHRISTIANITY appeared, kings, philosophers, priests and people combined their arms against her! Wonderful evidence of their "virtue and piety!" Just so in your Society, Pelagians, Universalists, Socinians, Deists and Atheists can dwell together in amity, each holding that it is "*no matter what a man believes so he is sincere*;" and every speaker declaring what doctrine he please, provided he does not preach the GOSPEL! But should the Apostles themselves appear among you and preach their old doctrines, you would all say "Sit ye down, ye are not called to minister,"—and that charity which is readily indulged for heathen and infidels, would be denied to the followers of Jesus Christ.

Obj. 4.—"These heathen have far outstripped your high professors in divine works of mercy, justice and truth. There are two nations who have been without the Scriptures, who have brought forth more of the fruits of sincere piety and devotion than those who have had the Bible,—the *Hindoos* and our Western *Indians*." With the invasion of India by the East India Company we have nothing more to do than with the wars of Bonaparte; they are a set of infidel merchants who opposed the admission of Christianity into India with all their might. In 1813, when they applied to the British Parliament for the renewal of their charter, that Body refused, unless they would consent to an additional article, permitting Missionaries to reside in India, so long as they behaved peaceably. The motion was opposed, upon the Quaker principle, that "the Hindoo religion was as good as ours." It was during this debate, in which Sir Henry Montgomery and Mr. Lushington took the lead, that the latter gentleman, (the "Bengal officer" whom you quote,) an avowed infidel, contradicted the statements of Dr. Buchanan, and made the assertions you have quoted. Dr. Buchanan, the holy man whose motives you join

with infidels to vilify, but whose memory will be dear to India long after Quakerism shall have been abolished, and hostility to missions shall have ceased,—though on his sick and dying bed, wrote a memorial and made a *statement of facts*, which convinced the Parliament and confounded his adversaries. So much for the statement of your “Bengal officer.”

Abulfazel, the other “disinterested author,” whom you quote, was Secretary to the great Mogul,—in a station where we do not generally look either for correct sentiments, or correct practice in religion. He was moreover a Mahometan, an idolater himself, and therefore little credit is due to his testimony,—especially when it is in direct opposition to that of Sir *William Jones*, who spent much time in investigating the Sacred Books and institutions of the Hindoos,—in direct contradiction to that of lord *Teignmouth*, who was for some time Governor General of Bengal, is now President of the Bible Society in England, is one of the assistant editors of the *Christian Observer*, and a warm advocate for missions to India; in contradiction also, to the testimony of *Charles Grant*, one of the best men in England, a member of the British Parliament, and who has written a masterly Memoir on India,—as well as contradictory to that of all the Missionaries. Let the reader weigh the testimony of an avowed infidel and a Mahometan, against the following testimony of men whose veracity cannot be impeached.

Dr. Buchanan says, the two prominent characteristics of the Hindoo superstition, are “**IMPURITY and BLOOD;**” illustrating his declaration by facts which he himself witnessed. *William Ward* who has been twenty-three years in India, and whose testimony if false may be easily refuted, states, that though the more enlightened Hindoos admit the *idea* of One God, *they do not think him an object of worship*. And accordingly “among 100,000,000 of people, there is not to be found one temple consecrated to the One God.” They speak of their “330 millions of deities,”—and some of these deities are “sin personified.” It is remarkable that not one of all their numerous idols, represents a *virtue*! The Greeks and Romans *did* dedicate temples to Truth, Justice, Chastity, &c. but I defy “**AMICUS**” or any other advocate for Hindoo “piety,” to mention the name of a *single* Hindoo idol representative of a *virtue*,—or a single deity of a *virtuous character*! “Their very gods,” says Mr. Ward, “are monsters of vice,—their worship is full of abominable impurities,—their priests ringleaders in crime—their Scriptures encourage pride, impurity, falsehood and murder, and their heaven is a brothel!” “Nor do any of the Hindoos die with the *hope of future happiness*, except those who *drown* or *burn* themselves.” “By a

future state, a Hindoo understands nothing more than *transmigration*;" and common persons, therefore, when dying, "have no hope but of passing into the body of some reptile." (v. Ward's Farewell Letters, Let. 5.) To speak of the fruits of "mercy" in a country where such a thing as an Alms House or a Hospital, or a Benevolent Society never was known,—where children are allowed by their religion to expose their aged parents to the Ganges,—where mothers throw their infants to the alligators,—where the eldest son kindles the funeral pile of a widowed mother,—where children tread the earth into the grave around a living parent,—where idols are pleased with human blood,—and where the multitude set up a joyful shout when infatuated victims sacrifice their lives; to produce these as "works of mercy," shows a curious taste!

But hear another witness. The *Abbe Dubois*, a Roman Catholic, who resided many years in India, whose work was approved by Col. Wilkes, Governor of the Mysore country, was purchased by the Madras Government for 2000 pagodas, was afterwards published by the East India Company, and recommended by some of their members as "the most comprehensive and minute account extant in any European language of the manners of the Hindoos," gives the following testimony. After stating that "there is but little respect for parental authority," and little filial affection, he says: "when the Brahmins find themselves in trouble, *there is no falsehood or perjury they will not employ to extricate themselves.* And they are not ashamed to declare openly, that *untruth and false swearing are virtuous* when they tend to our own advantage. When such horrible morality is taught by the theologians of India, is it to be wondered at that *falsehood should be so predominant among the people?*" page 107. "*There is no country on earth where the sanction of an oath is so little respected:*" page 197. (So much for their "truth!") The feelings of *commiseration and pity* for the sufferings of others never enter a Brahman's heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another cast, and will not stir to help him to a drop of water, though it were to save his life:" page 197. (So much for their "mercy.") "The greater part of their institutions, civil and religious appear to be *contrived* to nourish and stimulate that passion," (incontinence) page 191. "*Whatever their religion sets before them tends to encourage their vices*, and consequently all their senses, passions and interests, are leagued in its favour," page 390. He then speaks of their "dancing girls," the "indecent figures" engraved on their temples, and their "monstrous obscenities;" and closes by saying, that "*a religion more shameful or indecent*

has never existed among a civilized people. Licentiousness prevails almost universally without shame or remorse. *Every excess is countenanced by the irregular lives of their gods, and by the rites which their worship prescribes.*" 420, 421. The above are extracts from a work recommended by the enemies of missions. Again; *Daniel Poor*, one of our American Missionaries to Ceylon, a man whose character for piety and veracity is well known in this country, in a letter to Jordan Lodge in the State of Vermont, says: "The gods worshipped by this people are numerous, and the character of the best of them is abominable. The people here are *professedly worshippers of the devil*. Their fear of him is great, and their offerings to him many. In every place temples to him are erected; there are as many as twelve or fifteen in this parish in which this diabolical worship is offered. And finally, the majority of the people bear the *names* of the different demons. Yes, the very names by which this people are called, the character of their gods, the nature of their worship, their maxims, customs and practices, unitedly bear testimony to the melancholy fact, that this people are in bondage to the Prince of darkness." *Boston Recorder*, 1819, p. 200.

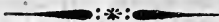
Such are the testimonies of men who are neither infidels nor Mahometans, but holy "disinterested" men, who like the Apostles of old have taken their lives in their hands, gone to an unhealthy climate to "open the eyes of the Gentiles, and to turn them from the power of Satan unto God." But to remove all objections, I will bring testimony from men whose *piety* will not be troublesome to you—men of mere *literature*. The Asiatic Society in their *Researches*, state that "the barbarism of the interior nations of Sumatra, Borneo, and other islands, almost exceeds belief. It is usual for the Batta tribes to *kill and eat* their criminals and prisoners of war. And they themselves declare, that they frequently *eat their own relations* when aged and infirm; and that not so much to gratify their appetite, as to perform a pious ceremony." "The most singular feature in the character of the *Alfoers* is the necessity imposed on every person, of sometime in his life imbruing his hands in human blood! And in general among all their tribes, no person is permitted to marry, till he can show the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth!" *Asiatic Researches*, vol. x. pp. 203, 217. However your Society may look upon these things, Christians generally would hardly look on them as "divine works of mercy."

But perhaps other nations are better. Let us see. The

Persians border on India, what is their character? *Major Scott Waring*, who spent some time in that country, says: "The manners of the Persians are formed in a great degree, on the principles of Lord Chesterfield; they conceive it their duty to please, and to effect this *they forget all sentiments of honour and good faith.*" "They are excellent companions, but *detestable characters.*" "A people given to a life of *rapine* will necessarily have a number of words to express the various modes of plunder; and excepting the Mahrattas, (your "virtuous" Hindoos) I do not believe that there is a language on earth in which the different gradations of robbery to the perpetration of the most atrocious crimes are more distinctly marked." "The Persians have but a faint notion of *gratitude*, for they cannot conceive that any one should be *guilty* of generosity, without some sinister motive." "Philosophers have held it for a maxim, that the most notorious *liar* utters a hundred truths for every falsehood. *This is not the case in Persia.* They seem unacquainted with the beauty of truth, and only think of it when it is likely to advance their interest." *Tour to Shiras by E. S. Waring, Esq.* So much for their "truth."

Captain *Pottinger*, another traveller, who resided sometime in Persia, says: "I feel inclined to look upon Persia at the present day to be the very fountain head of every species of *cruelty, tyranny, meanness, injustice, extortion and infamy*, that can disgrace and pollute human nature, and have ever been found in any age or nation." Pottinger, p. 212.

Here for the present I must pause. Let the reader decide whether *Hindustan* and the adjacent heathen countries have "more of the essentials of true faith," more of the "works of mercy, justice and truth," more "virtue, piety and devotion," than Christendom; and judge whether the Bible would not be a blessing, and the Christian religion a better "kind of religion" than that under which they now suffer. In a future number I will exhibit something of the religion of our western Indians. The more this subject is examined, the more clearly it will appear that your doctrine of Universal Light is not more contrary to SCRIPTURE, than it is to FACT. PAUL.



Saturday, May 11, 1822.

LETTER XXVI.

"*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness.*" Isa. v. 20.

FACTS are stubborn things. The finest theories are rent by them as cobwebs before cannon balls. The doctrine that *there*

is in man an *Universal Light* which supercedes the necessity of the Bible, the ministry and missions, is so pleasing to the natural heart, that it would be universally believed, were it not contrary to all *history* as well as to the Word of God. The public will excuse my dwelling so long upon this topic, as it is the very *foundation* of your system. If this be undermined your system falls of course.

Now to show the fallacy of your fundamental principle, in the first place, twenty-one arguments from *SCRIPTURE* were produced,—only *one* of which has “*AMICUS*” attempted to answer. *Twenty* arguments remain perfectly *unnoticed*! On the other hand, I appeal to the public, if I have not noticed and given a consistent answer to all the leading objections he has brought;—such for instance, as John i. 9. 1 Cor. xii. 7. Rev. vii. 9. Tit. ii. 11, 12.

In the second place, I appealed to his own *EXPERIENCE*, and challenged him to prove that *he* derived his knowledge of Jesus and salvation from *Internal Light*, and not from *external revelation*. On this subject also several honest questions were proposed, *all* of which remain *unnoticed* and *unanswered*!

In the third place, I appealed to *FACTS*, and asked: “Have not the nations which possess the Bible *incomparably greater light* than the nations which are destitute?” He did not at *first*, deny the fact, but accounted for the superior light of Christendom on the principle of the Bible “turning men’s attention to internal light,” as if a *candle* would be of service in discovering the *sun*! The next appeal was to the *heathen* world: and it was shown, that not a nation nor an individual without external revelation, ever loved and served the only true God. He was challenged to produce, and has been unable to produce *one* heathen moralist or theologian, inculcating the doctrine of the *Trinity*—one who spoke of *Jesus Christ* or of a *Mediator*,—one who relied for *justification* on any righteousness but his own,—one who taught the necessity of an *atonement*,—one who taught the doctrine of *total depravity* or of *regeneration*,—one who lived an *holy life*,—one who worshipped the only true God, or one who was not a gross *idolater*! No such nations or individuals has he found. He has indeed quoted the *Hindoos* as having “more of the essentials of true faith,” more of the works of “justice, mercy and truth,” than the nations of Christendom. But the testimony of his Mahometan and infidel, who had felt little interest in the subject, and made but superficial inquiry, was rebutted by the testimony of various persons of unimpeachable integrity, who devoted years to the investigation of the subject: by their testimony it was proved that the religion of this your *chosen nation* is *impure, licentious, cruel and idolatrous*!

The above is a concise view of our present argument. And now I have only a few more questions to ask, and then, I think, this subject, with all who reverence truth, will be put to rest.

I wish an honest, unevasive answer to each and all the following questions: 1. *Is not the worship of the ONE TRUE GOD essential to true piety?* Is not the worship of *idols* (or of images) a fundamental error? "Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, &c." Ex. xx. 3, 4. Were not the Israelites more severely punished for idolatry than for any other sin? And is not idolatry spoken of through the Bible as the principal "abomination" of the heathen? And now have you produced, or can you produce an individual, not to say a nation, destitute of the Scriptures, not guilty of gross idolatry?

2. *Is not faith in Jesus Christ essential to salvation?* "Who-soever believeth shall be saved; and he that believeth not shall be damned." Mark xvi. 16. (We of course except infants, idiots, &c. who are *incapable* of faith.) But can an adult be saved without faith in Christ? You must say No, or contradict the Bible. Now you have not produced, you cannot produce one instance of a person exercising faith in Christ before he had some *external* revelation concerning him. For "how shall they *believe* in him of whom they have not *heard*?" Unless therefore, you can show that faith is not essential, or that faith can come without *hearing*, you must acknowledge that without the Bible men have not *sufficient light*.

3. *Is there any other NAME* than that of JESUS by which a sinner can be saved? "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved:" Acts iv. 12. Now can you name a single heathen (by a heathen I mean one entirely destitute of external revelation) who showed *any acquaintance* with Jesus Christ? If not, you must admit the heathen have not *sufficient light*—and your principle of *universal light* is false: I appeal to fact.

4. Is there any other *foundation* upon which a sinner can build with safety, except the Mediatorial work of Jesus Christ? "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. Now produce one heathen who built on this foundation, or give up your doctrine of Universal Light.

5. *Is there any other way to the Father but through Christ?* "I am the way—no man cometh unto the Father but by me." John xiv. 6. Now either show me one heathen who approached God through Christ, or acknowledge the fallacy of your doctrine.

6. *Does not eternal life depend on knowing God and Jesus*

Christ? "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hath sent." John xvii. 3. Now I appeal to facts, and challenge you to produce an individual heathen who *knew* any thing of Jesus Christ. Neither *Socrates*, nor *Marcus Aurelius* had this knowledge of him. Come, "AMICUS," if there be so much "light," so much "true faith," so much "piety and devotion" among those who have not the Bible, it will be easy to produce instances. Come "AMICUS," make the trial; give us at least one example.

After you have answered the above *doctrinal* questions, I request you to answer the following *historical* ones. Please account for the following facts.

1. The ignorance and impiety of those in *Christian* lands who are *partially* deprived of the Bible and the other external lights. Go into those districts of our country where there is no public worship, no preaching, no organized Christian Society—or go into those families in this borough who neglect the Bible, (if they have it in their houses) who neglect preaching and other means of external light,—and witness their ignorance and wickedness. Talk to them on the subject of salvation, they are almost as ignorant of themselves, of God and of Jesus Christ as the brutes around them. If you doubt the fact *make the experiment* in this same borough, (where you will admit there is more than usual "Internal light") and you will doubt no longer.

Now what is there in a *heathen atmosphere* that should render the inhabitants more enlightened than in the United States! If people *here* are so ignorant, how benighted must they be in heathen lands!

2. Account for the ignorance of our *Western Indians*. You have selected them as an example of light and piety; but wherein is either of these manifested? They *acknowledge*, it is true, a Great Spirit, but like all Deists, they have no notion of his holiness or justice, do not believe he interferes with mortals, and *pay him no worship*! On the other hand they *do* worship the devil, and vindicate their conduct in so doing upon the principle that the good Spirit does not need to be propitiated, and only the Evil Spirit is to be feared. They universally sacrifice to the *snake*, and are so superstitious, that *sorcerers* and *wizards* are the most influential men in their tribes. The savage and revengeful ferocity with which they torment, and even eat their enemies, is well known. Not two years have elapsed, since we had an account in the newspapers of one of the tribes on the Missouri *impaling a little infant*, as a sacrifice to the evening star!—and nothing but her flight saved the mother from a similar fate! As to their "light," *David Folsom*,

one of the Choctaw chiefs, in a letter dated Sept. 3, 1820, says: "Brother, I am thankful to the good people in your country in sending Christian people to us to *lead us out of darkness to the light*. Brother, we Choctaws has been in *darkness* and ignorant so long, that we have suffered much; the Choctaws know there is a God who is a Maker of all things, but *no knowledge of Jesus Christ*, and therefore the wicked ways were our path, we had no one to tell us in what way we should serve God. But now I hope my nation have found a true friend, and forever more our children may live together as brothers and sisters, and worship the true God of Israel." Rel. Rem. p. 92, 1821. Again: a half breed Cherokee, brother to Catherine and David Brown, a young man of some intelligence, called on the Missionaries at Dwight on the Arkansas, July 9, 1821, who was "deplorably ignorant of all spiritual things. He said he had never been told, and *never knew but that men died like beasts*; that man has a soul which exalts him above them, and should exist after death;—or that there was a beloved Book which informed us of a future state. He said, he rather thought in himself that men did not die as beasts, but that they lived somewhere after death, but *how or where he knew not!*" Boston Recorder 1822, p. 38. Now how is this consistent with your doctrine of an Universal Light superior to the Bible?

3. How is it that none of the *heathen converts* speak of their *previous light*? They all with one consent testify against their old religion, and own their former total darkness. The consequence of sending the Bible to *Otaheite* and the *Georgian Islands* has been, that "their old gods are destroyed, the Morais demolished, human sacrifices and infant murder abandoned, and the people are every where calling for missionaries." *Pomaree*, the king writes: "I wish you to send those idols to Britain, that they may know the likeness of the gods that Tahiti worshipped. I wish you every blessing, friends, with success in teaching *this bad land, this foolish land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.*" v. Wilson's Memoirs. The king of *Raiatea* writes: "I and all my people are rejoicing because you compassionated us and sent missionaries to our dark land, a land of darkness; and they have made known to us the true light, even Jesus Christ, by whom we all must be saved. We have known Satan's deceit and lies, therefore we have cast down our Morais, and burned our gods in the fire. I had covered up the *evil spirits* well, in order to send them to England to you; but some men said that I had taken care of the *evil spirits*, and that was the reason I was overtaken with sickness. I was requested by the people to burn the *evil spirits*, and I said burn them. Oro

and *Hiro* were the two *evil spirits* that were burned. *We have lived in darkness and in the shade of death under the deceitful influence of Satan; many kings have died and gone to the Po, (hell) and now I am made acquainted with the true God.*" Boston Recorder 1822. p. 56. Now quere, are not the *heathen converts* as good judges of the light which they had before they heard the Gospel, as any in this distant land can be?

4. How happens it that not one of your "pious heathen," ever wrote a book explaining the Gospel way of salvation? Hundreds of the ancients wrote on *religious* subjects, and communicated *all the light* they had, but not one of them gives a hint of Christianity. *Cicero* wrote "*De Natura Deorum*," *Seneca* on "*Morals*," and *Marcus Aurelius* his "*Meditations*," but their light compared with that of any Scripture writer, is as that of a glow worm to the light of the sun!

5. How happened it that the *Apostles* found no "*Internal light*" nor "*pious heathen*," where they went? The Apostle Paul states, that he was commissioned "*to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God.*" He tells the Ephesians, that they were formerly "*without God and without hope in the world.*" And at Athens "*his spirit was stirred within him, when he saw the city wholly given to idolatry!*" Now, if the heathen world is so full of "*light*," so full of "*pious*" people as you pretend, how did it happen that the Apostle never discovered it? I rather think his ideas of "*light*" and "*piety*" were very different from yours.

6. How happens it that none of the *modern* missionaries find any light in any of the regions which they visit? Missionaries have gone to India, China, South Sea Islands, to the West Indies, to Greenland, to Africa, to our western Indians, but every where they find "*no light, but rather darkness visible.*"

7. If the heathen have more light than Christendom, *why have you ever sent missionaries among them?* True, you have never troubled them *much*; but why trouble them at all, if they are so wise, and virtuous, and happy?—Please reconcile your doctrine with your practice!

Lastly; what is the meaning of the *Millennium*? Are we to become heathen?—or they to become Christian? Surely, if they have "*more of the essentials of the true faith*," than we, it is but right Christendom should conform to them. According to your statement, PAGANISM IS THE TRUE RELIGION,—and the promise to Christ should read, "*I will give thee the Christians for thine inheritance, and the evangelized parts of the earth for thy possession!!!*" We, it seems, are sitting in the valley and shadow of death, while the sun of Righteousness

is shining on the *heathen*;—the Bible instead of dispelling Paganism, as we have fondly hoped, is itself to be eclipsed by the superior light of conscience,—and a second invasion of Goths and Vandals is to introduce into Europe another AGE OF LIGHT!!

PAUL.



Seventh-day, 5th mo. 18, 1822.

LETTER XXVII.

THE great object of the present important discussion on the part of AMICUS, has been to illustrate the Gospel doctrine, so often and so variously expressed in the inspired writings “that God is no respecter of persons,” but that “in every nation they that fear Him and work righteousness, are accepted of him.” Acts x. 34, 35. I have demonstrated the truth of this position so often, not only by shewing that the tenets which oppose it are derogatory to the Divine attributes of Justice and Mercy, but by citing the plainest, the most explicit Scripture language in its support, that I am persuaded the candid enlightened reader who truly regards the sentiments of the inspired penmen, as a revelation from God, cannot reject it. The doctrine of my opponent, that “the Scriptures are the only means of salvation,” makes our divine Creator a cruel despot—makes him condemn millions of immortal souls to endless misery without the shadow of a crime—makes him a “respecter of persons” contrary to the positive assurance of the Apostle!—makes him take pleasure in the destruction of his rational family, although he has affirmed the contrary! Shews that the Apostle was mistaken when he asserts that “the *saving* Grace of God has appeared unto all men!”—that the Evangelist was in an error when he declared, that Christ was “the true light that lighteneth every man that cometh into the world”—that he uttered a falsehood when he said that “Christ died for our sins, and not for ours only, but also for the sins of the whole world,”—that our Lord, the Prophets, Evangelists and Apostles, were all utterly deceived, and consequently that the Holy Scriptures are untrue!!!

It appears to me needless to pursue the argument much further.—My opponent’s scheme will I think be rejected by enlightened men of all denominations. For the two last centuries it has been gradually loosing its advocates, and as the Gospel Sun arises will certainly vanish with other gloomy phantoms, the offspring of error, the nurselings of superstition, influential only in the darkness of apostacy from the faith as it is in Jesus our only Saviour.

Some reply will however be expected to some of my opponent's observations and assertions in his last address to us. This expectation I will briefly attempt to gratify.

"Until AMICUS can produce one heathen who was not an idolater, he must either give up his hope for them, or give up the Bible."—As I am not willing either to give up my hope for the heathen, or my reverence for the Bible, I will just say, that I have never understood that the natives of Pennsylvania, composed of many thousands of heathens, were idolaters! I have never heard that they worshipped through the medium of images or any terrestrial object, but always considered God under the character of the "Great Spirit," the object of their adoration, the source of all their blessings, and as their hope and refuge in the hour of affliction and distress! Of their extraordinary faith in divine protection, and patience under severe trials, as well as their gratitude for providential deliverances, I could give many authentic proofs.

On the quotation of AMICUS from the book of Revelation, chap. vii. 9, "PAUL" says: "Any one who will consult the passage, will perceive that this refers to events that took place under the sixth seal, or *just before the reign of Constantine*." That is, that "the great multitude which no man could number, of all nations, kindreds, tongues and people, who stood before the throne with palms in their hands and clothed with white robes," were redeemed *just before the reign of Constantine*. This is a marvellous discovery!—yet, according to my opponent, not so marvellous but that "*any one* who will consult the passage will perceive it."—If any of my readers beside "PAUL" have *perceived it*, I confess their perception has been more acute than mine! I have frequently consulted the passage, but never had such a view till now! And if I had been as clear sighted as "PAUL," and had congratulated myself on such a wonderful discovery, I should on reflection have been led into some doubts of the soundness of my vision, when I recollected, that neither the Apostles nor their successors had at that time ever seen one fourth part of all the nations, kindreds, tongues and people on the earth!!!

"Are not many of the deists of our day equally virtuous as the heathen?" The answer to this question must necessarily depend upon another question, "who PAUL means by deists?"—I suppose by his liberal application of the term *deist*, that he means every one who cannot subscribe to the dogmas of his own creed! If so, I answer in the affirmative, and yet it will not appear that both deists and heathens are destitute of *saving grace*! If "the grace of God *that bringeth salvation* hath appeared unto all men," then both deists and heathens must

have *saving* grace! whether they have made good use of this grace or not, is quite another question!

"Has AMICUS forgotten the ten Roman persecutions, and the millions of Christians that were murdered by the pious heathen?" AMICUS has not forgotten that the heathens under some of the Roman emperors, persecuted the Christians, neither has he forgotten the more bloody persecutions of "the pious" Christians against their fellow professors for thirteen or fourteen centuries; but if I have ever read of any heathen nation or people who persecuted their fellow professors for a difference of opinion on religious subjects, I confess I have forgotten it!—I believe it was left for the professors of Christianity to set the example of a people *under the same faith*, burning, gibbeting, and hanging their brethren, for a conscientious dissent from a creed of *man's* making!! And I further believe, that all these scandalous scenes were the legitimate fruit of the very doctrine now advocated by my opponent; that "the Scriptures, *without the immediate teaching of the Holy Spirit*, are the supreme and only standard of faith and practice!"

Now this doctrine is not only repugnant to the uniform testimony of the inspired writers—not only makes the Divine Being both cruel and unjust, but it effectually destroys the most prominent distinction between the old and new Covenants! The old Covenant was an *outward* law, written on tables of stone, and made through the instrumentality of Moses. The new Covenant as described by the prophet Isaiah, and illustrated by the Apostle, was "the Law of the Spirit"—"the Law written in the heart"—"an *inward teacher*"—the Holy Spirit in the soul. Heb. viii. 10. "And they shall all be taught of God," saith our Lord. John vi. 45. This covenant was ratified and confirmed after the ascension of Christ, by the pouring out of the Holy Spirit! And this covenant can only be known to those who have been introduced into it by the same blessed means!—They, and they only, who "are led by the Spirit of God, are his legitimate children!" All others are "bastards," let their profession be what it may! "If any man have not the *spirit of Christ* he is none of his."—This was the Apostle's doctrine, and however it may be opposed by the letter learned Scribes, and formal Pharisees of the present day, it will remain to be true to the end of time!

By those whose interest it is to keep the people in a servile subjection to them for instruction, this doctrine is generally rejected! The idea that men may be *immediately* instructed in the *essentials* of salvation, strikes at the root of a mercenary priesthood! It effectually removes the plea for a learned corps of theologians! and therefore the Scripture assertion, that

under the *new covenant* "they shall not (of necessity) teach every man his neighbour, and every man his brother, saying: know the Lord, for all shall know me from the least to the greatest," is to them the greatest of all heresies!—The idea, that any man may "know the Lord," except through some external means, is to them a most impious one!!! It puts the learned rabbis on a level with the humblest Christian, and if generally received, will as surely spoil their trade, as the doctrine of the Apostle spoiled the trade of Demetrius, and the craftsmen at Ephesus!—Whoever adheres to this doctrine, must expect from them the title of "infidel," "spurious Christian," or "deist!"—They will tell him, "He hath a devil and is mad"—so it was of old! and so I suppose it will always be—"If they have called the master of the house Beelzabub, how much more shall they call them of his household." Matt. x. 25.

The Hindoos are charged by my opponent with "*idolatry*, the greatest of all abominations in the sight of God," and that consequently, they "shall all have their part in the lake that burneth with fire and brimstone."—That "*idolatry*" is an abomination in the sight of God, is freely admitted; whether it be "the greatest of all abominations" in the view of divine purity, I will not undertake to decide. The text of PAUL has partially quoted, places it the *seventh* in the order of crimes, that shall lead the wicked into that lake! And "*lying*," the *eighth*.

The *degree* of criminality attached to any act, is however very immaterial, if such act be sufficient to separate the soul from the source of all true happiness.—But it is very material that we should understand the true meaning of the terms we use, and I apprehend that there is hardly any one so vaguely used, so much misunderstood as the term *idolatry*; and I will venture to assert, that there is no nation on the face of the whole earth, who is more interested in ascertaining its true meaning, than the *professors of Christianity* are.—Many are so weak, as to think, that if they do not fall down to sticks and stones, they are wholly free from idolatry! as if idolatry were merely an act of the body; but this is fatal delusion! a delusion that I fear is setting innumerable souls in a false rest; that is doing more injury to the interest of vital Christianity, than perhaps any other cause! "God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 7. With the heart devoted to God in sincerity, a man may worship his Creator through some outward representation, and yet be guiltless of idolatry in the sight of Him, who "looketh on the heart."—The Christian under the symbols of *bread and wine* may worship God without idolatry; the Hindoos under the symbols of "VISHNU the pre-

server" or BRAHMA the creator, may adore the "One God, which the Veda teaches," equally innocent of that "greatest of all abominations!!!" What then, it may be asked, is idolatry? I answer in the language of Scripture, "worshipping and serving the creature more than the Creator, who is God blessed forever." Rom. i. 25. *Loving any thing more than God* is idolatry! "Covetousness," saith the Apostle, "is idolatry." Colos. iii. 5. "The works of the flesh are idolatry." Gal. v. 20,—and the idolaters of whom John speaks, in the text quoted by my opponent, are they "whose god is their belly, whose glory is their shame, *who mind earthly things.*" Philip. iii. 19. Now if this be the true definition of idolatry, who are greater idolaters than professing Christians from one extremity of Christendom to the other? If *covetousness be idolatry*—and the Apostle declares positively that it is so, we need not go far to discover "this greatest of all abominations in the sight of God;" "priests and people seem generally infected with it; like a deadly gangreen it has spread through church and state, till the whole body presents to the religious observer the awful symptoms of general corruption. If we really believe the assertion of the Apostle that "covetousness is idolatry," and that all "idolaters shall have their part in the lake that burneth with fire and brimstone," I know of no people who are more distinctly called, *by the signs of the times*, to avoid this horrible catastrophe, than the high professors of that religion, which was introduced by Him, who had "not whereon to lay his head."

To the character of the Hindoos, as an honest, hospitable, benevolent and amiable people, I could bring further proofs than those contained in my last number; even from the pens of those who have joined with *interested* men in vilifying them: Pinkerton, who paints his caricature of them in colours furnished by Catholic and Protestant priests, is yet reluctantly forced to acknowledge, that "they are at present in general highly civilized, and of the most gentle and amiable manners."

"PAUL" endeavours to invalidate the testimony I adduced in favour of the Hindoo character, by saying, that "Abulfazel was a Mahometan," and the "Bengal officer an avowed infidel."—Now, if all this were granted, I cannot perceive that in matters of fact they ought not to be credited! If no historical evidence were admitted, but that furnished by Christians, we must reject nearly all ancient history! Herodotus, Livy, Thucydides, Tacitus, Plutarch, and a hundred others must be wholly laid aside. Abulfazel, though a Mahometan, was a most learned and respectable author. "His Compendium of the Philosophy of the Hindoos" in the Ayeen Aebery, is quoted as authority by the best writers, and his statements respecting the Hindoo faith

and manners, is amply confirmed by the most creditable modern travellers. As to the Bengal officer, his writings give the strongest evidence of his belief in the doctrines of *genuine* Christianity. It will puzzle my opponent to prove that he ever avowed himself an infidel—until “PAUL” give better evidence than mere assertion, we shall take the liberty to disbelieve him.

There is, however, one trait in the character of *my* witnesses, which gives great weight to their testimony : *they were disinterested men !* It would have better served the cause of detraction espoused by my opponent, if *his* evidence had been of *this* character. With a view to a bishopric, Buchanan was betrayed into many inaccuracies, his statements respecting the general moral character of the Hindoos are unworthy of credit. It is probable, that his anxiety for “an Ecclesiastical establishment in British India,” led him into many errors, and induced him to take the character of these Hindoos, who had been corrupted by an intercourse with the British Christians, as a sample of the whole nation ; for it is notorious, that whenever the aborigines of any country have long had the manners and customs of the professors of Christianity to copy after, they become vicious—they degenerate from their original simplicity and moral excellence ! Of this truth, many striking examples might be adduced.

“Their very gods are monsters of vice, says Mr. Ward.” This is not the only instance of Ward’s insincerity.—No one who is acquainted with the worship of the Hindoos, can be deceived by this assertion ; the characters of Bramah and Vishnu—the creative and upholding energies of the Deity, are by no means “monsters of vice.” They believe in one Supreme Being, the author, the preserver and governor of the world ; his attributes are described under various allegorical representations ; but the most enlightened Hindoos never lose sight of the fundamental doctrine of *the unity of God*. “The Pundits” declare, that “it was the Supreme Being, who, by his power, formed all creatures of the animal, vegetable and material world, to be an ornament to the magazine of creation ; and whose comprehensive benevolence, selected man the centre of knowledge, to have dominion and authority over the rest, and having bestowed upon him judgment and understanding, gave him supremacy over the corners of the world.” From the “Mahabarat,” Wilkins has translated a short episode, entitled “the Baghvat Geeta,” which was “designed to establish the doctrine of the unity of the Godhead, and from a just view of the Divine nature, to deduce an idea of that kind of worship most acceptable to a perfect being.” “Colonel Dow”

quotes a passage from one of the sacred books of the Hindoos, showing their sentiments concerning the Divine nature and perfections : they say, " As God is immaterial, he is above all conception ; as he is invisible, he can have no form, but from what we behold of his works ; we may conclude, that he is eternal, omnipotent, knowing all things, and present every where." " Men capable of forming such ideas of the Deity, must have perceived, that it was only by sanctity of heart and purity of manners, they could hope to gain the approbation of a being perfect in goodness."

The misrepresentations of Ward are so gross, that they scarcely deserve a serious refutation : " Their scriptures," he says, " encourage pride, impurity, falsehood, and murder, and their heaven is a brothel." Unless my opponent can give extracts from their scriptures to support these charges, I shall consider Ward as a wilful calumniator, and " PAUL" as an " accessory after the fact." I can give large quotations from " the Veda," which go to prove that their scriptures encourage *humility, purity, truth, and the most sublime benevolence*, not only to their friends and neighbours, but even to their enemies ! and also that their heaven is a place of pure and spiritual enjoyment ! But Ward's character has been rendered so suspicious by his recent conduct in India, that I admire my opponent should venture to rely on such " a broken reed" for any support to his views respecting the Hindoos !!!

The Abbe Dubois, a Roman Catholic priest—an *interested witness*—can hardly be viewed in a better light. His statements, that the Hindoos have " little respect for parental authority, and little filial affection," are libels on their character, and may be easily refuted by authentic documents.—When he says, that " falsehood and perjury are considered virtuous, when they tend to our own advantage," he is rather depicting his own character, than the character of the people he professes to describe ! It is hardly too much to say, that there is scarcely a people further removed from these crimes than the natives of Hindostan !! His other statements are equally inconsistent with the best established facts !—As to " PAUL's" quotations from the " missionaries," I beg leave to consider them useless in the present discussion ; it is a maxim pretty well established, that *when a witness has any interest at stake in the decision of a question, he is incompetent !* They are too deeply interested in the present case to be admitted as evidence.

I have been amused at modern missionary ingenuity in the pursuit of money : there has certainly been nothing like it exhibited since the suppression of the Begging Friars ; and a very prominent feature of their scheme, is to represent foreign

nations as in the lowest state of moral degradation and wretchedness; nations whose greatest miseries have arisen from their intercourse with the professors of Christianity. For this purpose they have sent out innumerable pamphlets, pictures, ballads, sermons, and tales, calculated to work upon the benevolent affections, and all containing pathetic appeals to the PURSE!!—The country has been inundated by spiritual mendicants, with every variety of pretext for raising money, with every species of argument to prove, that without money the world must everlastingly perish, and the Church of Christ be totally annihilated. In a publication lately made in one of the eastern states, a certain zealot in this cause, has undertaken to show how many millions of dollars it will take to “evangelize the world,” and how reasonable it would be for the inhabitants of America and Europe to supply the enormous sum. The whole amount demanded by this modest missionary, may be estimated by the sum to be raised in the United States, which is *only seven hundred and forty-eight millions three hundred and twenty-three thousand dollars!!* a sum which I suppose, at a moderate calculation, must be seven times as much as the whole specie in the territory of the Union!!!

I said I had been *amused* at missionary ingenuity—it is true, the folly and extravagance of these men have sometimes excited a smile—but on the whole, their conduct has excited the most painful reflections. It is calculated to produce on the public mind a most unfavourable impression respecting the nature and genius of that blessed religion, which was introduced and propagated by our Lord and his disinterested Apostles! It is calculated to produce a belief, that the divine nature and powerful spirit of the Gospel, is utterly insufficient to effect the great purpose of the Deity, without the aid of a mercenary set of men—men, as different in character from the primitive ministers of the church, as the character of Simon Magus was different from that of the Apostle Paul! “I have coveted no man’s silver or gold,” said the Apostle! Modern missionaries covet every man’s silver and gold! “These hands,” said he, “have ministered to my own necessities and to those that were with me.” Our modern apostles depend entirely on the labours of others, and demand millions besides to aid them in their work!!!—Ministers made by men must be supported by men—and ministers thus made and supported, have in all ages of the church, been stumbling blocks in the way of honest inquirers after divine Truth.

AMICUS.

Saturday, May 25, 1822.

LETTER XXVII.

ON MINISTERIAL SUPPORT.

THIS controversy, if it has had no other, has had already one good effect. It has opened the eyes of the community to the danger of your doctrines. Many persons, who at the commencement of this discussion were prepossessed in favour of your society, have expressed themselves surprised and astonished at the doctrines you avow. And I am persuaded the more your sentiments are known, the more will Christians be convinced your system is fundamentally erroneous. Between you and us there is a great gulf fixed, which forever forbids our union in this world, if not in the next. Whenever you will give us your ideas of the *Trinity*, I think Christians will be convinced you worship a different God.

On the subject of "internal light," we might employ the year round, but I again offer to rest where we are, and proceed to the subject of the *TRINITY*. After you have openly preferred the religion of the Hindoos and of our western Indians, to Christianity;—after you have denied the worship of *Vishnu* and *Brahma* to be idolatry;—after you have allowed the *deists* to have "saving grace;"—after you have said "the religion of Christendom is *falsely called* the Christian religion,"—and that "the heathen have always been made worse by the professors of Christianity,"—the public will need no farther justification of all the charges I have brought against you, nor doubt your partiality for heathenism, and hostility to the religion of Jesus Christ. I think I have clearly proved that your doctrine of "internal light," is an "*ignis fatuus*" in point of delusion,—a deadly poison to the spirit of Missions, and a deceitful supplanter of the Scriptures of truth.

On the subject of the *TRINITY*, I have frequently and with sufficient fulness expressed my sentiments, and now wait for *yours*. Besides, the doctrine of Trinitarians is clearly and fully stated in all their Confessions of Faith; but with regard to *your* sentiments, your writers and preachers *say nothing*, or only just enough to testify your rejection of the commonly received doctrine. What your general sentiments on this subject are, is evident from the *silence* of your Catechism and Apologies; and from the late declaration of "*AMICUS*," when speaking of the disputes between the Arians and Trinitarians of primitive times, he says: "one believed in the *Unity* of God, the other thought the Deity was *composed of parts*!'" No. 2, *Chris. Rep.* 1822. No candid reader will doubt, and I challenge "*AMICUS*," to

deny, that by the latter expression *he meant to condemn and stigmatize the doctrine of the Trinity*,—of course he sides with the *Arians*! If I am mistaken, explain yourselves, satisfy the public on this subject.

While waiting for your sentiments on the subject of the Trinity, I will by way of episode, notice another hobby of yours, that of *ministerial support*.

It is impossible to hear many of your sermons, or read many pages of your books, without being struck with your *indiscriminate opposition to all ministers of the Gospel* who are not of your own society. Your chief objections to other societies seem to centre in their ministers; and such is your “charity” for the ministers of other persuasions, that none of your members can attend their preaching but on peril of your high displeasure. The chief objection brought against the preachers of other denominations, is that they receive a *regular pecuniary support* from the people, to whom they minister. On this subject I submit the following considerations:

1. *Ministers cannot live on air*. They are “men of like passions” and necessities with other people. They cannot well do without food and raiment, and lodging for themselves and families. Now, for these temporal wants they must themselves provide, or others must provide for them.

2. They ought not to be necessitated to provide for themselves, as such employment will always interfere with that work, which ought to employ all their time. True, if they never trouble themselves about the flock, except on the sabbath; if they bestow no other labour on their people, than simply to rise in meeting once in a while, and talk at random for an hour or two; if they make no sacrifices for the church, and for six days in the week are wholly engaged in their own temporal concerns, reason says *they have no claim to support*. But if, like David, they will not “serve God with that which cost them naught;” if they *labour* in the word and doctrine, are instant in season and out of season, preaching the word;—if as good *shepherds* they are employed in watching the flock,—as *stewards* distributing bread to the household,—as *watchmen* guarding the walls of Zion; if they visit the sick and the inquiring, go into the highways and hedges to compel people to come to the Gospel feast; in short, if they “do the work of an Evangelist and make full proof of their ministry,” they will have labour and care enough without the care of a store or farm upon their shoulders.

3. The Apostles *refused* having any thing to do with the *temporal concerns* even of the church. “It is not reason, that we should leave the word of God and *serve tables*. We will *give*

ourselves continually to prayer and to the ministry of the word," Acts vi. 4. And Paul exhorts Timothy, "Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all," 1 Tim. iv. 15. The work of the ministry is as important and as arduous now as eighteen hundred years ago. But ministers cannot now, any more than in primitive times, "give themselves wholly" to these things, "be continually in prayer and the ministry of the word," unless their temporal necessities are supplied by others, and they are relieved from worldly cares. Therefore they ought to be supported.

4. *God commanded the old Testament church to support their ministers.* therefore it is the duty of the church, now to support her ministry, Num. xviii, 20, 24. The ministers of religion under the Mosaic dispensation were to be *entirely devoted* to the ministry, and to be *entirely supported* by the people. The Levites had no inheritance with the other tribes, but only forty eight cities for their habitation; they were to have no landed property, except a few acres about their cities for their gardens and cattle, and were to live on the contributions of the people, Num. xxxv. 2, 3. The Israelites were commanded not to forsake them. "Take heed that thou forsake not the Levite so long as thou shalt live upon the earth," Deut. xii. 19. In the days of Nehemiah, the Levites being neglected, had to resort to other labours for their support, for which the people were reproved, Neh. xiii. 10. "And I perceived that the portions of the Levites had not been given them, for the Levites had fled every one to his field; then contended I with the rulers, and said: Why is the house of God forsaken? Then brought all Judah the tithes. &c." Now, though the *letter* of these laws is repealed, the *spirit* is still binding. I do not say it is the duty of the spiritual Israel to give the *same amount* or the same proportion, but it is still their duty to support the ministry. The church is still obligated so to provide for its ministers, that they may not be compelled to "go into the field" to procure bread, but may "give themselves wholly" to their appropriate work. But lest you should say, it is unfair to reason from the Law to the Gospel, I observe,

5. I only follow *Apostolic example*. In the 9th chapter 1st Corinthians, the Apostle pleads his *right* to a temporal support, in a way that no gainsayer can resist. "Say I these things as a man, or saith the Law the same also? For it is written in the Law of Moses: Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that plougheth should plough in hope. If we have sown unto you spiritual things, is it a great thing, if we shall reap

your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar: *Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel,*" 1 Cor. ix. 8, 18. In these verses, it is evident, that the Apostle reasons from the Law to the Gospel, or from the Mosaic to the Christian dispensation, and infers that as they who ministered at the altar, lived by the altar, so they who preach the Gospel, should live by the Gospel. In other words, they should be "wholly given" to the service of the sanctuary, and be "wholly supported" by the offerings of the sanctuary.

6. *Our Lord positively forbade his Apostles to make the least provision for their temporal support,* Matt. x. 9, 10. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor shoes, nor yet staves."—Why?—"For the workman is worthy of his meat." Here we are taught two things: first, that ministers ought to be intent only on the work of the ministry, not providing in the least for their temporal support; and secondly, that the people for whom they "work," are obligated to give them "meat," or proper maintenance. The argument needs no application.

7. *The common sense of all denominations* has led them to devise the means of supporting the ministry. There is not a church in Christendom, however it may cry out against "salaries" and "hirelings," but always feels itself bound in common justice to defray the expences of those, who serve them in *spiritual* as well as in secular things. It is perfectly unreasonable to expect a man to "go a warfare at his own charges;—or to plant a vineyard and not eat the fruit thereof;—or to feed a flock and not eat the milk of the flock," 1 Cor. ix. 7. Those churches, if there be any such, who require from their ministers no sacrifices, either of time or labour,—which have no wish that "the priest's lips should keep knowledge," or that he who attempts to edify the church should "study to be a workman that needeth not to be ashamed,"—who feel no concern, that he should "rightly divide the word of truth, and give to each his portion in due season,"—who are willing to be served with that which "cost him naught,"—and who resemble those parents, that care not what teacher their children have, provided he "works cheap,"—are consistent with themselves in giving nothing to the ministry,—but whether in indulging such covetousness, or in being contented with such a ministry, they really promote their own interest is another question.

8. *Your own doctrine* justifies our conduct. *Jesse Kersey*, in his Treatise, says: "As it was the duty of the church in primitive times to give to the poor amongst them; so we believe

we are also in duty bound to provide for our poor as well MINISTERS as others." p. 27.

Barclay in his Apology, says : " we freely acknowledge that *there is an obligation upon those to whom God sends, or among whom he raiseth up a minister, if need be that they minister to his necessities.* Secondly, that it is *lawful for him, to receive what is necessary and convenient.* That which we oppose in this matter is, First, that it should be constrained and limited. Secondly, that it should be superfluous, chargeable and sumptuous. Thirdly, the manifest abuse thereof, &c." Ap. p. 342. As to "constraining" a salary, I know of no such practice in this country, or if it exist it would find no friend in me. As to a "superfluous and sumptuous" salary, it is neither to be expected nor demanded. And as to the "abuse" of this or any other privilege, it is wrong to offer it as an argument against the thing itself.

Lastly ; *Your own practice* ought to teach you more charity on this subject. You will not deny that the expences of your preachers are defrayed ; and when they have a family to support, and feel themselves "moved" to travel and visit the churches, you feel yourselves bound to pay not only their *personal* expences, but to contribute sufficient for the maintenance of their family. I do not blame you for this. To do less would be a sin against common honesty, would be as unchristian and unjust as to take money from a poor preacher's pocket, when he was poor and you were rich. But I blame you for condemning others, for doing that, which you do yourselves. **YOUR PREACHERS NEVER SUFFER FOR WANT OF TEMPORAL SUPPORT.** Among those denominations whom you condemn for paying salaries, nine out of ten of the ministers are in a temporal point of view, continual sufferers. A poor preacher, who should come down from Philadelphia to Wilmington, to perform a labour of love among you, even though he should not utter one word, would probably receive *double* the compensation from your society, that a preacher of any other denomination would receive from his society for similar services. And yet you are continually exclaiming against "hirelings," "salary men," "dark letter-learned clergy," "mercenary priesthood,"—in reference to men who, to say the least, are as free from covetousness, have as much disinterested love for souls, and are as willing to spend and be spent, as any preachers of your denomination.

PAUL.

LETTER XXVIII.

ONE of the early charges brought against us by our modern "PAUL," is, that we "dishonour the Scriptures." I think every candid reader of the essays of AMICUS will by this time perceive the fallacy of this charge. Happily for the society whose views I advocate, its doctrines, its ministry, its various testimonies are so perfectly in accordance with the sentiments of the inspired penmen, that our distinguishing peculiarities as well as those truths which we hold in common with other Christians, are not only supported by the general tenor and spirit of the Holy Scriptures, but by the most lucid, the most positive Scripture texts. AMICUS, in support of these testimonies, has been careful in the present discussion always to refer to the sacred records. The great mass of authorities which I have quoted from this source, remains unanswered by my opponent—and I will venture to say, must ever remain unanswered! To the Holy Scriptures we refer for the support and confirmation of every tenet that we hold; and by their clear unequivocal testimony, we are willing they should stand or fall. Our religion is the religion of Christ and his Apostles, stripped of the absurd and awkward appendages with which priestcraft and superstition have shrouded it in the night of ignorance and apostacy, from "the faith once delivered to the saints."

Now, I know of no set of men who so much dishonour the Scriptures as my opponent and his adherents. Their general practice exhibits little less than a constant scene of dishonour to the Scriptures! What is the language their creed proclaims to the world? Does it not say, that the holy penmen were incompetent to express the ideas communicated by Divine inspiration—and that the language of the Bible is so obscure that it cannot be understood, without the aid of a company of priests? And what better language do their Catechisms and Confessions of Faith hold out to the world? Do they not declare, that our Lord and his Apostles were too ignorant to convey by their ministry and writings, a clear idea of the truths they wished to communicate? And therefore, that it was necessary that a set of theologians should, by the introduction of *heathenish* terms and new fangled words, help them to express their meaning!!! Now, if these proceedings do not "dishonour the Scriptures," I confess I do not understand how they can be dishonoured!

To reject the Scriptures altogether, would not throw a thousandth part of the dishonour upon them that priestcraft has done! The man who should declare his disbelief in the Bible, would tell us that such was the dark and prejudiced state of

his own mind, it could not be convinced by the most demonstrative evidence; and I cannot perceive that he would thus throw any more dishonour on the Scriptures, than he would throw on the philosophy of Newton, by telling us that he did not believe that the world was round! But for the *professed friends* of the Scriptures to tell us, that the Scripture-writers were too ignorant clearly to express their meaning, is to do all they can to dishonour them!

The mischief that has been done to the cause of Christianity, by the officious conduct of these men, is incalculable. It was a powerful means of involving the church in Cimmerian darkness—in a deep and deadly apostacy from the true and living faith; an apostacy from which she has yet but very partially recovered! It was a means of introducing her into those scandalous scenes of war, bloodshed, persecution and bigotry, which have turned away more souls from Christ, than *all her avowed enemies*, by a thousand fold!

And what have the creeds, adopted by the churches since the reformation, done for the cause of Christianity?—No man, who is tolerably well versed in the history of the church, for the two last centuries, can be at a moment's loss to answer! They have made more dissention and schism, than will be healed for ages! They have made more infidels than Hobbes, Hume, Paine, and all the host of deistical writers, and their adherents, put together!!! The introduction of the two words "Trinity" and "Sacrament," the former of *theological invention*, the latter the name of a *Romish military oath*, has produced more mischief, more jangling, more discord, than any other single cause!—And all this is done by the *professed friends* of the Scriptures!!! By those, who tell us that "the Bible is the *supreme and only standard of faith and practice*!"

Now I appeal to the sober sense of my readers, of *every religious denomination*, if there can be any conduct more inconsistent, more absurd, more mischievous, than this is?

I think it must now be evident, that however my opponent may *profess* to venerate the Scriptures, he dishonours them in *practice*. If I be not mistaken, his conduct and temper are as unlike the candid, benevolent, amiable, and affectionate spirit of the Evangelists and Apostles, as his doctrine is inimical to theirs! Not content with consigning three-fourths of the human family to everlasting destruction without a crime—in his last number, he has assumed the seat of Abraham, and fixed a great gulf between himself and a large community of Christians, "*which forever forbids our union in this world, if not in the next.*" The plain meaning of which is, that *if there be no future state of purgatory*, we can *never* come together in any

world! And as he has *placed himself* on the happy side of this gulf, WE must *all* go with Dives into eternal perdition!!! What a notable spirit of charity does this champion of Calvinism exhibit to the world!

Now, with such tempers and opinions as these, I think (on our own account) we need not be much afflicted if we never come together—with notions so gloomy, and doctrines so unscriptural, I believe *his* company would tend to damp the enjoyment of his companions in any state! I sincerely wish him the blessing of a little more “internal light.”

I would, before I proceed further, wish explicitly to state, that in exposing the absurdity and inconsistency of my opponent's doctrine, I do not intend to cast any reflection on the religious society of which he is a member. I have the pleasure of being intimately acquainted with a number of that religious community, who abhor the doctrine of “PAUL” as much as I do; and I fully believe, that a large proportion of them are too enlightened to feel any gratitude for his public appearances in the present discussion. I know that many of their most respectable members, entirely disapprove his sentiments. The march of truth, though slow, is certain—it must prevail, and will prevail. The doctrines advanced by AMICUS, I believe, are Scriptural; if they be so, they will correspond with the impressions of truth in every mind; they will accord with the discoveries of that Divine “internal light that lighteth every man that cometh into the world;” which, as it is yielded to, will remove every prejudice, and fill up that “gulf” which “PAUL” would “fix” between us.

I will now notice a few of my opponent's remarks in his last number: “You,” says he, “have openly preferred the religion of the Hindoos, and the western Indians, to Christianity.” If my readers would see how untrue, how uncandid is this assertion, I would wish them to consult the preceding numbers of AMICUS!—I referred to the Hindoos and Indians of America, merely to show, that their moral character and religious sentiments, gave proof, that God had not left himself without a witness in the hearts of those people; but that, according to the Apostle's assertion, “the grace of God that bringeth salvation hath appeared to all men.” This was the whole drift of my argument, and not to prove that the religion of the Hindoos and western Indians was preferable to Christianity. I had prepared myself with authentic documents, to illustrate and confirm my views, which, as “PAUL” has abandoned the subject, need not now be presented to the public, but which may hereafter enrich the columns of the “Repository,” and will furnish a rich feast to all who delight to see the evidences of the

love and mercy of our adorable Creator, through Christ Jesus our Lord, to his rational family !

“Christianity,” stripped of the extraneous matter, which, in the dark ages, has been attached to it, by politic priests and “interested” men, is the *pure truth*, to which nothing can be preferable !—It is “undefiled religion” in all its native loveliness !—It is the love of God manifested to man !—It is the Holy Spirit, working in him all amiable tempers and holy dispositions !—It is the pearl of great price, for which the spiritual merchantman is willing to sell *all*, that he may buy it.—It is, in fine, a religion as different from the noisy, pompous, fashionable religion of the present day, as the religion of Christ was different from the religion of the Scribes and Pharisees.

Again, says my opponent, “You have denied the worship of Vishnu and Bramah to be idolatry.” Can any thing be further removed from the truth than this assertion ? Where have I denied the worship of these to be idolatry ? I have no more denied such worship to be idolatry, than I have denied the worship of bread and wine to be idolatry. I have truly admitted, that the sincere devoted soul may worship the ONE TRUE GOD, under either of those symbols, without idolatry ; but I have never said, that the worship either of Vishnu or Bramah, bread or wine, is not idolatry !

Again ; “You have allowed the deist to have saving grace.” True, I have—and I have shown that where there is no *such* grace, there can be no such thing as sinning against it. I am ignorant of any *divine* grace that is not “saving grace.” All *God’s* grace, or manifestation of his Holy Spirit, is *saving* in its very nature : and the Apostle tells us, that “the grace of God that bringeth salvation hath appeared unto all men.” The only reason why all men are not saved by it, is, that they will not obey it.—“He that doeth evil,” and loves to do evil, “hateth the light, neither cometh to the light, lest his deeds should be reproved.” My opponent’s doctrine of unconditional election and reprobation, is the most severe reflection on the justice, goodness and mercy of God, that ever was made by the vilest blasphemer !

Again ; “You have said the religion of Christendom is falsely called the Christian religion.” To this charge I must plead “*guilty*.” And if my opponent can prove that a *swearing, fighting, formal, carnal religion*, is the “Christian religion,” then I will confess that I have been mistaken in my estimate of “the religion of Christendom.”

And, “you have said that the heathen have always been made worse by the professors of Christianity.” I have said no such thing ! So saying, I should have reflected upon the ho-

noured memory of the "good William Penn," and his brethren, as well as on other *disinterested* Christians, who have from the *purest motives*, and in Gospel love, laboured for the good of the heathens, which I should be sorry to do. But AMICUS did say, that "whenever the aborigines of any country, have *long* had the *manners and customs* of the *professors* of Christianity to copy after, they have become vicious, and degenerated from their original simplicity and moral excellence." And I appeal to the history of every European settlement of any standing, for the truth of the assertion. AMICUS is prepared to prove his position, if "PAUL" dares to deny it!

My opponent thinks he has clearly proved, that our doctrine of "internal light" is an ignis fatuus in point of delusion. Now, I think, that if he has proved any thing, he has proved that himself is involved in great "internal darkness." Indeed, the whole scope of his addresses to us seems to be in accordance with this idea!

But "our doctrine is a deadly poison to the spirit of missions." Now, what are we to understand by the spirit of missions? If by it we are to understand the *spirit of making money* by a professed zeal for missions; then, I suppose, we must admit that our doctrine is a deadly poison to this spirit! It is a poison to SIMONY in all its forms. *Wherever money is introduced into the church as a compensation for religious service*, there the SPIRIT OF SIMON MAGUS has come again from his place! A spirit that was severely rebuked by the Apostle, on its first appearance in the church; a spirit that is contrary to every precept and example of the primitive believers—Simon the sorcerer excepted!

I would not, however, be understood to mean, that the society of Friends are inimical to missions under the direction of the Great Head of the church. That society has, perhaps, more missionaries abroad, than any other society of Christians: if we accept the word "missionary" to mean *those who travel abroad in the ministry of the Gospel*. Ever since its first appearance as a society, its ministers have been remarkable for their indefatigable zeal in propagating their views of Divine truth. No human laws could ever prevent them from endeavouring to labour in the Gospel of Christ—no persecution could deter them—they have encountered every difficulty, they have made every sacrifice in the performance of their religious duty in this respect, as the annals of Great Britain and our New-England colonies will abundantly testify. And they have ever preached "without money and without price."

The next observation of "PAUL" that I shall notice, is the following: "It is impossible to hear many of your sermons, or

read many pages in your books, without being struck with your indiscriminate opposition to all ministers of the Gospel who are not of your society." In this case, my opponent manifests either a want of candor or discrimination; our testimony is directed not against any *Gospel minister*! It is levelled at a *mercenary ministry*! It is against *SIMONY* in the true sense of the word. It is against one of the most disgraceful, the most injurious practices to the cause of Christianity, that was ever introduced into the church.

Let us now see how my opponent defends this practice:—"Ministers," says he, "cannot live on air." Now, who wants them to live on air? I am sure the society, whose principles I advocate, never taught that ministers should "live on air!" Our ministers do not "live on air!" They have, like the Apostle, *lived by their labour and industry*; and, like him, have been willing to spend and be spent for the love of Christ and the salvation of souls. They have demonstrated to the world, as the Apostle did to the primitive church, that all the arguments in favour of a *mercenary priesthood*, have no foundation in reason, or the nature of things!

The idea, that "ministers ought not to be necessitated to provide for themselves, as such employment will always interfere with that work which ought to employ *all* their time," is deeply founded in delusion. It is contradicted by the practice and experience of the Apostles, and thousands since their time. It is the weak and defenceless refuge of those who "cannot dig," are determined not to work, and are *not* "ashamed to beg." Was not the Apostle Paul as faithful and laborious a minister of Christ, as any of our modern priests? Did he not spend as much time in the service of the Gospel as any of them? And yet, did he not *follow his trade*, whereby he not only supported himself, but had a surplus to "minister to the necessities of them that were with him?" "Facts are stubborn things," "PAUL!" Now, are the professed ministers of Christ, in the present day, entitled to *higher privileges* than the Apostles? They "who talk at random for an hour or two, once or twice in a week," may *claim* them, but I doubt that neither the Scriptures nor reason will grant them!

In the dark night of apostacy from the doctrine and practice of the primitive church, among other baneful errors, an idea was admitted that *labour* was incompatible with religious contemplation, or Divine enjoyment. Now the very reverse of this is true. There is no state more friendly to the growth of religion in the soul, than that of *honest, moderate labour*! Whilst the hands are employed in useful occupation, all the morbid consequences of *idleness* are prevented—the passions

are subdued—and the soul possesses the most enviable degree of liberty, to expatiate on the things of God—to commune with the author of her existence—to “fill her urn” with the waters of salvation, and to be prepared to distribute to others the “grace that has been given her, according to the measure of the gift of Christ,” Eph. iv. 7. So far is *useful employment in secular concerns*, from “interfering” with the work of an Evangelist, that it is one of the best means in the hand of Providence, to prepare the mind for religious usefulness! For the truth of this position, I appeal to the experience of all the living members of the church of Christ, of every religious denomination!

But, says “PAUL,” the “Apostles refused to have any thing to do with the temporal concerns even of the church.” What a miserable refuge is this! Because the Apostles refused “to serve tables,” therefore they refused to provide for their own wants! Because they refused to be caterers for the multitude, therefore they did not eat the fruit of their own labour! What strange reasoning is this! It however serves to show one thing—the *weakness* of the cause it is intended to support! *The Scriptures give us no idea that a pecuniary maintenance was ever provided for a minister of Christ!!!*

My opponent’s argument, drawn from the Old Testament, where he says, “God commanded the Old Testament church to support their ministers, therefore it is the duty of the church now to support her ministry,” rather proves his preparation for a bishopric in the established church in England, than any thing else! If this argument has any weight as to the *matter* of it, it must have equal weight as to the *manner* of it. And so our modern apostles would take the **TYTHES** of our corn, and pigs, and chickens, and eggs!!! Such reasoning as this, has always been used, to show the propriety of a *forced* maintenance for the clergy! A kind of maintenance they have always used, and still use, wherever the civil authorities of any country have supported their claims!

To several other arguments of my opponent, which my limits prevent me from noticing at present, I shall reply to in my next—if the Lord permit.

AMICUS.

Saturday, June 8, 1822.

LETTER XXVIII.

ON THE TRINITY.

"There are Three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One." 1 John v. 7.

THERE are certain doctrines of which an Apostle has said, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds," 2 John 10. It is not a matter of *indifference*, therefore, what a man preaches, or what he believes. "If any man preach any other Gospel unto you, than that ye have received, let him be accursed." Gal. i. 6. There are certain doctrines, therefore, which it is no "charity" to tolerate; unless it be charity to disobey God and ruin immortal souls. While Christians may and ought to tolerate minor differences of taste in the *superstructure* of their spiritual building, they may not tolerate difference of *foundation*. For "other foundation can no man lay than that is laid, which is Jesus Christ." It is genuine charity to condemn those who would subvert the fundamental principles of Christianity; as much so as to warn your fellow-creatures against a fountain which has been poisoned.

Now if there be a single doctrine, which is vitally essential to the Christian system, it is the doctrine of the TRINITY,—the doctrine that "in the unity of the Godhead there are Three Divine Persons, the same in substance, equal in power, eternity and glory." This doctrine is *peculiar* to Christianity and pervades revelation in every part. Upon it the whole plan of salvation is built. Without it we cannot conceive of the Father loving the world and sending his co-equal Son to die for sinners;—without it, we cannot understand how the Son could have left the bosom of the Father and the glory which he had with Him before the world was, to tabernacle with men, and make atonement to the Father for the sins of the world;—and without this, we could never comprehend how the Spirit, a third agent, should lead sinners through the Son to the Father. Take away this doctrine, and the Gospel has absolutely no foundation. It is "the baseless fabric of a vision,"—the delusive enchantment of a dream that cannot *possibly* be realized. Every system of doctrine, every Confession of Faith, Catechism or creed, that does not lay this down as a fundamental rock, is falsely called "the Gospel," and is built upon the sand. Hence Christians in every age have guarded this doctrine as they

would the apple of their eye ; and when compelled by heretics to make a *creed*, have always placed the doctrine of the Trinity in front. And in every age they who acted otherwise, who *neglected to make a full statement of their sentiments on this head*, have always been suspected of fundamental errors and preaching "another Gospel." The church has a right to know the doctrines of her members ; and the church at large to know the doctrines of every denomination that claims to be a constituent part. Hence the propriety of creeds. No society, whether religious or not, which attaches the least importance to itself, will admit a member until he gives unequivocal evidence of his agreement with them in the fundamental principles of the institution. The least hesitation, equivocation, or shyness in answering plain and reasonable questions, is always deemed ground for suspicion and rejection. While the safety or prosperity of the body depends on his agreement with them in essential points, if he shows a disposition to conceal his sentiments, to waive the subject, or refuses to give full satisfaction, he is regarded as a spy and a traitor. And all this for the best reason in the world, because if he *agrees* with them, he will rejoice to profess such agreement, and there can be no motive to concealment, but a consciousness of evil. When a sentry, upon whose fidelity depends the life of thousands, challenges a person drawing near the camp, it is most reasonable that the person challenged should give the watch-word, or be kept at a distance. If he be a friend, he will answer at once ; if he remain silent, or attempts to equivocate, there is something wrong.

Now since the days of your founder, the Christian church has ever been challenging your doctrines on the subject of *the God you worship* ;—and since the days of your founder, you have generally maintained a suspicious silence ! If from time to time you have set forth some apology, catechism or vindication, while you have been abundantly full on points of *little* consequence, you have been obstinately silent as to the main thing. Until you give more satisfactory evidence, that you are really on the side of Christ and the Gospel, faithful watchmen on the walls of Zion will keep you at a distance, and regard you as the enemies of Christ and his cause. If you ask the reason of our scrutiny—you find it in the divine command to "try your spirit, whether you are of God ;" to examine whether you "bring the doctrine of Christ," before we bid you God speed ; and to know whether you preach "another Gospel," before we acknowledge you as servants of Christ. And "*how can two walk together unless they be agreed*" in the fundamental points. Now,

FIRST: The doctrine of the *Trinity* is a *fundamental point*. And upon this we have a *right* to know your sentiments before we acknowledge you as Christians. That it is a fundamental point is evident.

1. From the arguments produced in my XIVth Letter, to which for the sake of brevity, the reader is referred.

2. From the unanimous sentiments of the *primitive church*. On this subject I would refer "*AMICUS*" to a small volume now in his hands; to wit: "*Miller's Letters on Unitarianism*," in which he will find a detail of facts, and an exhibition of quotations from Barnabas, Clement, Polycarp, Ignatius, Irenaeus, Theophilus, Justin Martyr, Tertullian, Origen and Cyprian, demonstrating that the doctrine of the Trinity was not only held by the early Christians, but held as *essential* or *fundamental* to Christianity. *Letter iv.*

3. That this doctrine is viewed as fundamental, is evident from the *unanimous concurrence of all the Creeds in Christendom*. Not a single Confession of Faith can be mentioned, in which the doctrine of the Trinity is not recognized, and not only recognized, but set in the very van of the phalanx of truth. It is unnecessary to make particular quotations, until you will dare to contradict a fact so universally acknowledged. Barclay's Apology and Catechism, for their *silence* on this subject stand alone, and for that silence have always been suspected of some secret rottenness by the Christian community. Upon this subject, as on the great doctrine of *Atonement*, which depends upon the Trinity, he observes a silence, which is irreconcilable with Christian frankness and honest dealing.

SECONDLY: *The rejectors of this doctrine, when detected, have ever been excluded from the church.* Cerinthus, Marcion, Ebion, Theodotus, Artemon, Noetus, Sabellius, Paul of Samosata, Arius, Macedonius, and all in early times who infringed on this doctrine, were at once if ministers, deposed from the ministry and excommunicated from the church. On this subject the author above referred to remarks: (Let. v.) "Indeed I can candidly assure you, that after devoting much of my life to reading of this kind, I cannot recollect a *single instance in all antiquity* in which any individual, or body of individuals, who were known to deny the Trinity of persons in the Godhead, were regarded as Christians, or suffered to remain in the communion of the church," p. 170. "Those who considered the Saviour as a *mere man*; those who regarded him as the *first and most exalted of all creatures*; those who held a *mere nominal*, and denied a *real Trinity*, that is, who held to a Trinity of *names* but not of *persons*, were each pronounced in their turn, by the universal church, to be *corrupters of the truth*, and were publicly treated

as such.”—“It is a fact, that such heretics were not only excluded from the Catholic or general church, but their right to the name of CHRISTIAN was solemnly and formally denied.” All this he confirms by a particular detail of facts.—Now, quere, if *you* reject this doctrine, are we worse than the primitive church in denying to you the name of “Christian,” and refusing to consider your society as any part of the Christian church? Of your various Apologies, Catechisms, Treatises, in which you have published your religious creed to the world, this doctrine, upon which the whole system of salvation rests—this doctrine, so dear to the primitive church and to Christians in every age, forms no part! It is unreasonable, therefore, to suppose that you believe it. Had you attached the least importance to it, it could not but have been mentioned. The “God” of Barclay has not an attribute peculiar to the God of Israel, not an attribute to distinguish him from the God of the deist; and the religion which he advocates, is simply what is called natural religion, dressed up with a few scriptural terms by way of ornament! *I defy you to prove the contrary.*

THIRDLY: Heretics on this subject, anticipating excommunication as the consequence of an avowal of their doctrines, *have always studiously concealed their sentiments!* In proof of this I would refer to the very popular volume above named. “My position is, and I believe most sincerely that it may be maintained, that in all ages, from the time of *Ebion* to the present hour, when the mass of the surrounding population was orthodox, Unitarians have manifested a disposition to *conceal their sentiments*, to equivocate, and even solemnly deny them when questioned, and to disguise themselves under the garb of orthodoxy, to a degree which no other sect, calling itself Christian, ever manifested,” p. 245. The truth of the above charge he fully proves in his seventh letter. *Irenaeus* says: it was the practice in his day, for those who denied the Trinity, to “use *alluring discourses*—to pretend to *preach like us*—and to complain that although *their doctrine be the same as ours*, we call them heretics,” In like manner, *Paul of Samosata*, who also denied the doctrine of the Trinity, when suspected by his brethren, and examined on the subject before a general council, “manifested so much skill in the *arts of concealment and equivocation*, that for a considerable time they could do nothing in his case. In the first council that was convened to try him, he went so far as to declare *on oath*, that he held no such opinions as were imputed to him! but it was soon found, that he had acted a disingenuous part, and was beginning again to propagate the opinions he had disavowed. Another council was called. Again he denied and prevaricated. At length *Malchion*, one of the

clergy of the church of Antioch, had the address and the fidelity to interrogate him in such a manner and with such effect, that he could no longer escape detection. He was unanimously condemned as a heretic, and deposed from the ministry," p. 162. The famous *Arius*, when summoned before a general council, "discovered a strong disposition to evade and equivocate, and actually baffled for some time, the attempts of the most ingenious and learned of the orthodox, to specify and bring to light his errors. At length, by adopting some expressions of discriminating import, they succeeded in detecting and exhibiting his opinions in their real deformity," p. 166. *Arius* afterwards, when patronized by the emperor, *acknowledged* and defended his heresy.

The same system of evasion and concealment was practised by *Laelius* and *Faustus Socinus*; and it is well known, that till lately the same deception was practised by the Anti-trinitarians of *New-England*. Under *Bible terms* and phrases, they preached nothing more than *natural religion*. Yet when suspected by their orthodox brethren, they resented,—when questioned, they equivocated,—when charged they denied. And never until an entangling net of circumstances brought them to a stand, did they avow their heresy. At present however, they do not deny their opposition to the doctrine of the Trinity.

I have been thus particular in this statement of historical facts, because on the same system of disingenuous policy, *your society* has ever acted. You have never *dared* to avow your sentiments on the subject of the Trinity; and **YOU DARE NOT AT THIS TIME**. An avowal of your sentiments on this subject, would strike the Christian community with surprise and horror! In the name of the Christian community, I have repeatedly asked a statement of your doctrine on this subject, and six months ago offered to postpone every other topic till this point was settled; but notwithstanding your repeated pledge to "take up old charges before you entered on those of recent date," you have repeatedly waived the subject, and seem still disposed to pass to other topics of minor consequence. There is nothing equivocal in this conduct, the public well understand it, **YOUR DOCTRINES WILL NOT BEAR THE LIGHT**. If you think they will, please give an honest unevasive answer to the following questions:

1. Do you believe the commonly received doctrine of the Trinity? 2. Do you consider Anti-trinitarians as in a fundamental error? 3. Can you justify your silence on this subject?

PAUL.

LETTER XXIX.

IN my last communication, I noticed some of my opponent's observations and arguments, in his "Episode" on "ministerial support," and stated, at the conclusion, that it was my intention to reply to others, which my limits then prevented me from noticing. In compliance with this intention I shall now proceed.

"This controversy," says PAUL, "if it has had no other has already had one good effect, it has opened the eyes of the community to the *danger* of your doctrines." My greatest fear, however, is, that the eyes of the community are yet but *very partially* opened to the "danger of our doctrines!" There is, I believe, much more danger to be expected from them, than either "PAUL" or the public are aware of. It would give AMICUS great pleasure to be the humble instrument of laying before the community the extent of that danger.

In the first place, they are very dangerous to the cause of *sin and corruption*. They attack "the strong man armed" in the very centre of his fortification!—They lay the "axe to the root of the corrupt tree!"—They apply a cleansing power to the "inside of the cup and platter." Instead of amusing the sinner with a round of lifeless forms and ceremonies, they introduce him at once to "the washing pool," to the fountain for sin and uncleanness."—Instead of saying: "lo here! or lo there," they say: "believe them not, for the kingdom of God is within you." Luke xvii. 21. They represent CHRISTIANITY, not as consisting in a subscription to dogmas and creeds, but as an *internal powerful principle*, condemning sin and destroying the very seeds of transgression!—as the "little leaven!"—little in its first appearance, but *efficient* in its nature, and *able*, if submitted to, "to leaven the whole lump," change the whole man!—and of a sinner to make him holy! This is very *dangerous* doctrine to every thing that is evil!

In the second place, they are dangerous to the very existence of *bigotry and superstition*. They teach the *universal* love of God to mankind! and as they lead us, not to depend upon any human means for instruction or salvation, but upon Christ the anointed teacher of the new covenant, so, they do not subject us to be imposed upon by the errors and misconceptions of men, whose *interest* or *ambition* would enlist us to defend their party, or promote their unhallowed schemes! *Many*, I have no doubt, will condemn this doctrine as "fundamentally erroneous!!!"

In the third place, they are very *dangerous* to *priestcraft*!—They teach that colleges and theological seminaries, can neither make a minister of the Gospel, nor qualify him for the

work of an Evangelist! On the contrary, that they are the *greatest enemies to a pure Gospel ministry*. They teach, that the qualifications of a true minister of Christ, are not received from man—according to the doctrine of the Apostle, Gal. i. 11, 12, “But I certify you brethren, that the Gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;” and, as we believe this kind of ministry, to be the *only true ministry of the Christian church*, so, our doctrine must be very *dangerous to a man-made mercenary priesthood*, and consequently, we need not wonder that “many are surprised and astonished at our doctrines.”

But this is not the only *danger* that priestcraft may apprehend from our doctrines: for they teach that the Gospel should be preached “without money and without price”—that genuine Gospel ministry has its *foundation* in the love of God and man! that its *reward* is the consciousness of having fulfilled, “without charge,” the service of Christ; according to the doctrine and practice of the Apostle—“If I do this thing willingly I have a reward!”—“What is my reward then? Verily that when I preach the Gospel, I may make the Gospel *without charge*,” 1 Cor. ix. 17, 18. A noble reward truly! and worthy the dignified character of this laborious TENT-MAKER and eminent Apostle, who preferred *death* to the imputation of selfishness in the glorious work of the Gospel: see 1 Cor. ix. 15. What *dangerous doctrine* the Apostle taught! I suppose “many are *astonished*” at it!

But the dangers of our doctrine are very numerous—should I attempt to portray them, I should be accused of “prolixity.” I will however briefly attempt to describe a few of them.

In the fourth place, they are *dangerous to the spirit of war*! They teach that the day has come, that “the sword” ought to be “beaten into ploughshares and the spears into pruning hooks”—that “peace on earth and good will to men” is the language and spirit of the Gospel dispensation. If this doctrine should prevail, not only the military officer would lose his commission! not only a host of *chaplains*, in the armies of *fighting* Christians, would lose their places! but *human butchery* would cease to be followed as a trade!!! It must be obvious that this doctrine is calculated to “astonish” many.

In the fifth place, they are *dangerous to the swearing system* in civil society. They teach, that Christians are bound by the positive command of Christ, to “*swear not at all*,” and by the doctrine of the Apostle James: “Above all things my brethren *swear not*, neither by the heavens, neither by the earth, neither by *any other oath*.” Now if this doctrine should obtain an ascen-

gency, and *plain honest truth* should be substituted for swearing, how many fees for administering *oaths*, would be arrested in their progress to the purses of those, who feed on the *folly* and *wickedness* of mankind? But this is not the only *danger* of this branch of our doctrine—there would be a danger, if *swearing* were abolished, that *perjury* might cease! and that all actions for this crime might disappear from the docket! I am persuaded that “many” will think our doctrine on this head “fundamentally erroneous!!!”

In the sixth place, our doctrines are *dangerous* to human slavery! They teach that “God is no respecter of persons,”—that man “should do unto others as he would they should do unto him,”—that the Creator “made of one blood all nations, to dwell on the face of the earth!”—that all men are born equal, and have an unalienable right to life, liberty, and the pursuit of happiness.” In the consequences of this doctrine, how many are concerned? The slave driver, the slave holder, the dealer in human flesh—in the blood, bones and sinews of God’s rational family!—the smith who forges manacles, neck collars and chains, to bind his poor fellow creature *a slave to the caprice and cruelty* of the professed followers of a compassionate Redeemer, are all concerned to unite with my opponent in condemning our doctrines “as fundamentally erroneous” and very “dangerous!!!”

And lastly—Were our doctrines to prevail, there would be great *danger*, that many *modern Christians* would be deprived of the *chaste* and *christian-like* enjoyments of the theatre, ball room, masquerade, and many others, that will suggest themselves to those, who are acquainted with our habits and manners. “PAUL,” in his first address to us has told us, how much he *admired* our “efficient internal discipline,” our “morality,” our “civil integrity,” &c. &c. the *dangers* of which to those who dislike *restraint*, and *prefer creeds and catechisms* to “morality” or “civil integrity,” must be very obvious!

Upon the whole, I think that the *many dangers* attendant on our doctrines, have placed both priests and profligates in the same predicament; they must *all* heartily wish us out of the way, and if they could, would “*fix* a great gulf” between them and us! As long as the society I advocate hold up a clear testimony against priestcraft and Simony, they will never want enemies, until the days come that were foretold by the prophet, when “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent’s meat,” Isaiah lxxv. 25.

But my opponent, alluding to the text, 1 Cor. ix. 8, 18, which he has *very partially* quoted, leaving out *four whole verses!*

says: "*I only follow Apostolic example*"—that is, *in taking money for preaching*, I only follow the example of the Apostle! In this short sentence, he has, in the first place, told us, that *he is* one of the "*hireling shepherds*" who "*look for their gain from their quarter*;" a circumstance that sufficiently accounts for his zeal on the present occasion, as well as for the sentiments and style of his preceding addresses "*to the Society of Friends.*" In the second place, he has convinced us, that when a *darling object* is in view, he is not very scrupulous about the means of attaining it! His assertion is evidently intended to convey the idea, that the Apostle had a *salary* for officiating as a minister!!! Instead of aspiring to the dignified and truly honourable standing of this eminent servant of Christ, he would willingly degrade him to the character of a mercenary parish priest! The idea of fixing a minister to a certain district, with a salary for his maintenance, is not to be found in the whole New-Testament. The truth is, that all the ministers of the primitive church, were called and qualified for their *holy office* by the "*Holy Spirit*"—they went forth in the service of Christ, under the particular direction of their Divine master, and, in obedience to his command, "*freely ye have received, freely give,*" they invited all to come unto Christ, the only fountain of life, and drink of the heavenly stream, "*without money and without price*;" and until the ministry of the church is restored to its primitive state—until the command of our Lord is literally obeyed, there will be division and contention among Christians—"the gall of bitterness" will be poured into the cup of our communion—"the bond of iniquity" will never be wholly loosed!

In confirmation of this sentiment, let us only glance an eye over the pages of Ecclesiastical history, from the second century of our era, when the clergy, (as Mosheim informs us,) "*had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood,*" down to the time that my opponent asserted "*the spirit of the Jewish law, when all Judah brought the tithe of the corn, and the new wine, and the oil*" for the priest, "*is still binding*;" and we shall plainly perceive, that a mercenary clergy have been the principal source of all the darkness that has overspread the church, both in doctrine and practice—of all the corruption that has disgraced it—of all the persecution that has afflicted it—of all the divisions and dissensions that have weakened and wasted it! From the time of Constantine their friend, down to the reign of James I. of England, and indeed down to the present time, in all countries where they could make an alliance with the

civil authorities, they have used the sword and the gibbet—faggots and fire—whips, chains, and dungeons, to enforce their decrees, and bend the spirit of the people to their ambitious and corrupt designs!

How solemn is the warning voice of history on this momentous subject! How strongly should it stimulate every Christian society, to exert *all their energies* to eradicate this germ of apostacy, to lop off this anti-scriptural branch of the Romish hierarchy! a branch that has produced more bitter fruit—more deleterious effects, than any other that can be named! For twelve centuries, it hung a dark and deadly cloud over the Greek and Romish churches—it has darkened the bright morning of the reformation, and remains a blot and disgrace to the profession of the purest and best religion that was ever revealed to the human family!

In the exposition of the most undeniable truths, AMICUS would not, however, be understood to manifest “an indiscriminate opposition to all ministers of the Gospel, not of our society.” A true minister of the Gospel of any religious denomination, is the highest visible object of my veneration and esteem! I am without bigotry on *this* subject—I have no doubt, that Divine goodness has raised up and qualified some such in *every* Christian community, under *every* formula of religious worship. The Catholics have had their “Kempises,” and their “Fenelons”—and the Protestants their “de la Flecheres,” and their “John Newtons,” and their “Wesleys,” and their “Lardners”—with many others that I could name but for fear of “proximity;” men, who have had more regard to the honour of God, and the salvation of his children, than to any earthly object! and who, I trust, having “turned many to righteousness, will shine as stars in the heavenly firmament, for ever and ever.” It is not the *ministers* of other societies that we oppose—it is their *errors*—it is “a hireling ministry”—it is *Simony*, the bane and disgrace of the Christian church. Our censures fall not on ministers, as *ministers*, they fall on a *mercenary priesthood*, whether it be found among Jews or Christians, Mahometans or Hindoos!!!

But, says “PAUL,” “Your practice ought to teach you more charity on this subject.” That kind of charity, however, which my opponent would cultivate, is a *false charity*—it is a charity that would tolerate a most pernicious error, that would foster a serpent in the bosom of the church, whose desperate wound ages will not heal—whose poison has infected the channels of instruction, and spread a deadly torpor among the professors of Christianity. Our practice can never teach us this kind of charity! It is the result of a sound and wholesome charity, that

commiserates the state of the poor, whether ministers of the Gospel, or the obscurest members of the church. We make no distinction in the provision for the necessitous. The only question is, "Does he need?"—"Are his efforts to obtain a livelihood inefficient?" If they are, a competent aid is afforded—if to a minister, not *because he is a minister*, but *because he is in want*—not to minister to his luxury, but to his necessity! This is all! "To do less would be a sin," if not against "honesty," yet against charity! The assertion, that "a poor preacher, who should come down from Philadelphia to Wilmington, to perform a labour of love among us, would probably receive *double* the compensation from *our* society, that a preacher of any other denomination would receive from *his* society, for similar services," is without *the least foundation*, unless other societies would give him *only half enough to eat*. We would not "muzzle" his mouth, nor refuse him an asylum for the night. A want of hospitality has never been charged on the society by its bitterest enemies—any thing more *we* should be ashamed to offer, and *our guest* would be still more ashamed to receive. No minister amongst us ever received a cent, as a compensation for religious services. Let "PAUL" prove this assertion incorrect in a *single instance*, since the days of George Fox, if he can!

If nothing should occur to divert me from my present purpose, I shall notice the last address of my opponent in my next communication.

AMICUS.



Saturday, June 22, 1822.

LETTER XXIX.

ON THE TRINITY.

"If nothing should occur," says "AMICUS," "to divert me from my present purpose, I shall notice the last address of my opponent in my next communication;" i. e. if the *sun does not rise* within a fortnight, he will make a candid statement of your views on the subject of the *Trinity*. But, gentle reader, if the *sun should rise*, or the *tide should ebb and flow* in the mean time, rest assured, it will be a sufficient "occurrence" to "divert him from his purpose." He give a *candid statement*! Reader, if you expect this, you will be disappointed. He would as soon cut off his right hand, as make a statement that would at once cut off him and your society from the *Christian church*. In fact, this wily disputant does not *promise* such a statement;

he simply says he will "notice" my last address, that is, *allude* to it in a distant and satisfactory way. After *six months* solicitation for his sentiments on a vital subject, upon which he ought to have stated his sentiments *without asking*, he very generously promises to "notice" the subject. Wondrous condescension! to waste his precious time in telling us *what God he worships!* when he might be so much more profitably employed in telling us the difference between yea and yes; between a drab coat and a black one; between giving to a minister because he is *poor*, and giving to him because he is a *minister*; between paying a preacher *behind the curtain*, and paying him in *open day!* How much more important to be thus "tything mint, anise and cummin," than attending to the "weightier matters of the law!"

Reader, I am not disposed to trifle either with your time or patience, in noticing his last address; but would proceed immediately to a *new* subject, did I not know that this is just what "AMICUS" wants, who would immediately make it the occasion of *concealing* still longer his sentiments on the subject of the *Trinity*. He and the society to which he belongs, would gladly have you believe, it is of little consequence what God a man worships, "Jehovah, Jove, or Lord," provided he gives him the *title* of God. And so long as you trust in "Christ" for salvation, that it is of little consequence who or what you mean by this title, whether a distinct person of the Trinity, or mere *conscience*. And provided you talk a great deal about the "Spirit," it is of little consequence whether you mean the Spirit of God, or a false spirit. In short, provided you use *Scriptural terms*, it is not essential you should hold one *Scriptural idea*.

Should "AMICUS" condescend to tell us any thing upon the subject of the Trinity, he will probably endeavour to evade—
1. By finding fault with the *term*, as not found in Scripture. The same fault may be found with *half the words* used in *preaching* or in religious conversation, and our language would be barren indeed, and preachers very much fettered, if they could never use a word but what the Apostles used. So long as we confine ourselves to the *doctrines* of Scripture, we are at liberty to choose the most expressive terms. And if you do not deny the *doctrine* of the Bible on this subject, we care little about the *term*. Any evasion, therefore, on this point, the public will observe. The question is, do you hold the *doctrine* which Christians express by the term "Trinity?"

2. He may evade, by saying, "we believe in the Father, the Son, and the Holy Ghost." Answer; so did *Socinus*, but he denied the *divinity* of both Son and Spirit. "But we acknow-

ledge the *divinity* of the Son and Spirit." Answer; so did *Sabellius*, yet he held there was but *one person* in the Godhead. The *same Person* who in Heaven is called the Father, (according to his system,) when incarnate, is called the Son, and when diffused among Christians, is called the Holy Ghost. (This, I think, is the common sentiment among your society. But any one will perceive at a glance, that this at once destroys all idea of *atonement*, unless the same person could atone *to himself*, and also nullifies other fundamental truths.) Many other evasions he may make, if so disposed; but if he is willing to make a fair statement of your sentiments on this fundamental point, let him state distinctly *what he understands*, and *what your society understand* by the terms "Father, Son, and Holy Ghost." Do you understand them to be three distinct *names* of the same person? or three distinct *persons* of the same Godhead?

There are two things in his last address which I would notice at this time, were I not afraid he will take advantage of any other subject I may touch, to waive the subject of the Trinity. I will, however, run the risk.

The first regards his remarks on the subject of "war, theatres and slavery," all of which are very good in their place; but in relation to this controversy are mere waste paper, and are no more in point than a dissertation upon drunkenness. On these subjects we have no dispute. On these subjects, so far from bringing any charge against you, in the very commencement of this correspondence, I avowed my approbation of your doctrines. I will thank "AMICUS" to observe his own rule, "to answer old charges, before he takes up those of recent date"—or takes up charges that were never brought. His whole design in taking up these trifling subjects at this time, appears to be to *divert the attention* of the public from a subject on which he feels himself severely pinched! The above subjects, strictly speaking, are no part of *religion*, any more than the buttons of your coat are a part of your soul. A man, on principles of mere humanity and sound policy, may be as strongly opposed to oaths, slavery and war, as any of your society can be, and yet be a deist or an atheist. What should hinder? Your opposition to these civil and political evils, therefore, does not prove you a *Christian* society, though I fear that the greater part of your "Christianity" lies in such superficial virtues.

The other thing which I would notice, is the *high compliment* he pays the Christian religion; he calls it "the purest and best religion that was ever revealed to the human family!!" He does not consider it the *ONLY* religion that ever was revealed; but of the *many* systems which have been revealed, he he thinks this the "purest and best." Accordingly, some time

since, he ridiculed the idea of attempting to “convert the Hindoos to *our kind of religion.*” And I have one of your Tracts lying by me, entitled “Thoughts on Reason and Revelation, *especially the revelation of the Scriptures.*” All which are indicative of your lax sentiments on this subject. Now, a person of your style of sentiment, might go on to say, “of all the Gods ever worshipped, *Jehovah* is one of the greatest and the best!”—“Of all the Saviours ever trusted in, Jesus of Nazareth is one of the safest and best,—not excepting Mahomet, Confucius, or George Fox:”—“Of all the Bibles in the world, that of the Jews is by far the finest and best.” Now, what Christian does not abhor *such* compliments!!! Christianity abhors such *comparisons*, and condemns all other “religions,” as much as truth does a lie. The Gospel pronounces all other systems, and those who preach them, “accursed.” Gal. i. 6. The Bible does not say, “there is *no better name,*” but “there is *NONE OTHER* name given under heaven whereby we can be saved.” And to deny Christianity this *exclusive* divinity, has always been considered equivalent to a *total rejection* of her authority.

The public will forgive me for occasionally noticing such incidental declarations of my opponent; as it is from these expressions, when your writers are off their guard, your secret sentiments are betrayed. You always appear, especially in controversy, as all heretics love to appear, *en masque*; and it is only when in an unguarded moment the mask drops off, we can detect your real character, and put you to the blush! On the subject of ministerial support, if “AMICUS” chooses to renew the subject, *after we shall have discussed the doctrine of the Trinity*, I will correspond with him till he is tired. PAUL.



Seventh-day, 6th mo. 29, 1822.

LETTER XXX.

“*But this I confess unto thee, that, after the way which they (the priests) call heresy so worship I the God of my fathers, believing all things which are written in the law and the prophets.*”
Acts xxiv. 14.

IT is no new thing for those who hold up the truth in opposition to the errors of *interested men*, to be charged with *heresy*. So early as the time of Christ’s ministry, we find “the chief Priests and the Pharisees” in council against the Lord’s anointed, saying: “if we let him thus alone all men will believe on

him, and the Romans will come and take away *our place*." John xi. 48. This was a pinching circumstance for these mercenary priests! To them "all Judah brought the tithe of the corn and the wine and the oil."—It was *their place* to receive these offerings under the old Law.—But when Christ came to introduce "a more excellent ministry, which was established upon better promises," Heb. viii. 6. teaching the doctrine, "freely ye have received, freely give,"—"from that day forth they took counsel together to put him to death." To lose one's *place* is a serious consideration under any circumstance; but for a luxurious idle set of men, unaccustomed to honest occupation, to lose *their place*, is intolerable!—And a woe, as far as may be in their power, shall be denounced and inflicted upon every individual or society that dare to deprive them of it!

In proof of this position, we refer to the conduct of Ananias the high priest, toward the Apostle Paul, Acts xxiii. This *disinterested* Apostle had been engaged in his ministry, to shew, that by the coming and death of Christ "the handwriting of ordinances was taken out of the way," the priesthood that took tithes was changed; a pure, spiritual, and *free* ministry substituted, and consequently that Ananias and his colleagues must lose their *places*. Now mark the conduct of the priests, and we shall see that it presents us with a perfect model of their intolerant proceedings in all the succeeding ages of the church!

At this time the territory called "the holy land" was under the civil authority of the Romans; of course the priests had little more than the power to censure or vilify their opponents! This want of *power* they endeavoured to supply by *influence*! As *they* could not inflict corporeal punishment on Paul, they used every means to induce the civil authorities to do it for them.—For this purpose they brought "a certain orator, named Tertullus," who, well skilled in the sophistry of their theological school, was selected as their mouth-piece. But this college-bred rhetorician, though a willing instrument in the hands of the priests, had a difficulty to encounter which put him to his wits end.—The civil powers could not punish for *opinions*, they sought for *facts*, whereon to ground a legal process, some *overt act* at least, which had a tendency to subvert the Roman government or injure the constitution of civil society.—Now every part of the Apostle's conduct—every principle of his religion were directed to promote the peace and happiness of man, both in this world and in that which is to come, and poor Tertullus, like my opponent in our case, had to point to the horrible consequences of his faith—had to tell the chief captain that the Apostle was "a pestilent fellow"—"a mover of sedition"—"a ring leader of the sect of the Nazarenes."—Like a skilful

orator, he deals first in general charges, reserving his heaviest accusation to the last—"A ring leader of the sect of the Nazarenes!" heresy! heresy!

In his first address "PAUL" tells us, that he "should do injustice to himself and us, not to acknowledge his approbation of our *general* character. Of our morality and amiability, our civil integrity, affectionate manners, exemplary simplicity, our prudence and economy; and, he adds, of our efficient internal discipline, he has the highest admiration!" In a subsequent production, page 62, he acknowledges his "full belief, that there are amongst us *real saints*!" It seems he can find as little fault with our character as Tertullus found with that of the Apostle! But all this will not do! If we cannot subscribe to the absurd and unscriptural doctrines of the Athanasian Creed, if we cannot believe impossibilities, we cannot be Christians, and like Tertullus, our redoubtable opponent raises the cry of heresy! heresy! It is well for us, that *here his power terminates*!

But though his *power* terminates here, he fondly hopes his *influence* may extend a little further.—He has endeavoured to prepossess his reader with an idea that we are not only heretics, but *conscious heretics*—that we not only hold erroneous doctrines, but *know them to be erroneous*! that lest our errors on this subject should come to light, we have, "since the days of our founder, generally maintained a suspicious silence." In publishing to the world such a sentiment, "PAUL" has either been guilty of wilful misrepresentation or of inexcusable ignorance, as the writings of our most distinguished authors, published more than a century ago, will abundantly demonstrate. George Fox in his "Great Mystery Unfolded," is very full and clear on this subject; Francis Howgill, Isaac Pennington, Thomas Story, William Penn and many others, very explicitly declare our abhorrence of the doctrine, which supposes the distinct existence of "three persons in One God." For our opponent to say we have "never dared to avow our sentiments on the subject of the Trinity," is to shew that he is grossly ignorant of the society he professes to describe. I know of no people who have *dared*, through the most inhuman persecution, inflicted on them by the *orthodox Trinitarians*, so fully to avow their sentiments on this subject! as I expect by quotations from their writings clearly to demonstrate. Whether we "dare at this time" to speak plainly to this question will soon be seen. As truth needs no disguise, AMICUS has no fear to expose her—as error needs only to be seen in order to be rejected by *disinterested* men, so AMICUS will be gratified by this opportunity to bring her to the light. As to the cry of "heresy,"—the last

resort of a mercenary clergy—the last refuge of a waning priesthood, it were perhaps too hard to deprive them of it, even if we might; we will therefore leave them, in the undisturbed possession of all the comfort, which, in this enlightened age, it is calculated to afford them!!!

I now proceed to consider “PAUL’s” three queries contained in his xxviiith address to us, pages 304, 305,—to which, when he clearly and *honestly* explains himself, I shall be very glad to give “an *honest* unevasive answer!”—And first: “Do you believe the commonly received doctrine of the Trinity?” Now I *honestly* declare, that I never knew that there was any *commonly* received doctrine of the Trinity! The Trinitarians are so split to pieces, and widely divided on this *incomprehensible* doctrine, that it requires more discernment than has fallen to the lot of AMICUS, to discover what is “the *commonly* received doctrine,” or whether there be any such! Are “Waterland” and the rest of the Athanasians orthodox, who assert, that “there are *three proper distinct persons* entirely equal, and *independant* upon each other, yet making up one and the same Being?—Or is “Howe” correct, who supposes there are *three distinct eternal Spirits*—or *distinct intelligent hypostases*, each having his own *distinct intelligent nature*, united in such an *inexplicable* manner, that, on account of *their* perfect harmony, consent, affection, and mutual self-consciousness, *they* may be called *one* God, as properly, as the different corporeal, sensitive, and intellectual natures united, may be called *one* man; or, are “Owen” and the bishops “Pearson” and “Bull” in the right, who are of the opinion, that, “though God the Father is the *fountain of the Deity*, the *whole divine nature* is *communicated* from the Father to the Son,” (and so the Father must have no *divine nature* left!) and the “whole divine nature is communicated from the Father and the Son to the Holy Spirit,” (and so the Father and the Son must have no *divine nature* left!) and yet the Father and the Son are not separable nor separated from the *Divinity*, but still exist in it, and are most intimately united to it!!!—Or is “Burnet” in the true faith, who maintains that “there is *one self existent*, and *two* dependant beings in the Godhead?” and asserts, that, the *two* latter are so united and *inhabited* by the former, that by virtue of that union, divine perfections may be ascribed, and divine worship be paid to them.—Or is “Wallis” a safe guide to orthodoxy, who thought the distinction between the three persons was only *modal*! according to the opinion of “archbishop Tillotson!” Or was “Watts” sound in the faith when he maintained, that there is *One Supreme God* dwelling in the human nature of Christ—*which* human nature he supposes to have existed the first of all

creatures!—and when he spoke of the Divine Logos as the wisdom of God, and the Holy spirit as the Divine power—or the influence or effect of it? Or are all these learned theologians wrong?—and are we to subscribe to the Roman Catholic creed of Athanasias, in order to be orthodox? As I very much doubt whether there ever has been any *commonly* received doctrine on this “fundamental,” this “all-important” point, since the day when fire and faggot were the portion of every man, woman and child, who did not yield a *full and unqualified assent*, to every proposition of a cruel blood thirsty priest-hood, I shall expect my learned opponent will condescend to give us ample instruction in the case, that at least, we may not “perish for lack of knowledge!!!”

Secondly—Do you consider Anti-trinitarians as in a fundamental error? In other words, do you believe that all who do not believe that God is divided into three parts, “three divine persons,” and yet not three persons, but one Divine person, are fundamentally wrong, and consequently go to the bottomless pit, because they cannot believe impossibilities? Answer; I confidently believe we hold no such blasphemous opinions! We should be very sorry to think that such men as the excellent Isaac Newton, John Locke, Dr. Lardner, Dr. Samuel Clarke, Hoadly, Law, Blackburn, Emlyn, Lindsey, Price, Jebb, Wakefield, Chandler, Taylor, Benson, Cappe, Kippis, Bishop Clayton, Abernethy, Leland, Lowman, Palmer, Tyrrwhit, Disney, Kenrick, Simpson, Toulmin, Reynolds, Estlin, Enfield, Bretland, Turner, Elwall, Biddle, Firman, Hopton, Haines, George Fox, Robert Barclay, Francis Howgill, William Penn, and many others who might be named, were all consigned to eternal perdition for disbelieving what, in truth, no body can believe, who retains the use of his rational faculties, unless it be possible to believe contradictory propositions!

Thirdly—“Can you justify your silence on this subject?” If my readers wish to know how silent we have been on this subject, let them consult George Fox’s “Great Mystery Unfolded,” small folio 1659; Robert Barclay’s “Truth Vindicated,” folio; “Howgill’s Works,” folio; “Isaac Pennington’s Works,” quarto; William Penn’s “Sandy Foundation Shaken,” and his “Select Works,” folio, all published more than a century ago! These works will convince the most obstinate adversary, that the people who my opponent says, “never dared to avow their sentiments on the subject of the Trinity,” have not “generally maintained a suspicious silence,” and I trust they will convince many of a different character—many who are seeking “the truth as it is in Jesus,” that our doctrines on this point are “*the doctrines of the New Testament*,” sustained

by sound reason, and with a strength of argument which no sophistry can withstand. For the satisfaction of those who may not have the opportunity of perusing these writings, I intend to quote some parts of them in my future essays on this subject.

AMICUS.



Saturday, July 6, 1822.

LETTER XXX.

ON THE TRINITY.

“Great is the mystery of Godliness.” 1 Tim. iii. 16.

I CONGRATULATE “AMICUS” and the public, on the frankness and boldness of his last communication. There is a meanness in the concealment of our religious sentiments, which every Christian should distain. In his distinct avowal of his heresy, (so far as candor is concerned,) he has done well. I hope he will proceed, and not only tell us what your sentiments *are not*, but what they *are*. As he seems in every essay to be tremblingly afraid of fire and faggot from a “cruel, mercenary and blood-thirsty priesthood,” I would gently remind him that the days of blood and fire are now out of date, and that all the “persecution” he or your society may expect at this time, is simply to be thrust through a few times with “the sword of the spirit, which is the word of God,”—a weapon which however it may kill *heretics*, never yet injured a Christian.

His quotation from the Apostle Paul, Acts xxiv. 14, would have been very much in point, had he not mistaken the most important part, the *application*. This Apostle, for preaching the *résurrection* of the dead, and the Divinity and atonement of Jesus Christ, was arraigned by certain men who *denied all these things*, who trusted to their *own righteousness* for salvation, and preferred an *unwritten* to a written law as their rule in religion. By only *changing sides*, therefore, the quotation has great force.

That we may have no doubt of his rejection of the Trinity, he speaks of the “*absurd and unscriptural doctrines of the Athanasian creed.*” He calls it an “*incomprehensible doctrine,*” an “*impossibility,*” a “*contradictory proposition,*” a “*blasphemous opinion,*” and says that Howgill, Pennington, Story, Penn and many others, have *explicitly declared our abhorrence of the doctrine which supposes the distinct existence of three persons in one God!* And again, speaking of Lardner, Lindsey, Clarke, Price, Firman and others, who denied the real Divinity and

atonement of our Lord Jesus Christ, he says: "we cannot believe they are consigned to perdition for not believing what in truth *no man can believe* who retains the use of his rational faculties, unless it be possible to believe *contradictory propositions*."

A very fine compliment this to Trinitarians!—that we have not the "use of our rational faculties," or that we do "not believe" what we profess to believe; and that the doctrine of a Trinity in Unity is a "contradictory proposition!" But though "AMICUS" is thus explicit in his statements, that your other standard writers have fully explained your sentiments on this subject, I shall take the liberty to doubt, until "AMICUS" proves it by quotations. I do still therefore prefer the charge of a "suspicious silence" and disingenuous concealment.

I will now notice some of his objections. "The Trinitarians," says he, "are so *split in pieces*, and so *widely divided* on this incomprehensible doctrine, that it is hard to tell what is the commonly received doctrine." This, I presume, will be new to most people; I confess it is so to me. And after looking over the phrases used by Waterland, Howe, Owen, Pearson and Bull, as stated by my opponent, it will puzzle common readers to discover much diversity of sentiment. They all held to the existence of *three co-equal, co-eternal and co-essential persons in the Godhead*. If in their more private explanations, some preferred the word "Spirits," others "Agents," others "Hypostases," the difference is of no moment. All these were as far from the doctrines of Lardner, Clarke, Lindsey, Price, Wakefield, Kippis, Firman, Barclay, and others of your "excellent" Arians and Socinians, as Christianity is from heresy, or worshipping the Creator is from worshipping the creature.

Arians will admit, that the Father, Son and Spirit are three distinct *persons*, but they deny the *equality* of the three. The Sabellians acknowledge the *equality* and *eternity* of the Father, Son and Holy Ghost, but they deny that these are Three Divine *Persons*, and hold that these are mere names or attributes, or offices of the One Person of the Godhead. Macedonians deny that the Spirit is a *person* at all, or any thing more than an attribute. Thomas Burnet's system of "one *self-existent* and two *dependent* beings," though you speak of it as "orthodox," is not Trinitarianism, but an abomination. Now to all these notions, the "commonly received" doctrine of the Trinity is diametrically opposed. In opposition to Sabellians, we hold that the Father, Son and Spirit, are not three attributes, but *Persons*;—in opposition to Arians, that they are three *Divine Persons, co-equal and co-eternal*; and in opposition to Tritheists, that these three are *co-essential* or of one substance.

What authority "AMICUS" had for placing *Newton* and *Locke* on the Unitarian list, I know not. This much is certain, if they were not Trinitarians, they were arrant *hypocrites*, for they were members of the Episcopal church, and habitually used a Trinitarian liturgy!

And now, as you have explicitly denied the doctrine of the Trinity, it is proper I should adduce the arguments in its favour. But, 1. Let me observe it is an *infinitely important subject*. Upon it the whole Christian system hangs. The Divinity, the Atonement, the Intercession, with the whole character and work of Christ,—the Divinity and work of the Holy Spirit, the inspiration of the Scriptures, and all our hopes of salvation live or die with the doctrine of the Trinity. The decision of this question will determine whether *you* or *we* are *idolaters*.

2. We acknowledge it is a MYSTERY, the greatest of all mysteries. And when you have proved this you have proved nothing, until you have proved that *nothing mysterious is to be believed*.

3. We rely for proof solely on *revelation*, using reason no farther than to determine the *authenticity* and the grammatical and *logical sense* of that revelation. 4. We shall not attempt to prove the *Unity of God*, but take that for granted, as no Trinitarian ever intended to deny it.

4. We shall not attempt to prove that the word "person," when applied to the Deity, means precisely the same thing as when applied to men; but simply, that *no other word will do so well* to express the distinction between the Father, Son and Holy Ghost.

These things being premised, I proceed to show, first, that God is a *plural Being*; secondly, that he is a *triune Being*; and thirdly, that the Father, Son and Holy Ghost are properly considered and styled three divine "*Persons*."

FIRST, God is a *plural Being*. If I understand you, you are not particularly opposed to the number *three*, more than to *two*, or any other number. But you hold to *Unity* in opposition to all *plurality* in the Godhead. If therefore you are compelled to admit a *plurality*, you will have no objection to admit a *Trinity* of persons.

Now, 1. If God be not a *plural Being*, how do you account for it, that he has a *plural Name*? The most common name of the Deity in the Old Testament (in Hebrew) is *Aleim*, or *Elohim*, a plural noun! How do you account for this? And if this plurality is not also consistent with *unity*, how do you account for it, that this *plural* noun is often nominative to a *singular* verb? Thus "God created," (*Dii creavit*), "God said," "God called," "God made," "God blessed," phrases which occur

twenty nine times in the very first chapter of the Bible, exhibit the mysterious anomaly of a *plural* nominative to a *singular* verb! Does it not denote that the *Agent* is *plural* but the *action* one?

But you will perhaps say : “ the name is not plural, it is the idiom of the language.” How then do you account for it, that this *same* name is sometimes nominative to a *plural* verb, and connected with *plural adjectives*? Thus Gen. xx. 13, “ It came to pass when God caused me to wander from my father’s house, &c.” (*Deus me errare facerent*) Here the verb “ caused ” is in the *plural* number, agreeing with its *plural* nominative. Josh. xxiv. 19, “ He is an *holy* God ” (*ipse Deus sancti.*) Here the adjective “ holy ” is *plural*, agreeing with its substantive “ God.” How can you account for this?

2. Why has he *plural titles*, and *plural attributes*? As in Job xxxv. 10, “ Where is God my *Maker*?” literally “ *Makers.*” Eccl. xii. 1, “ Remember thy *Creator*,” literally “ *Creators.*” (v. Scott or any other commentator.) Dan. iv. 17, “ This matter is by the decree of the *Watchers*, and the demand by the word of the *Holy Ones*, &c.” Any one who will consult the chapter will see that these are titles of the “ Most High God.” But how can He be called the “ *Watchers* ” and the “ *Holy Ones*,” unless He be a *plural Being*? Isa. liv. 5, “ For thy *Maker* is thy husband, &c.” Here, both *Maker* and *husband* are in the *plural* number. This can never be explained on *your* principles ; but is easily solved on the supposition, that though *plural* as to persons, God is but one in essence.

3. If God be not a *plural Being*, why does he speak of himself in the *plural* number? Gen. i. 26, “ And God said, let us make man, in our image, and after our likeness. So God created man in his own image, &c.” Now why should God speak of himself in the *plural* number, unless he be indeed a *plural Being*?—Again, Gen. iii. 5, Satan tells our first parents : “ Ye shall be as *Gods* (literally as *God*) knowing good and evil.” After the fall, the Lord says : “ Behold the man has become as *one* of us, knowing good and evil.” (22)—Again, Gen. xi. 7, “ The Lord said : let us go down and there confound their language, &c.”—Again, Isa. vi. 8, “ And I heard the voice of the Lord saying : whom shall I send, and who will go for us ? ” Can you assign as good a reason as a Trinitarian for his speaking of himself in the *plural* number?

4. If there be not a plurality of persons in the Godhead, why is the name JEHOVAH given to more than one? This name, it is well known, implies self existence, independence, immutability and eternity, and is therefore the *incommunicable* name of the only God. The person who appeared to Abraham in the

plain of Mamre, (Gen. xviii. 1,) to whom Abraham *prayed*, and whom he addressed as the "Judge of all the earth," (25) who is called Jehovah fourteen times in that single chapter, is spoken of in the ninth chapter 24th verse, as a *distinct person* from Jehovah in heaven. As he stood upon the earth and called down fire from heaven upon Sodom and Gomorrah, it is said, "Then JEHOVAH rained upon Sodom and upon Gomorrah brimstone and fire from JEHOVAH out of heaven." From this text and many others of a similar kind, it is evident to me, either that there is a plurality of *persons* in the Godhead, or a plurality of *Gods*. The latter supposition is an *absurdity*, and an *impossibility*; the former is a *possibility*, but is a great MYSTERY. PAUL.



Seventh-day, 7th mo. 13, 1822.

LETTER XXXI.

IN my opponent's last address to us, he informs us, that "the days of blood and fire are now out of date." This is indeed a happy circumstance, and while it demands our gratitude to a gracious Providence, should stimulate us to use every proper means to prevent those who may be so disposed, from regaining the power to regulate our faith by "fire and faggot." It would be no difficult task to prove that we are not indebted to the clergy for our present liberty! They have lost no power by their own consent! We will do them the justice to acknowledge, that, they have not only contended with spirit for every inch of ground they have lost, but that they are using very ingenious means to recover that ascendancy, which once made them formidable. It is very true, they cannot now use *fire, faggot, or halter!* but the weapons of detraction and abuse are still left them. They can still cry "heresy"—can still pronounce the most sincere and conscientious dissenter from their creed a "schismatic,"—a "deist,"—a "spurious Christian,"—a "heretic!" And it must also be placed to their credit, that they have by no means been idle in the use of these weapons!

My opponent has frequently declared, that the Bible is "the Word of God." On this point we differ. The society I advocate, maintain the Scripture doctrine, that Christ the Saviour, is "the Word of God," according to John i. 1. Rev. xix. 13. This *divine word* is "the sword of the Spirit," a weapon that our modern "PAUL" has formally rejected, and consequently, has no other means of "killing heretics" than they have of killing him. "The literal and logical sense of the Scrip-

tures," which my opponent makes his rule, and which the carnal Christian may understand as well as any, leaves the orthodoxies and the heterodox on even ground! thus, "the shield of the mighty he hath vilely cast away," 2 Sam. i. 21.

But whenever the plain doctrines of the Holy Scriptures appear inimical to the designs or interest of my opponent, it is remarkable how boldly he deserts his own standard—shows himself false to his colours, and employs all his theological learning in an attack on doctrines and practices, remarkably accordant with the principles and example of the primitive church, as I have already shown in a variety of cases! But there is hardly any case that more plainly shows the departure of our opponents from their own pretended rule, than the gross doctrine of the "Trinity," as I shall endeavour to prove.

In the first place, the term "Trinity," is not to be found in the whole Bible, nor is there any equivalent expression in the language of inspiration! This is no light argument against the doctrine itself; because if Divine Wisdom had intended to teach that the Deity was composed of "three distinct and separate persons"—that he "was a plural Being"—was "a Society in himself," he would have inspired the Scripture writers with language clearly to convey such ideas, which they certainly never have done! Even the spurious text quoted by my opponent, and placed at the head of his communication, Letter xxviii. p. 302, does not use the gross terms "Three persons," nor does it tell us that the "three that bear record in heaven," are "distinct and separate;" on the contrary, it tells us "these three are one." Now, if God be one, he cannot be "three persons." The term *person*, implies identity of being, individuality, separate existence! the terms "three distinct and separate Divine persons," imply three distinct Gods! Trinitarians tell us *they* do not understand them so. That may be—yet, that this is the clear meaning of the terms, is unquestionably true! If they do not wish *others* to receive this idea, let them choose better terms; and if it would not be too presumptuous, I would advise them to resort to the language of inspiration for suitable words by which to explain themselves. There can be no better vocabulary than "the supreme and *only* standard of faith and practice!!"

The term "Trinity," was not invented, until the church had made large advances into the apostacy from "the faith once delivered to the saints;" not until *Simony* began to be openly advocated by the clergy! not until the *bishops* of the church had (as Mosheim informs us) "assumed a rank and character similar to those of the *high priests* among the Jews, whilst the *Presbyters* represented the *priests*, and the *deacons* the *Levites*;" thus

“opening a new source both of *honour and profit* to the sacred order.” Eccl. Hist. Cent. II. Part 2. ch. ii. sec. 4.

The learned Dr. Maclaine, in his account of Ecclesiastical writers in the second century, says : “Theophilus of Antioch was the first who made use of the word *Trinity*, to express the distinction of what divines call *persons* in the Godhead. The Christian world,” says he, “are very little obliged to him for *his invention*. The use of *this, and other unscriptural terms*, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind!” Now, if Dr. Maclaine be correct, and I think his statement will not be disputed—then, as every *production* is of the nature of its parent, and as *heresies of the very worst kind* were *produced* by the term “Trinity,” it must, I think, be very *heretical* to adopt it at all as a representative of any part of our faith. At any rate, it is *unscriptural*, and they that use it, so far depart from what my opponent calls “the supreme and *only* standard of faith and practice!!!”

Some may suppose it is unimportant what terms we use to convey our meaning on religious subjects. This, however, is a pernicious error! They who think so, know very little of human nature—are very ignorant of the power of names! We have not only the testimony of Dr. Maclaine, “that the term ‘*Trinity*’ produced heresies of the very worst kind!” the uniform acknowledgement of Ecclesiastical writers, and our own experience, show that it has never served a better purpose, than to produce division and contention! In the early ages of the church, it was a prolific source of wars, bloodshed, and the most shocking cruelties. Since that time, it has ever perplexed and divided the most learned and pious professors of the Gospel—and at the present day is held up as a *standard of orthodoxy*, round which, not charity and peace, but the very worst passions of depraved human nature seem delighted to rally! And yet, as if to manifest the inconsistency of the professors of Christianity, this same fatal term, which was never dictated by the Holy Spirit, is tenaciously adhered to by the very men who tell us, that “the Bible is the supreme and *only* standard of faith and practice!!!”

Now, let those who profess to be ruled by the Holy Scriptures, lay aside all unscriptural language; let them reject the unintelligible, incongruous terms of “Trinity,” “Plural Being,” “Glorious Society in the Godhead,” with all others not found in the inspired volume, and we shall soon see the happy effects of such a measure. Thousands, who revolt with disgust from these terms, are perfectly willing to avow the doctrines

relative to the *Divine nature*, as expressed in the Bible. There is no genuine text in the Holy Scriptures, to which the society I advocate, do not freely and unreservedly subscribe! It is the presumptuous dogmatism of poor, weak, jarring and contentious men, that we oppose! It is the interpretation, the gloss, the sense, or rather the nonsense, that fallible expounders of the sacred text would impose on us, that we reject! Now, can any Christian desire more than we grant? Can any rational man condemn us for what we refuse? Must we not only subscribe to Scripture doctrines, but to the inventions and absurdities of a grossly carnal church, against which Wickliffe, Luther, Calvin, Zuinglius, Melancthon, and others protested? Must we be deemed heretics for refusing to submit to the dogmas and decisions of a church which pronounced the reformation a heresy, and anathematized those faithful sons of the morning, who, at the hazard of every worldly blessing, separated themselves from its anti-christian communion!!!

All the attributes of the Deity, his omniscience, his omnipresence, his omnipotence, his eternity, his justice, goodness, mercy, &c. the Divinity and office of Christ, as the Saviour, the Redeemer, the Mediator and Intercessor, the only means of salvation to man, we reverently acknowledge. We fully believe in the Divine inspiration of the sacred penmen, the authenticity of the Holy Scriptures, the necessity of the new birth, and that "without holiness no man shall see the Lord:" yet all this will not make us *orthodox*!!! We must believe what I conceive no man can *rationaly* believe, that Jehovah is a compound Being, made up of "three distinct and separate persons."

And what is this *orthodoxy*, of which we hear Trinitarians so frequently boasting?—It is the judgment of fallible men!!! men, of whom we may truly say, in the language of the Patriarch, "Instruments of cruelty were in their habitation." Now, is my opponent prepared to adopt the popish doctrine of the *infallibility* of councils?—if not, why should we submit to the councils of Alexandria and Nice any more than to others? Was there so much Christian meekness, so much of that "charity which suffereth long and is kind," exhibited by them, as to entitle them to superior respect? Let authentic history answer! *Orthodoxy* and *heresy*, as now understood on this subject, are both of them the offspring of secular power and clerical intolerance;—these terms, though once terrible, can now have but little weight with dispassionate and disinterested men; they are like the superannuated lion, who has lost both claws and teeth!

We have noticed the origin of the term "Trinity," and have

heard Dr. Maclaine's excellent remarks upon it: let us now take a view of the rise and progress of the doctrine of "three persons in one God."

MOSHEIM, in his *Ecclesiastical History*, vol. I. Part. 2. chap. v. after giving an account of the divisions which troubled the church in the three first centuries, says: "Soon after the commencement of the fourth century, *a new contention arose in Egypt [a land always remarkable for spiritual darkness] upon a subject of much higher importance, and with consequences of a much more pernicious nature*: The subject of this *fatal controversy*, which kindled such *deplorable divisions* throughout the Christian world, was the doctrine of **THREE PERSONS IN THE GODHEAD**!—a doctrine, which, in the three preceding centuries, had *happily escaped the vain curiosity of human researches*, and had been left undefined and undetermined by any particular set of ideas. Nothing had hitherto been dictated to the faith of Christians in this matter, nor were there any modes of expression prescribed, as requisite to be used in speaking of this mystery!"

Here we see the beginning of this *new doctrine*—this *fatal controversy*!—Its birth was marked by "deplorable divisions," its infancy by the most "pernicious consequences," which have "grown with its growth, and strengthened with its strength," affording an evidence of the most impressive kind, that it never could have originated with the source of Divine light and truth! If we may judge from its fruits, it must have been the contrivance of Anti-christ himself, in a fit of the deadliest enmity to the peace and harmony of the church!

On a review of these important facts, it may be profitable for Christians in general to inquire, "*Why this doctrine had so happily escaped the vain curiosity of human researches for the first three centuries?*" Can we suppose that the Apostles and primitive Christians, were less concerned to obtain and propagate just ideas of the **ONE TRUE GOD**, than Arius and the Bishop of Alexandria? Or must we conclude that they held a "suspicious silence on this subject?" Or are we to believe, that the schools and theological seminaries of Egypt, had poured such a flood of Gospel light into the minds of these learned janglers, in the fourth century, that *they* understood the nature and manner of existence of **JEHOVAH**, better than the unlearned fishermen and humble disciples of Judea and Gallilee? However "**PAUL**" may answer these questions, I cannot doubt that experimental Christians of all denominations will say, No! *Theological seminaries and human learning*, so far as they have been employed in diving into the mysteries of the *Divinity*, have always "darkened counsel by words without knowledge!"—

Even Dr. Miller, who has written a volume of more than three hundred pages, in defence of Trinitarianism, candidly confesses that he does not understand the subject! that he does not comprehend either what he means when he says, "there are three persons in the Godhead," or what is to be understood by the term "Unity." Letter iii. page 82, 83, 84. Now, can there be a greater folly, than to wrangle and write volumes on such a subject, with no more light than Dr. Miller has to help him?—Or can there be a stronger evidence of that great truth expressed by our Lord himself: Matt. xi. 27, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." We may read all the books on the subject of the Trinity, with which theological doctors and professors have burdened the world since the days of Arius and the Bishop of Alexandria, and we shall retire from the subject darker and more confused than when we first approached it, unless it please HIM, who declared himself to be the "LIGHT OF THE WORLD," the great Gospel Luminary, to shed a beam of light from his own immediate presence, upon our understandings. *Without this*, we can really know nothing of the Divine nature. *With this*, we shall want to know nothing of it, but what we may learn through this Divine medium! And this brings us to the true reason, "why this subject so happily escaped the *vain curiosity* of human researches for the three first centuries." He that has the light of the sun, has no desire to sit by a candle! To the Apostles and primitive Christians, God was known by the revelation of his Spirit. They could say, "God, who commanded the light to shine out of darkness, *hath shined in our hearts*, to give the light of the knowledge of the glory of God in the face [the manifestation] of Jesus Christ." 2 Cor. iv. 6. Consequently, they wanted no theological jargon to satisfy their minds on this important subject. The knowledge thus obtained, is inseparably connected with salvation. "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent." John xvii. Our knowledge of the Godhead obtained in any other way, is but learned ignorance!

I will close this communication with an extract from a work, entitled "Innocency with her open face," written by "that good man William Penn," expressly to vindicate the doctrine of "the Divinity of Christ."—"By virtue of the sound knowledge and experience received from the gift of the Holy Unc-tion and Divine grace, inspired from on high, I sincerely own and unfeignedly believe in *one* holy, just, merciful, almighty, and eternal God, who is the Father of all things—who appeared to the holy Patriarchs and Prophets of old, 'at sundry times

and in divers manners.' And in *one Lord Jesus Christ*, the everlasting Wisdom, Divine Power, true Light, only Saviour and Preserver of all ; the same One, holy, just, merciful, almighty and eternal God, who in the fulness of time, took, and was manifested in the flesh ; at which time he preached the everlasting Gospel of repentance, and promise of remission of sins and eternal life, to all that heard and obeyed ; who said : ' He that is with you (in the flesh) shall be in you (by the spirit,)—and though he left them (as to the flesh,) yet not comfortless, for he would come to them again (in the Spirit :)—for a little while, and they should not see him (as to the flesh ;) again, a little while, and they should see him (in the Spirit ;) for the Lord Jesus Christ is *that Spirit*, a manifestation whereof is given to every man to profit withal.' In which *Holy Spirit*, I believe, as the same Almighty and Eternal God, who, as in those times he ended all shadows, and became the infallible guide to them that walked in the Spirit, by which they were adopted heirs and co-heirs of glory ; so am I a living witness, that the same holy, just, merciful, almighty and eternal God, is now, as then, (after a tedious night of idolatry, superstition and human inventions, that hath overspread the world) gloriously manifested to discover, and save from *all iniquity*, and to conduct unto the Holy Land of pure and endless peace ; in a word, to tabernacle in men. And I also firmly believe, that without repenting and forsaking of past sins, and walking in obedience to this heavenly voice, which would guide into all truth, and establish there, remission [of sin] and eternal life, can never be obtained ; but they that fear his name, and keep his commandments, and they only, shall have a right unto the tree of life. 1 Cor. viii. 5, 6 ; Heb. i. 1 ; John i. 14 ; 1 Tim. iii. 16 ; Matt. iv. 17 ; Luke xxiv. 47 ; John xvii. 17, 18. xvi. 16 ; 2 Cor. iii. 17 ; 1 Cor. i. 7 ; Rom. viii. 14, 17 ; Rev. xxi. 3 ; Prov. xxviii. 13 ; Luke xiv. 33 ; Rev. xxi. 27. xxii. 14."

In the foregoing extract, Penn has, in strong, plain Scripture language, given his views on the subject now in discussion. I invite my reader to take his Bible, and refer to the texts he has quoted. To me Penn appears to be *orthodox*, in the best sense of the word. It was written in the year 1668.

AMICUS.

P. S. The argument of my opponent, drawn from one of the numerous anomalies of the Hebrew language, is, in my opinion, below criticism.

Saturday, July 20, 1822.

LETTER XXXI.

ON THE TRINITY.

“Whosoever abideth not in the doctrine of Christ, HATH NOT GOD; he that abideth in the doctrine of Christ, hath both the Father and the Son.” 2 John 9.

PAGANISM, atheism, popery and deism, have each had their day; each has fought its battle with the Gospel, and has left the field. The great enemy of truth at the present day, is “Unitarianism”—the same old enemy, under a new shape. The Bible has gained such ascendancy in the world, and Christianity has become so popular, that no religionist dare show his head without acknowledging the inspiration of the one, and the divinity of the other. Unitarianism accordingly assumes the name of Christianity, but inculcates none of her peculiar doctrines; professes to receive the Bible as a revelation, but tears it to pieces by biblical criticism, conjectural emendations, denial of *plenary* inspiration, and subjecting all its incomprehensible mysteries to be hewed and squared, and levelled by self-conceited reason. Milner, the Ecclesiastical historian, has well described it as “an admission of Christianity generally, and then *denying all those things in which Christianity consists.*” In general, they have no creed—but to be *opposed* to creeds and to hate the “doctrines of grace.” Their system has been correctly stated in the form of *negatives*, by the editor of the Evan. and Lit. Magazine of Virginia. “1. *They do not believe the doctrine of the Trinity.* 2. *They do not believe the divinity of Christ,*” (as a *separate person* from the Father.) “3. *They do not believe the divinity and personality of the Holy Spirit.* 4. *They do not believe the doctrine of atonement.* 5. *They do not believe the doctrine of original sin.* 6. *They do not believe the doctrine of justification by faith.* 7. *They do not believe the doctrine of everlasting punishment.* 8. *They do not believe the plenary inspiration of the writers of Scripture.*” He might have added: 9. *They do not believe in the existence of evil spirits.* 10. *They reject all mysteries.* 11. *They make charity and indifference to truth the same thing.* 12. *They make little or nothing of baptism and the Lord’s supper.* 13. Like the Indians, they seldom show themselves in the open field. The cardinal principle of this system, the rejection of the *Trinity*, “AMICUS” in your name has already avowed. You will henceforth, therefore, stand before the Christian public with the

name of "Unitarianism" on your front. I will now notice some of your objections.

Obj. 1. "The term 'Trinity' is not in the Bible." This puerile objection has been already answered. We are not disputing about the *term*, but about the *doctrine*. The term is a very simple and a very happy one to express the *Three-one* God. Refute the doctrine, and we will renounce the term.

Obj. 2. "We are ready to subscribe every *genuine* text of Scripture—can any Christian desire more?" Yes; *David Hume* would do the same, and yet reject the whole. Every *Socinian* professes the same, and yet denies that Jesus Christ is any thing more than man. He will reject as "spurious" every text which does not tally with his system, and cannot be tortured into conformity to his doctrine. Is he therefore orthodox? An *Universalist* will subscribe the *text*, "the wicked shall go away into everlasting punishment," and yet rise up immediately and preach a limited or *temporary* punishment. There is not a Pelagian, Swedenborgian, or Shaking Quaker in the land, that will refuse to "subscribe every genuine text,"—only let his own imagination decide what texts are genuine, and what are not. Your society will "subscribe" to the *texts* about baptism, the Lord's supper, the resurrection, the Divinity of Christ, and yet deny the *plain* and *obvious doctrine* of these texts. You will adopt the *words*, but not the obvious *sense* of Scripture. Now, it is of little consequence, comparatively, what *words* you use in preaching or in writing; the *doctrine*, the *meaning* is that at which your hearers and readers look. And it is *this* and not your *terms* (for you use, or rather abuse, many Bible terms) that we condemn. We do therefore desire something more than that you should quote the *texts* of Scripture—we desire you to admit and preach the plain and obvious *meaning* of those texts. You might as well subscribe to the *Koran* as the Scriptures, if you have no regard to the *sense* of either. The words of Scripture, from an essential defect of language, are capable of being "wrested" to a very erroneous and injurious sense; now, the only way to know whether you use the text in a natural or unnatural sense, is to *require of you the adoption of other unequivocal and explanatory terms*.

Obj. 3. "If God be one, he cannot be three persons." Answer. If God be one, he cannot be *two* persons,—and now where is your "Divinity of Christ?" It is no more "impossible," "contradictory" or "incomprehensible," that there should be *three* in one, than that there should be *two* in one; and you must hold to two in one or renounce the Divinity of Christ, which you say you "reverently acknowledge." Please

reconcile the Divinity of Christ as a distinct person from the Father, with the doctrine of but *one* person in the Godhead?

Obj. 4. "Three distinct and separate persons are three Gods." Answer. Upon the same principle, *two* distinct and separate persons are *two* Gods. And if you will show how Jesus Christ and the Father, two separate persons, can be two and yet one, I will show you how the Father, Son and Holy Ghost can be three and yet one.

Obj. 5. "The term 'Trinity' was not invented till the church had made great advances in the apostacy." Suppose this assertion was true, (which certainly is not,) it is a matter of no consequence; we are not disputing about a *term*, but a *doctrine*, which is as old as revelation. The term, however, was invented at a season, when modes of self-defence are usually invented, when the enemy threatened an attack. When Arius, Noetus, Sabellius and others, under pretence of preaching Christianity, began to undermine Christianity, it was necessary for Christians to start a countermine. This and other terms on the subject would have never been invented but in *self-defence*. They were invented by men who feared God and revered the *Bible* much more than their adversaries, and were found the only contrivances, by which they could defeat and baffle their subtle foes. We may say of creeds what the Apostle says of *laws*, they were "not made for the righteous, but for the lawless and disobedient." The wicked, if left to themselves, would never make laws to hamper and punish themselves; neither would heretics, who wish to believe any thing and every thing, ever invent creeds to tie them up to truth. Laws never injure honest men, neither do creeds trouble a Christian. The public will soon see, that the way and the only way to discover your *real doctrine*, is to compel you to express yourselves in the unequivocal terms so long used in the church of Christ.

Obj. 6. "Dr. *Maclaine* condemns the use of the term." Dr. *Maclaine* shows through that whole work, that he was not well affected towards the *doctrine* of the Trinity, and this will readily account for his objection to the *term*—"But *Mosheim* condemns the controversy, and says it arose from *vain curiosity*, &c." Answer. It did arise from "vain curiosity," not of Christians, however, but of *Arius* and others. For had not heretics begun to speculate on this mysterious subject, and to publish their "vain curiosity" to the world, the orthodox would have invented no terms to *prevent similar curiosity* in future.

Real Christians never feel justified in indulging any curiosity on the subject; but wish to rest in the plain doctrine of the Bible. And here they would have rested but for the "vain curiosity" of heretics. On the subject of a Trinity, Christians

have never had but *one creed*, the Nicene or Athanasian creed. The words chosen one thousand five hundred years ago by above three hundred representatives from Europe, Asia and Africa, to express the views of the universal church on this momentous subject, have served to *express* (not *originate*) the sentiments of the church ever since. On the other hand "it is worthy of notice," (says "Adams' Rel. World Displayed," Art. Arianism) "that the friends of Arianism drew up *seventeen different Confessions of Faith within forty years* after they had rejected the Nicene doctrine, and after all would abide by none of them." From the day they began to exercise their "vain curiosity," they had no rest, they could not fix a creed, until at length they became *sick of creeds*, and left their people to float about between the Scylla of Arianism and the Charybdis of Socinianism. Remember, the orthodox exercise *no curiosity* on this subject; all the curiosity is on the side of those who will set *reason* to speculate on matters of pure *revelation*.

Obj. 7. "It is an *incomprehensible* doctrine, and to talk or write on the subject is to darken counsel by words without knowledge." Does "AMICUS," never talk of things he does not fully comprehend? Perhaps he has read *Materia Medica*. And did he find no *mysteries* in *medicine*? Few words are more commonly used than "*fever*," and does "AMICUS" know any thing more about it than a few of its properties, causes and effects? Does he perfectly comprehend the *nature* of the thing itself? Can he explain all the wonders of *pharmacy* and *chemistry*? If he does not know *every thing* about them, according to his own doctrine he should not say *any thing* about them, lest he darken counsel! The cook in the kitchen cannot tell *why* fire makes the kettle boil, or *how* salt keeps the meat from corruption, but she does not doubt the *fact*, nor cease to talk about it day by day. A child cannot *explain* why a stone falls downward rather than upward, but he can admit the *fact* as well as if he knew the whole *mystery* of gravitation. So we can understand and talk about the *fact* of the existence of *three in one* in the Godhead, because it is revealed, without presuming or wishing to understand the *mode* of existence.

Obj. 8. "The argument drawn from one of the numerous anomalies of the Hebrew language is below criticism." This is a very convenient way of getting over an argument which you cannot refute. Thus some people get over the account of the Fall, "it is all a figure, an allegory." And others, over the doctrine of everlasting punishment, "it is all a figure an hyperbole, &c." Thus Dr. Clarke, when he cannot manage certain texts which assert the divinity of Christ, sets them aside at once, with "Oh it is only a manner of speaking!" So when I

show an Unitarian that the *name* of God is plural, his *titles* plural, his *attributes* plural, that he speaks of himself in the plural number, and inspired writers speak of Him as a plural Being, "Oh it is all an anomaly, an irregularity of speech!" Unless "AMICUS" can show other passages paralled to these—unless he can prove that the rule of all other languages—that a verb must agree in number with its nominative, and an adjective with its substantive, does not hold good in the Hebrew, he must acknowledge that the Bible teaches *God is a plural Being*. That the ancient Jews understood the passages I have quoted, as alluding to the Trinity, is abundantly evident from their ancient commentaries, though they now deny the doctrine from opposition to the Gospel. As "AMICUS" is not satisfied with the *four* arguments brought in my last to prove this point, I add,

5. That God is a *plural* Being is evident from Prov. ix. 10, "The fear of the *Lord* is the beginning of wisdom; the knowledge of the *HOLY ONES* is understanding." Here it is evident to all acquainted with the reduplicative style of Scripture, that "the *Lord*" and the "*Holy Ones*" refer to the *same* Being. The inference is irresistible,—in God is a plurality in unity. The same thing is taught, Hos. xi. 12, "Judah yet ruleth with *God*, and is faithful with the *Saints*," or as it ought to have been rendered, the "*HOLY ONES*."

6. In Isa. xlviii. 16, a person who calls himself in the 12th and 13th verses, the "*First and the Last*," who says, his hands "*laid the foundation of the earth*," and who of course is God, says: "and now the *LORD GOD* and his *SPRIT* hath sent *ME*." Here is either more than one God, or more than one person in the Godhead: take your choice. But as you have such objection to *Hebrew* anomalies, I will bring you some from another language. As you dislike the Old Testament so much, I will see if you like the New any better.

7. What think you of John i. 1, "*In the beginning was the WORD, and the Word was with God and the Word was God: the same was in the beginning with God*." Now here is certainly a plurality of *something*, and if the name "*God*" denote a *person*, here is a plurality of persons in the Godhead. For it is said: "*God was with God*." Now one cannot be *with* another, unless he be *in some respect* distinct and separate. You have no alternative but to deny the divinity of Christ or admit a Divine plurality.

8. Again; is not Jesus Christ *equal* with God the Father? Phil. ii. 6, "Let the same mind be in you which was also in *CHRIST JESUS*; who being *in the form of God* thought it no robbery to be *EQUAL* with God." And again in the 10th verse: "at the name of Jesus every knee should *bow*, of things in heaven and

things in earth, and things under the earth ; and every tongue confess that he is *Lord*, to the glory of God the Father." Here is a person "in the form of God,"—"equal with God"—confessed to be "*Lord*," the object of universal worship, and yet *distinct* from "God the Father." Now either Jesus Christ is not God, or there is a plurality of persons in the Deity. The same doctrine is taught in the parallel passage: Zech. xiii. 7, "Awake, O sword, against my shepherd ; smite the man that is my fellow, (i. e. equal,) saith the Lord of Hosts." Here the "*Lord of Hosts*" speaks of *another* who is his "*fellow*," or equal, in other words, who is also God ! There is *one* way, and but one way of getting over this argument, and that is by styling the whole an "*anomaly* !"

9. God the Father speaks to the Son as God : Heb. i. 8, "And unto the Son he saith, (God saith,) thy throne, *O God*, is forever and ever. God, even thy God, hath anointed thee. And thou *Lord*, in the beginning has laid the foundations of the earth." Now it is evident from this passage, first, that the Father is God, and that the Son is God : and secondly, that God the Son is a *distinct person* from God the Father, or such an address would be absurd. Both the Old and New Testament teach that there is but *one* God ; but both the Old and New Testament teach that there is *more than one* called by all the Divine names and titles, and set forth as an object of supreme worship. It is impossible, therefore, for any believer in the inspiration of Scripture, to doubt there is a plurality of persons in the Deity.

The public will judge whether I have not answered *all* his arguments ; let them now observe if he answers *one* of mine.

PAUL.



Seventh-day, 7th mo. 27, 1822.

LETTER XXXII.

"PAGANISM, atheism, popery and deism, have each had their day ; each has fought its battle with the Gospel, and has left the field." So says my opponent ; and happy would it be for the world, were it *only half* true. *Paganism* yet sways her ebon sceptre over a large majority of mankind, and will long reign triumphant, unless attacked by other than the puny weapons of my opponent. It needs other power besides "the literal and logical sense of the Scriptures," to change the heart, and give a victory to the pure spirit of the Gospel. If *atheism* and *deism* have "left the field," never to return, it is cause of rejoicing ; but I am much mistaken if the Gospel soldier will not be again called to buckle on his harness and engage these

enemies of Christianity! When I read religious newspapers, and observe almost every enterprize of a religious nature, coupled with a scheme for raising money, a “cunningly devised” plan of beggary, and contrast these proceedings with those of our Lord and his disinterested disciples, methinks I see the enemy scattering widely and thickly the seeds of infidelity and unbelief. As for popery, whilst it has so many defenders amongst Protestants, whilst its errors and absurdities are publicly vindicated by my opponent, I can see little ground for the assertion, that it “has left the field.” They who defend the doctrine of “three distinct and separate persons in the God-head,” are striving to maintain popery in one of its distinguishing characteristics.

“The great enemy of truth at the present day is Unitarianism.” So says “PAUL;” his assertion, however, is gratuitous! it is miserably begging the question!—If by the term “Unitarianism,” we are to understand *simply* a belief in but *one God*, I think it will puzzle “PAUL” to prove this belief inimical to truth. Every man who believes there is *but one God*, is in fact a Unitarian in the strict sense of that term; he that believes in the existence of *three Gods* may be a Trinitarian or Tritheist, it is not much matter which term we use, they mean the same thing, as may very easily be proved!!!

But, says “PAUL,” Unitarianism “inculcates none of the peculiar doctrines of Christianity. It professes to receive the Bible as a revelation, but tears it to pieces by biblical criticism!” Here again he begs the question! Is not the doctrine of *one God* a peculiar doctrine of the Bible?—And is there any sect who tear the Bible to pieces by biblical criticism, more than the Trinitarians? If biblical criticism be a crime, I know of no people who are more guilty of it than they; nor do I know any people who take greater liberties with the Scriptures!

My opponent has made a pompous display of his learning in a tedious account of what *Unitarians do not believe*. This statement, which is *wholly foreign to the point in discussion*, is a religious fraud. In the first place, as applied to Unitarians generally, it is untrue. In the next place, it is intended to confound the religious society I advocate, with others who hold different sentiments—an attempt unworthy the character of a *professor of religion*, but more odious when coming from a *professed minister of the Gospel*. It is, however, what we might expect from such a source. Theological seminaries may make *preachers*, but they can neither confer Divine grace, nor those amiable tempers which characterize a *genuine minister of the Gospel*.

“The cardinal principle of this system, *the rejection of the*

Trinity, AMICUS in your name has already avowed; you will henceforth stand before the Christian public with the name of 'Unitarianism' on your front." Now, if "Unitarianism" mean *simply* the belief in *only one divine Being*, we shall not object to this application of it. It is certainly much more rational, as well as more Scriptural than the "Tritheism" of my opponent. The idea of *one Almighty, Omnipresent, Infinite Being*, seems to us to be accordant with Scripture and reason. The idea of *three*, with neither!! The word "Unitarian," dressed out as it pleases my opponent, looks ill indeed! but "Tritheism" looks worse, in its own naked deformity!!!

I would not willingly brand the system of my opponent with a worse name than it deserves; but I think it so evidently "Tritheism," or a belief in *three Gods*, that no unprejudiced person can doubt it for a moment. In order to show that this sentiment is not expressed without due reflection, I will state a few arguments in its defence. The first of which I will extract from the writings of the celebrated William Penn, founder of Pennsylvania, published in 1668, under the title of "The Sandy Foundation Shaken."

"If there be three distinct and separate persons[in the God-head,] then three distinct and separate substances, because every person is inseparable from its own substance, and as there is no person that is not a substance, in common acceptance among men, so do the Scriptures plentifully agree herein; and since the Father is God, the Son is God, and the Spirit is God, (which their opinion necessitates them to confess,) then, unless the Father, Son and Spirit are three distinct nothings, they must be three distinct substances, and consequently *three distinct Gods*."

"It is further proved, if it be considered, that either the divine persons are *finite* or *infinite*; if the first, then something finite is inseparable to the infinite substance, whereby something finite is in God!—If the last, then three distinct Infinities, three Omnipotents, three Eternals, and so three Gods!!!

"If each person be God, and that God subsists in three persons, then in each person are three persons or Gods, and from three they will increase to nine, and so *ad infinitum*.

"But if they will deny the three persons or subsistences to be *infinite*, (for so there would unavoidably be three Gods,) it will follow that they must be *finite*, and so the absurdity is not abated from what it was!—for that of one substance having three subsistences, is not a greater [absurdity] than that an infinite Being should have three finite modes of subsisting! But though that mode which is finite cannot answer to a substance that is infinite; yet, to try if we can make their principle to consist,

let us conceive that three persons which may be finite *separately*, make up an infinite *conjunctly*: however this will follow, that they are no more incommunicable or separate, nor properly subsistences, but a subsistence: for the infinite substance cannot find a subsistence in any one or two, therefore [it must find it in them] jointly. And here I am willing to overlook finiteness in the Father, Son, and Spirit, which this doctrine must suppose!!!

“Again; if these *three distinct persons* are one with some one thing, as Trinitarians say they are with the Godhead, then they are not incommunicable among themselves, but so much the contrary as to be one in the place of another! For if that the only God is the Father, and Christ be that only God, then is Christ the Father! So, if *that one God* be the Son, and the Spirit *that one God*, then is the Spirit the Son; and so round. Nor is it possible to stop—or that it should be otherwise; since, if the Divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the Spirit in the Son—unless the Godhead be as incommunicable to the persons as they are reported to be among themselves; or, that the three persons, have distinctly allotted them, such a proportion of the divine nature as is not communicable to each other, which is alike absurd! Much more might be said to manifest the gross contradiction of this Trinitarian doctrine, as vulgarly received, but I must be brief.”

If we look into the Athanasian Creed, as it is called, we shall find the existence of three distinct and separate persons in the Godhead asserted and defended; to each of which, in their separate capacity, is attributed eternity, incomprehensibility, omnipotence, equality! Now, if they be distinct and separate, and possess these attributes, then, it inevitably follows, that there are *three Gods*! It only aggravates the absurdity to tell us they are one; for if they be distinct and separate, this is impossible!!!

Now, how do the Trinitarians get over these palpable consequences of their contradictory scheme? Why, after writing volumes in its defence, and finding themselves swamped at last, they gravely tell us, “it is a mystery,” that is, it is impossible to understand it!—This is all very well, and if they had rested here, modestly professing a belief of what they acknowledge they know nothing, we might pity, but could not blame them! “A man is accepted according to that which he hath, and not according to that which he hath not.” But when, instead of this, they take a different course, anathematizing and sending to eternal perdition, all who cannot believe both mysteries and

contradictory propositions, they lay themselves open to the merited censure of that Apostolic rebuke: "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Rom. xiv. 4.

"PAUL" thinks he has answered all my arguments. It may be so; I have not taken the pains to review them—but I will venture to say he has not refuted one of them. It is easy, in "PAUL'S" way, to *answer* an argument; to *refute* one is quite another thing! Let us have a specimen of his mode of answering me.—In a former number I asserted, "if God be one he cannot be three persons." Now, how does "PAUL" *refute* this plain truth? He does not even attempt it! His whole drift is to make AMICUS a believer in absurdities as well as himself! "If God," says he, "be one, he cannot be two persons. It is no more impossible, contradictory, or incomprehensible, that there should be *three in one*, than that there should be *two in one*, and you *must* hold to two in one, or renounce the divinity of Christ." Now, if it can be shown, that God and Christ the divine Word, are one—the same Divine power—the same Creator—the same omnipotent all-wise Being, then it will appear that we are under no necessity either "to hold to two in one, or to renounce the divinity of Christ!" There cannot be a better evidence for this purpose than our Lord himself, who, speaking of his own divinity, says: "I and my Father are one." John x. 30. The Evangelist, in a very clear manner, tells us the same truth, where he says: "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. These texts show very clearly, not "how two separate *persons* can be two and yet one," but that God the Creator, and Christ the Saviour, are, as William Penn expresses it, "the same one, holy, just, merciful, almighty and eternal God." For Christ, as the Apostle affirms, "was God manifest in the flesh." 1 Tim. iii. 16, "He was the power of God and the wisdom of God." 1 Cor. 1. "He was Emmanuel, God with us." Mat. i. 23. He was, in fine, "the only wise God our Saviour." Jude 25. That power by which all nature was called into existence, is that same power which raised Lazarus from the grave, restored the withered arm, and blasted the fruitless fig tree.

"God," said the Apostle, "was manifest in the flesh." This flesh, which was born of the virgin Mary, crucified under Pontius Pilate, laid in the grave, and by Divine power raised again, was no part of the Deity; it was *mortal* flesh. This is evident in that *it died*! The Apostle confirms this sentiment, where he says: Heb. ii. 16, iv. 17, "He," *the divine Word*, "took not upon him the nature of angels, but he took on him the seed of Abraham, and was tempted like as we are, yet without sin."

“He was of the seed of Abraham according to the flesh.” Acts ii. 30. It appears to me, that many have fallen into confusion and error, by failing to make a distinction between the *divine Word* and the *means* by which it was so marvellously manifested to the world! By keeping this distinction always in view, the most difficult Scripture passages, relating to Christ, are easily solved.

At the close of my last communication I observed, that “the argument of my opponent drawn from one of the numerous anomalies of the Hebrew language, was below criticism;” I think so still—but as there may be some who think there is good argument in the *sound* of Hebrew anomalies, and bad Latin, I will, for their sake, spend a few minutes with a view to dissipate such an illusion!

“PAUL” says, “God is a plural Being.”—Now if this term conveys any definite idea to my readers, I confess their perception is more acute than mine!—To me it appears perfectly incongruous—a contradiction in itself!—*Plural* means *more than one*. A *Being* is *but one*! Now can any thing be *more than one*, and *only one* at the same time? The proposition involves a gross absurdity!!!

In order, however, to make us relish absurdities, he attempts to garnish them with Hebrew Scripture! But what do his arguments prove? Nothing at all, as I shall endeavour to demonstrate. He tells us *Elohim* (God) is a *plural noun*, and he finds it *nominative* to a *singular verb*. Now, what is there wonderful in all this? He ought to know, if he knows any thing about the Hebrew language, that it is a circumstance by no means uncommon, to find *plural nouns* used with *singular verbs*, and vice versa; for the truth of which I refer him to Buxtorf, Parkhurst, Castellus, Robertson, Simonis or any other good writer on the Hebrew language. If “PAUL’s” theological notions have no better foundation than such anomalies, they will be very easily blown away! as he may rest assured, that Moses did not much concern himself with the niceties of modern grammarians!

But how does “PAUL” know that *Elohim* is a plural noun? If *Elohim* be plural, how does it happen that the *hay* be not dropped? Every novice in Hebrew learning knows, that singular nouns ending in *hay* throw it away before the plural termination *yod mem*; as is the case where “Gods” is intended. Exod. xv. 11, “Who is like unto thee O Lord, among the gods.” In this place the word *Elim* without the *hay* is used. *El* is the singular as well as *Elohim*, and when plural, *Elim*. *Elohim* appears to be used as a masculine singular noun—the *yod mem* constitute it an hemantic noun. Some

copies have it without the *yod*, for the *yod* as well as the *vauf* is often a masoretic point—in the one case, a long *chirik*, in the other a *cholem*. Moreover, if *Elohim* be used to indicate “three persons in the Godhead,” how does my *learned* opponent account for the use of this word in reference to an *idol*? as in Exod. xxii. 20, “He that sacrificeth unto any god, (Iaelohim) save unto the Lord only,” &c. 1 Kings xviii. 27, “Elijah mocked them, and said—cry aloud, for he is a God,” &c. (*Elohim*.)—See also Judges xvi. 23, and many other passages! And, how again, does “PAUL” account for the use of this term in reference to a *man*, as in Exod. xxi. 6, and in other places! In this passage, where our translators, without any warrant from the context, have rendered the word plural, *Elohim* is used for a judge! Now, what are we to infer from all this? Are we to conclude that *idols* and *men* are *Trinities*?

With respect to the passage quoted by my opponent, John xxiv. 19, in which the adjective “holy” is *plural*, it is only necessary to oppose to it, 1 Sam. vi. 20, and Psalm xcix. 9, where *the same adjective* is connected with “*Elohim*” in the *singular*, to shew that nothing of the kind intimated by “PAUL,” could have been intended by the inspired writers; but that it is plainly an idiom, an irregularity of the language, which had not then been made to submit to the arbitrary rules of modern grammarians.

That *Elohim* sometimes occurs as a plural noun, I shall not deny, but this is only one among the many proofs of the irregularity of the Hebrew language! “*Elohim* is used with adjectives, pronouns, and verbs, both plural and singular!” See Judges viii. 33,—1 Kings xi. 5, 33, where it is applied without any change to a goddess, Baalberith, the idol of the Shechemites and Astarté, or Ashtoreth, the goddess of the Zidonians.

That must be a weak cause indeed, which requires for its support, the grammatical construction of a language, replete with so many anomalies. If, as “PAUL” asserts, a *plural noun* be used to shew, that God is a plural Being, and that *plural noun* be nominative to a *singular verb*, to shew the *unity* of this *plurality*, how does it happen, that in other places, the *same noun* is used with a *plural verb* as in Gen. xx. 13? Instead therefore of proving, what my opponent wished, this fact alone is sufficient to overturn his whole argument! Had there been a design on the part of the inspired penmen, by the use of a *plural noun* with a *singular verb*, to teach the doctrine of “three persons in one God,” the evidence of that design would be uniform and invariable—the contrary clearly proves the absence of any design of the kind. But if they had such a design, they

were extremely deficient in a main point; for if they prove any thing about plurality of Gods, (or persons, if "PAUL" prefer the term,) they as much prove *five*, or *five thousand*, as they prove "three," since there is not a word in any of the passages implying *three*!

I will now recur to some of "PAUL's" other arguments, which seem intended to prove that Moses was mistaken when he said: "Hear O Israel, JEHOVAH our God is one JEHOVAH." Deut. vi. 4. In his proof No. 4, Letter xxx. he says: "The person who appeared to Abraham in the plain of Mamre, (Gen. xviii. 1.) and who is called JEHOVAH fourteen times in that single chapter, is spoken of in the sixth chap. ver. 24, as a *distinct person* from JEHOVAH in Heaven." Thus in his gross and carnal conception he makes *one JEHOVAH* to stand upon earth, and call down fire from *another distinct JEHOVAH* in heaven!—As if he, who "fills heaven and earth, whom the heaven of heavens cannot contain," and who is therefore equally present in all places, could be divided!!!—As this is an absurdity and impossibility, "PAUL" consequently believes in a *plurality* of Gods! If "PAUL" will be "honest" to himself, he must perceive, that so far as he had any definite idea, when writing the above paragraph, it was that of at least *two distinct Gods*, the *One* in heaven, (somewhere in the clouds, I presume, as that is where the fire and brimstone seems to have come from,) the *other* on the earth, this little planet, this speck in the immensity of God's works!!!

From the sentiment expressed by "PAUL" in the above recited passage, it is undeniably evident that the "persons" which constitute his compound Deity, are *finite*! *One* can be in *one place*, whilst *the other* is in *another*! And as he is pleased to allow his "triune God" the attribute of *infinity*, it follows of course that *three finite persons can make an infinite one!!!* Admirable logic!

"The name JEHOVAH, it is well known, implies self-existence, independence, immutability and eternity, and is therefore the incommunicable name of the only God." So says "PAUL!" and yet he tells us that the JEHOVAH to whom Abraham prayed, is a *distinct person* from JEHOVAH in heaven! of course, there must be two self-existent, independent, immutable and eternal Jehovahs!!!

"But why has God plural titles, and plural attributes, if He be not a plural Being?" That is, why has God more titles than one, or more attributes than one, if he be not a compound Being; if he be not *three persons*, and yet not *three persons*, but *one person*? If there be any meaning in this question, it is, that plurality of titles or of attributes implies a compound mode of ex-

istence ! And so, when we find a man who has the *attributes* of understanding, will, and memory, and the *titles* of L. L. D. F. R. S. F. S. A. M. P. &c. attached to his name, we are to consider him a plural Being—a kind of a trinity !!!

Upon “this infinitely important” kind of logic, “PAUL” thinks “the whole Christian system hangs.” AMICUS has a better opinion of the Christian system, than to suppose it hangs upon absurdities. “The divinity, the atonement, the intercession of Christ, the divinity of the Holy Spirit, the inspiration of the sacred penmen, and hope of salvation” through Christ, are all consistent with the unity of God—they were believed by the primitive church, long before the doctrine of three persons in one God was invented, and they will remain to be the faith and consolation of the experimental Christian, when it is swept away among the other errors and inventions of popery and the popish church !

“We acknowledge [the doctrine of three persons making one person] is a mystery !” If he had been candid enough to acknowledge it was *an absurdity, a contradictory proposition*, his cause would not have been more injured, than by his attempts to defend it !

“We rely for proof *solely* on revelation, and *only* use reason to determine the grammatical and logical sense of that revelation.” It appears, however, that he relied upon the revelation of Athanasius the bishop of Alexandria, instead of the Bible ! and has used or rather abused his reason in the defence of ungrammatical and illogical propositions, “that three are one and one is three, and yet that three are not one nor one three.

“We shall not attempt to prove the unity of the Deity, but take that for granted.” But no sooner does he take it for granted, than he attempts to prove that the Deity subsists in *three distinct and separate persons* ! all having self-existence, independence, immutability and eternity !!!

“We shall not attempt to prove that the word ‘*person*,’ when applied to the Deity means *precisely* the same thing as when applied to men, but simply, that no other word will do as well to express the distinction between Father, Son, and Spirit.”—“PAUL” has done well to tell us what the term *person* does not mean ! But he would have done better if he had told us what it does mean ! It means, I suppose, an indefinite something, for Trinitarians to use as a kind of trumpet, through which to cry “heresy,” and defame their sober Christian neighbours ! But is it not surprising that those orthodox professors who pretend to make the Bible “the supreme and only standard of faith and practice,” who tell us about the *plenary* inspiration of the Scriptures, should have the boldness to insi-

nuate, that this *supreme* standard, this *only* rule, and the *inspired penmen*, are all so defective, as to give us no other word that will do as well as a *term of their own invention*—and which, after all, that champion of Trinitarianism, Dr. Miller, tells us he does not understand?

The other arguments of “PAUL” shall be answered in a future number, if life and health permit. Want of room and a fear of “prolixity” prevents me from doing more at this time:—Yet I have said enough to shew, that henceforth the Trinitarians will stand before the Christian public with the name of **TRITHEISM** on their front! **AMICUS.**



Saturday, August 3, 1822.

LETTER XXXII.

ON THE TRINITY.

“*All men should honour the SON, even as they honour the FATHER.*”
John v. 23.

CHRISTIANITY is distinguished from Polytheism by the belief of *one* God; from Mahomedanism, Judaism and Deism by the belief that this one God exists in *three* persons. As to the followers of the Arabian imposter, it is well known that the Trinity is the greatest object of their opposition; and it is also a fact, that the prevalence of Sabellianism in those once Christian countries, was one occasion of Mahomet’s success. The *Jews*, as is abundantly evident from their ancient writings, once held the Trinity. Even after the coming of Christ, in the second century, Rabbi Judah Hakkadesh, the compiler of their ancient doctrines, sums up their views of God in these words: “God the Father, God the Son, God the Holy Spirit, Three in Unity, One in Trinity.” But in later periods, from opposition to the divinity of Christ they have been led to deny the Trinity. That all *Deists* oppose this doctrine, I need not say. If therefore it be any argument in your favour, you certainly have all the Mahomedans, Jews, Deists, and Pagans in the world on your side! As an evidence how little difference there is on this and other points between Unitarians and Mahomedans, Leslie has preserved in his “Theological Tracts” a letter from the former to the Moorish ambassador then at London, proposing an *union* with the latter. But with the Bible on our side we have no fear of the event.

I have frequently charged you with denying every *peculiar*

doctrine of the Gospel, and "AMICUS" asks: "Is not the belief in *one* God a doctrine peculiar to the Gospel?" I answer, in the Trinitarian sense, Yes; but in the Unitarian sense, No: for all the infidel sects above mentioned are thorough in the belief, that God exists in *one person*.

It is an occurrence so uncommon for "AMICUS" to notice my arguments, that I am bound in politeness to notice his replies.

Obj. 1. He has a long and learned argument to prove that *Aleim* is not a plural but a singular noun. As I write for plain English people, I shall not enter into a learned criticism, which few could understand; but in confirmation of my former assertion, would simply remark, 1. *Our translators* render it "gods" nearly two hundred times. Any one who will turn to Judges x. 6, will find what "AMICUS" calls a *singular* noun rendered "gods" five times in a single verse: "And the children of Israel served the *gods* (*Aleim*) of Syria, and the *gods* of Zidon, and the *gods* of Moab, and the *gods* of the children of Ammon, and the *gods* of the Philistines." 2. It is nominative to a plural *verb*. Gen. xxxv. 7, "He built an altar there and called the place El Bethel, because there *God appeared* unto him" (literally the *Aleim were revealed* unto him.) Here the verb "appeared" is plural. And I defy "AMICUS" to quote an instance in *any* language of a noun nominative to a plural verb, when the noun does not contain the idea of *plurality*. The name "*Aleim*," therefore, does teach that *there is a plurality in the Godhead*. 3. It has plural *adjectives*. Deut. iv. 7, "What nation is there, that hath God so *nigh* unto them?" Here the adjective "*nigh*" (in Heb.) is plural, agreeing with *Aleim*. 4. Parkhurst, whom "AMICUS" particularly recommends as "a good writer on the Hebrew language," says expressly that *Aleim* is a "plural noun, denoting the ever blessed Trinity." He also refers to the Jewish Talmudists to prove that *they* held the same idea. As to "*Simonis*," another author of whom "AMICUS" speaks, I have not been so happy as ever before to hear his name. (Can it be that this *profound* Hebrew scholar is so ignorant of *Latin* as to mistake a *genitive* for a *nominative* case, and after all by this term mean nothing more nor less than Father *Simon* of France?) 5. The *Septuagint* translators render the word *Aleim* by the Greek word *theoi* (gods) about one hundred and eighty times, v. Trommius' Concordance. Yet when applied to the true God, to remind the Gentiles of the divine *Unity*, like our English translators, they have always rendered it *theos* (God.) 6. Lastly, to remove all doubt, we have the *infallible* authority of our Lord himself. John x. 35, quoting from Ps. lxxxii. 2 and 6, he renders *Aleim*

"gods." "If he called them *gods* to whom the word of God came," &c. This is decisive. *It is therefore a plural NAME.* And if there be any meaning in the name which the Holy Spirit has applied to the Supreme, He is a plural Being. "But the inspired writers use this term sometimes as nominative to a *singular*, and sometimes a *plural* verb, which shows they had no design to teach *plurality*." "It shows they intended to teach *both plurality and unity* in God, and not the one without the other.—" But this name is sometimes applied to an *idol*, and sometimes to a *man*; does this prove that these are a Trinity?" Answer. Just so the *English* titles "lord" and "god" are applied to *noblemen* and to *Satan*. (He is called the "god of this world.") Does this prove that earls and dukes and devils have *all* the attributes of the Supreme! The Hebrew, like the English terms, are so applied by a sort of *accommodation*.

Obj. 2. "*Plural titles* applied to God no more prove him a plural Being, than *more titles than one* affixed to a man's name prove that man a plural being." Here he purposely confounds a *plural title* with a number of *different titles*! The *Aleim*, for instance, are called, as I have before proved, "Makers," "Creators," "Watchers," "Holy Ones," which to me is proof of a *plurality*. He thinks it no more a proof of plurality in God, than the titles of L. L. D. F. A. S. M. P. doctor, esquire, &c. affixed to a man's name prove *him* a plural being. Who does not see the quibble! Call a man, an individual, "doctors," "esquires" or any other title in the plural number, and you will at once see the absurdity. Common sense says such titles imply a *plurality* wherever they are affixed; and as plural titles are affixed to God, it is plain the Bible intended to teach that there is *more than one* in the Godhead.

Obj. 3. "The term 'plural being' conveys no definite idea—is a contradiction in itself! *Plural* means *more than one*, a being is but one. Now can any thing be *more than one* and *only one* at the same time! The proposition involves a gross absurdity!" This objection will be best answered by an example of his own. He says in page 343: "That *Aleim* is sometimes used as a *plural noun* I shall not deny." A "plural noun!" Does this contain any definite idea! *Plural* means *more than one*. A noun is but one. Now can a thing be *more than one* and *only one* at the same time! "O yes: the noun is not plural *in the same sense* in which it is singular." Neither is God. "The noun is singular *in one respect* and plural *in another*." We say the same of God. He is one in essence, plural as to persons. If there be no contradiction in the term "plural noun," there is none in the term "plural being."

Obj. 4. "Penn's Arguments." These are so much *metaphy-*

sical nonsense!!—unworthy of a distinct answer! He first begs the question by supposing the three “*persons*” to be three “*substances*,” and then exercises his “*vain curiosity*” in what he knows nothing about. If any one wishes to see his sophistry more clearly, let them substitute for the terms Father, Son and Spirit, the terms *Power*, *Wisdom* and *Justice* or any other Divine attributes that are evidently *separate* and *distinct*, and then say: “These three are either so many distinct *substances*, or they are distinct *nothings*, &c.” “These three are either *finite* or *infinite*.” “These three are either *one* or *many*, &c. &c.” and the conclusion in each case will be just as contrary to *Scripture*, to *common sense* and to *fact*, as when applied to the Trinity. One thing only I would mention—He says: “Unless the Father, Son and Spirit are three distinct *nothings*, they must be three distinct *substances*, and consequently three distinct *Gods*.” Now, as Penn did not hold them to be three distinct “*substances*,” or “*Gods*,” it is evident he held them to be three distinct **NOTHING**s!

Obj. 5. “Paul in his comment on Ex. xix. 24, makes *two Jehovahs*, one on earth, the other in heaven.” Answer. We made no such thing. We only inferred what every candid reader of the text and context must infer, that there are *two* called by that *name*. And as we know there is but *one* **JEHOVAH**, to reconcile Scripture with itself we must suppose these to be *two persons* in the one God. The text however will speak for itself. “Moses did not concern himself with the niceties of modern grammarians!” This assertion is not only a dishonourable insinuation against the author of the Pentateuch, (supposing Moses to have written out of his own brain,) but is a *profane reflection* upon the **HOLY SPIRIT** who directed the penman by a plenary inspiration! If the Holy Spirit would not guard him on the subject of the *Deity*, what subject would be of sufficient importance to make him “*nice*” in his choice of words?

Obj. 6. “Two persons are as great an absurdity as three persons in the Godhead.” Here, reader, you have what I have long asserted, and for which assertion I have been assailed with such an outcry of “*uncharitableness*”—the denial of the *divinity of Christ*? “**AMICUS**” has told you, there is no divine person distinct from the Father; of course no divine person to make *atonement* to the Father; no divine person to *intercede* with the Father. You have no atonement but what has been made by an attribute, an office, a name, a “*nothing*!” unless you can rest on an atonement made by a *mere man*, by “*mortal flesh*,” which was “no part of the *Deity*!” How different this from the language of the Bible! Acts xx. 28, “Feed the church of **GOD**, which **HE** purchased with **HIS OWN BLOOD**,”

i. e. which *God* purchased with *his* blood. Again; 1 John iii. 16, "Herein perceive we the love of *God*, that he laid down *his* life for us." And again; 1 Cor. ii. 8, "They crucified the LORD OF GLORY,"—not a mere man, not "mortal flesh," but a Divine person;—a person too who was not the Father, nor the Spirit, but the Son, one separate from both. What nonsense would you make of these passages: "Feed the church of God which a *man* purchased with his blood." "Herein perceive we the love of God that a *man* laid down his life for us," &c. Thus, Christians, they have taken away your Saviour. You have no *atonement* but what a *man* could make; no *righteousness* but what a creature who owed obedience for himself could procure;—no *intercessor* but a *man* who cannot be either omnipresent, omniscient, or omnipotent to save. Moreover, the Lord hath said, "Cursed is the man that trusteth in man." See, therefore, that you never "trust" in such a Saviour! They have made a great noise about "Christ" and the "Holy Spirit," but you now see that they deny the very *existence* of both Son and Spirit!—or which is the same thing, reduce the Son to a mere *man*, and the Spirit to a mere *name*, or as Penn calls it, a mere "nothing!!"

I have yet hardly commenced the *direct* arguments for the Trinity, and intended to have introduced a few more into this number; but as I do not wish to impose upon the editor by occupying a whole side of his paper, I will close my remarks at present by whispering in the reader's ear that system of doctrine which you are fast evolving, and which will ere long fully appear.

1. You hold that there is but *one person* in the Godhead: that the Son and Holy Ghost are only attributes or offices of the Father. 2. That the whole divine nature, Father, Son and Holy Ghost was united to the man Jesus. That he was honoured by a particular *indwelling* of the divinity, and therefore called Divine; but that *so far as he is distinct* from the Father, Jesus Christ is a *creature*, a mere man. 3. That there is no *wrath* in God, no *vindictory justice*, of course no need of an *atonement* or *satisfaction* for sin. That the word "atonement" means simply *reconciliation*, or the removal of *hostility* on our part. That "remission of sins" means nothing more than *removing* moral *pollution* or destroying the power of sin.

4. That the Holy Spirit is a mere *influence* from God, called divine, because coming from God. What you understand by *intercession*, is simply the influence of the Spirit on our hearts, &c. &c. &c. This I have little doubt is substantially your scheme, so far as you have any scheme. In other words, you are Sabel-

lians;—you deny the personality and divinity of the Son and Spirit;—you reject the atonement, justification by vicarious righteousness, and every fundamental doctrine of the Gospel.

As I have now shown that God is a *plural* Being, I will hereafter, with leave of Providence, show that he is a *Triune* Being.
PAUL.



Seventh-day, 8th mo. 10, 1822.

LETTER XXXIII.

My opponent informs us, that “Christianity is distinguished from Polytheism by the belief of one God.” He might have added, it is distinguished from TRITHEISM or TRINITARIANISM by the same belief! The doctrine of “three distinct and separate persons in the Godhead”—of “three distinct eternal Spirits”—of “three distinct intelligent hypostases, each having his own *distinct* intelligent nature,” is so palpably TRITHEISM, that it needs no demonstration. Even the “Jews, Mahometans, and deists,” dark as they may be in religion, have yet too much light to embrace it. That the “Jews” ever held the doctrine of the “Trinity,” is a slander against them and all the Scriptures of the Old Testament!

“I have frequently charged you with denying every peculiar doctrine of the Gospel.” That “PAUL” has frequently so charged us is true, and much too true to allow him any claim to the character of a candid antagonist! It has evidently been his aim, from the beginning of the present controversy, to vilify and defame us. I think I am safe in saying, that so much calumny and detraction has not issued from any one pen within the last century, as “PAUL” has uttered against us!! Happily for the society I advocate, its character and religious sentiments are so generally known, that in most cases, the public are prepared to attribute his aspersions to their proper cause.—Is not a belief in the divinity of Christ, as the Saviour, Redeemer, and Mediator, the only means of salvation;—in the divine inspiration of the Apostles, the authenticity of the sacred writings, the necessity of faith, repentance, the new birth; of righteousness, sanctification and redemption through Christ.—I say, are not these *peculiar doctrines* of Christianity, and are they not fundamental principles of our society? If they are, how can my opponent venture to charge us “with denying every *peculiar* doctrine of the Gospel?” That his malice should so far outrun his judgment, indicates a loss of sight! If we do but *touch* some men’s *interest*, it seems to blind them to every

thing else. This is one of the consequences of a mercenary ministry !—" *A thousand dollars a year*" is sufficient to bribe some men, to publish falsehoods so gross, that hardly any man they meet is so ignorant as to believe them !!!

In pursuance of my design to answer all the arguments of my *Tritheistical* opponent, I will now proceed to notice :

1st. His reply to my assertion, that " the Trinitarians are so split to pieces, and widely divided on this incomprehensible doctrine, that it is hard to tell what is the *commonly received doctrine*, or whether there be any such !" — That my readers might know the ground of this assertion, I stated the doctrine of Waterland, Howe, Owen, Pearson, Bull, Burnet, Wallis, Tillotson, and Watts, on this subject. Between the five first named, " PAUL" thinks it will puzzle *common readers* to discover much diversity of sentiment ! Who he means by *common readers*, he does not inform us. Such I presume as have been accustomed to his leading strings ; I think it will puzzle those who dare to think for themselves, to discover *much similarity* in the doctrines of the authors I have quoted. Burnet he disowns, calling his doctrine, though it be as clearly Trinitarian as any other " an abomination." He has manifested unusual candor in admitting one species of Trinitarianism to be an *abomination*, although it will not be easy to show why it is more abominable than the rest ! — Wallis, Tillotson and Watts he does not object to ; of course he allows them the palm of orthodoxy ! Let us now compare these *orthodox* systems, and see if it " will puzzle common readers to discover much diversity of sentiment between them !"

" Waterland" would be an Athanasian, only that he asserts the three Divine persons are *independent* upon each other, and is therefore more palpably a TRITHEIST, than even the Monk who wrote what is called the Athanasian Creed ! " Howe" is unequivocally a believer in *three Gods*, as he supposes " there are *three distinct eternal Spirits*, or *distinct* intelligent hypostases, each having his own *distinct* intelligent nature." — " Owen," " Pearson" and " Bull" differ both from Waterland and Howe — from Waterland, in that they make the Son and Holy Spirit *dependent* on the Father, as the *stream* on the *fountain* — from " Howe," in that they do not make the Father, Son, and Holy Ghost *three distinct eternal Spirits*, but *three distinct* some-things : *not separated* nor separable from the divinity, but existing in it. " Wallis" and " Tillotson," differ widely from them all, as they believe the distinction between the three persons is only *modal*. " Watts," with respect to the divine nature and its manifestation in the flesh, came nearer to the doctrine of Scripture than any of them ! He maintained, that there

is "one Supreme God dwelling in the human nature of Christ—that the *divine Logos* was the *wisdom* of God, and the *Holy Spirit* the *divine Power*." But he differed from the Athanasians very widely on the subject of the human nature, or flesh born of the virgin Mary; this he supposed to have existed *the first of all creatures*!

Now, I think our readers must be very *uncommon* indeed, if they can reconcile these schemes! And as "PAUL" has admitted that *eight* out of the nine Trinitarians, whose schemes have been exhibited, are *orthodox*, my position remains untouched. "The Trinitarians are so split to pieces, and widely divided on this incomprehensible doctrine, that it is hard to know what are the commonly received notions on this subject!"

2d. His remarks on the statement I made concerning the unscriptural terms used by Trinitarians. In a former essay, I gave some account of the first invention of the terms "Trinity,"—three *persons* in one God, &c. and by the finger of authentic history, pointed to the "deplorable consequences" of their introduction into the church!—I showed that these terms were not to be found in the sacred writings—that they were the contrivance of fallible men—the work of Anti-christ. I argued, and I think fairly, that as they were never dictated by the Holy Spirit, they ought to be rejected!—especially by those who believe the Scriptures to be our *only* rule. These objections my opponent has the effrontery to call "puerile."—So then, it is *puerile* to make the Bible our *only* rule—it is quite *boyish* to confine ourselves on doctrinal subjects to the language of divine inspiration. The *impiety and inconsistency* of such a sentiment from the pen of my opponent, will not, I am persuaded, escape the observation of "common readers."

But, says "PAUL," "we are not disputing about the term [Trinity,] but about the doctrine. The term is a very happy one to express the *three-one* God!! *Refute* the doctrine, and we will *renounce* the term." But suppose there be no such God? how then? This is the point in controversy. Prove the existence of a *compounded Deity*, and we will not refuse the term. But if it be *impossible* that an *infinite, omnipresent Being* can be *divided into parts*, then the doctrine falls to the ground, and the term ought to fall with it, as it would be absurd to suppose that the doctrine expressed by that term, ever entered the minds of the inspired penmen; so to *refute* it, will, I humbly believe, be no difficult task. A man must lay aside his reason before he can believe it—he must reject the Scriptures, as the *only* rule, before he can consistently tolerate it—he must have many essentials of a genuine papist, in order to swallow it. *Transubstantiation* can be better defended by Scripture and reason,

than the vulgar doctrine of "three persons in one God."—As to "PAUL's" renunciation of these terms, it can hardly be expected whilst priestcraft and popery are prominent parts of his scheme!!

3rd. That the term "Trinity" was invented when the church had made great advances into the apostacy, "PAUL" denies! but in so doing he denies the clear evidence of all ecclesiastical history. In a preceding number I quoted MOSHEIM to prove my position, and if it were necessary, could easily produce abundant testimony further to corroborate it. The other *unscriptural* terms used by Trinitarians, he says, were *invented* by men who found them "the only contrivances, by which they could defeat and baffle their subtle foes." Now how could my opponent so effectually vilify the scriptures, or cast a greater odium on divine inspiration, than by asserting, that these *unscriptural* terms "were the *only means*, by which the subtle foes of Christianity could be defeated and baffled?"—Was God incompetent to carry on his own work?—or, had the Apostles no occasion to defend *our Lord's divinity*? Let my readers consult 1 John ii. 22, 23. Jude 4, and they will find that some in the Apostles days denied the *divinity* of Christ!—But he will not find the inspired penmen making use of the terms "Trinity"—"three persons in the Godhead, &c." to refute them!—He will find them using a very different language! a language much more applicable to *some* who defend *these absurd terms*—"*Woe unto them, for they have gone in the way of Cain, (a persecutor of his brother,) and have run greedily for a reward after the error of Balaam, (who wanted money for preaching) and perished (lost the life of Christianity) in the gain-saying of Core,*"—"*having not THE SPIRIT,*" (but saying that the literal and logical meaning of the Scriptures are our only rule.) See Jude i. 11, 19.

4th. "PAUL" tells us that "creeds were invented to tie up heretics to truth." A miserable invention truly!—as useless in practice as it was Anti-christian in principle!—Heretics first invented them, and a wide spread heresy was the result!

5th. In reply to my quotation from MOSHEIM, where he says: "the doctrine of three persons in one God" had happily escaped the *vain curiosity* of human researches during the first three centuries." "PAUL" acknowledges that "the controversy did arise from *vain curiosity*, not of *Christians*, however, but of *Arius* and others; for had not *heretics* begun to speculate on this subject, the *orthodox* would have invented no terms to prevent similar curiosity in future." That the "invention of terms" should "*prevent curiosity*," is a very *curious* notion. The history of the new-fangled terms in the church, the extensive schisms

they have engendered, the animosities they have excited, the wars, and bloodshed, and persecution they have caused, sufficiently mark their origin—shew them to be the work of ANTI-CHRIST, and eminently calculated to excite *vain curiosity*! and if it be true that this *curiosity* did not originate with *Christians*, then the *orthodox bishop* of Alexandria was no *Christian*. “*Socrates*,” the ecclesiastical historian, informs us that “the dispute arose with this bishop, who discoursing one day *too curiously* concerning the doctrine of *Trinity in Unity* before the clergy, Arius opposed him, and hence arose the Arian controversy!!!” “*Theodoret*” in his Ecclesiastical History, lib. iv. chap. 1, confirms this sentiment, as does “*Constantine*” in his letter to Alexander and Arius!

6th. But “*PAUL*” not only unchristians the bishop of Alexandria, but himself and his tritheistical brethren also!—as will appear from the following sentence: “*real Christians* never feel justified in indulging *any curiosity* on the subject.”—Now there is no sect who have indulged *more curiosity* on the subject than Trinitarians!—as will partly appear from the opinions of Waterland, Howe, Owen, Pearson, Bull, Burnet, Wallis and others, as stated by AMICUS,—and further by the anxiety which my opponent has manifested, to exhibit the fruit of *his own vain curiosity* in the present discussion; like a bravo repeatedly *daring us* to appear before the public against him!!!—Consequently Trinitarians are not “*real Christians*.” Their precise species I will leave to “*PAUL*” to define! One thing, however, may truly be said of them, they do not “float about between the Scylla of Arianism and the Charybdis of Socinianism,” they have fairly landed on the shores of TRITHEISM! A land which, from its first discovery, has produced more fruits of persecution and fanatical intolerance, than any other that can be pointed to, on the religious atlas!!!

7th. To the incomprehensible and contradictory nature of my opponent’s scheme, which I alledged as objections to it, “*PAUL*” says: Does “*AMICUS* never talk of things he does not fully comprehend? Does he find no mysteries in medicine? Does he know any thing more about fever than a few of *its properties, causes and effects, &c.*”—Answer. To know *the properties, causes and effects*, of any thing, is good ground to believe in its existence! When “*PAUL*” can give as good reasons to believe that the infinite, omnipresent JEHOVAH is a compound Being, consisting of three self-existent, independent, immutable, omnipotent, eternal persons, finite or infinite, which he pleases, then I will embrace Tritheism!—until then he must excuse me if I remain a believer in only one God!!! That the doctrine of the “*Trinity*,” as expressed in what is called “the Atha-

nasian creed," involves contradictory propositions, is certain, and AMICUS has been taught to believe, that of *two* contradictory propositions *both* cannot be true!

Stb. "PAUL" tells us, that as he "writes for *plain English people*, he will not enter into a *learned* criticism on the Hebrew word 'Elohim,' which few could understand." After introducing the subject himself, and occupying a large portion of two essays with *borrowed* matter to enforce his views, he now begins to feel great delicacy for his *unlearned* readers! It does not, however, require much *learning* to perceive that he has other reasons for avoiding the argument! *Delicacy* is not a sin that he need fear to be charged with. To use his own language, "This is a very convenient way of getting over an argument he cannot refute!!!"

"But our translators render the word 'Elohim' *Gods*, two hundred times." True, and they render it *God* many hundred times! and can there be a stronger evidence of the truth of my assertion, that the use of this word both as a singular and plural noun is an idiom, an irregularity of the language. According to "PAUL's" logic, Ashtoreth, the goddess of the Zidonians, and Baalberith the idol of the Shechemites are plural beings, a kind of Trinities!—Can any thing be more absurd?

Many words are used with the plural termination in Hebrew, which we are accustomed to express in the singular. Thus in Psalm xi. 7, "righteousness is put in the plural." For the Lord loveth righteousnesses (Zedakoth,) literally "righteousnesses." Many examples of this kind could be produced if necessary, to show that no reliance ought to be placed upon "PAUL's" whimsical theory grounded on Hebrew anomalies.

"PAUL" thinks the text, Prov. ix. 10, proves that God is a "plural Being," and that the term "holy" refers to God! He gives us no authority for this opinion, but his own; which from his ignorance of the original, manifested in a number of his remarks, we cannot rely on. Though king James's bishops sometimes blundered in their attempts at translation, they understood the Hebrew too well, to translate this text to suit my opponent! The true meaning of the original would be better rendered thus: "the fear of the Lord is the beginning of wisdom, and the knowledge of *the saints* is understanding." "The knowledge that *begins* with the fear of the Lord, and *ends* in making men *holy*, truly deserves to be called "understanding."

But in quoting Hosea xi. 12, (as it is in our translation) why did not our wily disputant go back three verses in the same chapter? He would have seen the term (Kadosh) "Holy One," applied in the singular to the Divine Being, which, to suit his own purpose, he, in the 12th verse, translates "holy ones,"

but which the *better learned* translators have very properly rendered "saints." The meaning of the original is, "Ephraim compasseth me about with lies, and the house of Israel with deceit, but Judah yet has power with God, and is yet reckoned among *saints*." Though "PAUL," in quoting this passage, has failed in his object, yet he has plainly proved that his notions of the original are *all borrowed from Trinitarians*, and of course are unworthy of any credit in the present controversy. If he will please to get somebody to look for him in the original Hebrew Bible, he will find there is but eleven verses in the xith chapter. His quotation is in fact the 1st verse of the xiith chapter ! If, out of near fifty instances, where (Kadosh) holy, or holy ones, occurs as a noun in the Old Testament, it is a few times put in the plural, what then ? He must have wonderful discernment that can find in this circumstance a "Trinity !!!"

The term "Holy One," as it occurs in Psalm xvi. 10, is generally admitted to apply to Christ—it is so applied by the Apostle, Acts ii. 27, and yet this same term has the plural form in the original, "Thou wilt not leave my soul in the grave, nor suffer thy *Holy One*," (chasideycha,) thy holy or sanctified ones, "to see corruption." Now, how can "PAUL" account for this ? Is there a "trinity" in Christ also ?—If my opponent replies in the affirmative, as William Penn says, "the *three* persons will soon increase to *nine*; if in the negative, his whole theory built upon Hebrew anomalies, falls to the ground !

In reply to William Penn's arguments, "PAUL" calls them "metaphysical nonsense"—"unworthy of a distinct answer ! !" This is an easy way of getting over unanswerable arguments ! Now, in order to prove "Penn's arguments metaphysical nonsense," let "PAUL" answer these plain questions : not by his own nonsense, but *candidly and plainly*. Are the three persons that constitute his "triune God" distinct and separate *substances* or not ? If they are not substances, what are they ? and are they *finite or infinite* ? He tells us, "Penn knows nothing of his subject."—"PAUL" will now have an opportunity of showing what *he* knows of it ; or whether, like "Dr. Miller," he knows nothing about it—not even so much as the meaning of the terms he uses !!!

"PAUL" endeavours to alarm his readers by telling them, that unless God is divided into *three parts*, they can have no Saviour ! Now the Scriptures tell us plainly, that God the *Holy One* is our Saviour ! "I am Jehovah, beside me there is no Saviour." Isaiah xlii. 11. The great difference between us, is, that "PAUL" makes *one third part* of the Deity "a Saviour ;" we ascribe salvation to an undivided Deity—to "God manifest in the flesh"—to "God in Christ reconciling the world unto

himself!" to "the only wise God our Saviour!" His followers have much more cause of alarm, to see their benighted shepherd exerting all his influence to lead them into the dark regions of Tritheism, "the land of darkness and the shadow of death," of lifeless forms, and inefficient ceremonies!

AMICUS.

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Saturday, August 17, 1822.

LETTER XXXIII.*

ON THE TRINITY.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John xiv. 16.

FROM the arguments advanced in former numbers, it will be evident to every unprejudiced and humble inquirer after truth, that there is a *plurality* of persons in the Deity.

I will now proceed to show, that this plurality is a *Trinity*, consisting of *Father, Son and Holy Ghost, Three persons in One God*. 1st. John xiv. 26, "But the Comforter, which is the *Holy Ghost*; whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This text, which we suppose "AMICUS" will allow to be genuine, affords a clear and convincing proof of the truth of the doctrine for which we contend, and is amply sufficient of itself, to withstand the whole battery of Socinian objections.

The first person mentioned, is the *Comforter*, the *Holy Ghost*, whom the Father should send in the name of Christ, and whose office it should be, to console the disciples of Jesus during his absence—to teach them all things—and to bring to their remembrance whatsoever they had heard from the lips of their Divine instructor. Now, can it be said of any thing which is not a person—*He shall teach—He shall bring all things to your remembrance—whom the Father will send?* He must surely be a person who is sent—who teacheth—who is a *Comforter*, and a *Remembrancer*.

The second person in the text is denominated the *Father*, who was to send the *Holy Ghost* in the name of Christ.

He who sends another, must be a distinct person from the one

* This and the two succeeding numbers were written by another hand.

who is *sent*; but the *Father sends* the Holy Ghost, they must therefore be distinct, and as they cannot be “distinct nothings,” they must be distinct *persons*.

The third person spoken of in this passage, is the *Lord Jesus Christ*, in whose name the Father should send the Holy Ghost. He must be a *person* in whose name another is *sent*, and he must also be distinct from the *other two*, (i. e. from the *sender*, and the one *sent*.) No language could possibly more clearly convey the idea of *three distinct agents*, than does this text; and he must have a *very simple* mind indeed, who can perceive but *one*. We must either acknowledge that there are *three* persons spoken of in this text, or we must maintain that *no* person is mentioned, for it is equally plain that there are *three*, as that there is *one*.

In discussing this passage, I have dwelt particularly on the *distinct personality* of Father, Son and Holy Ghost, because it is only necessary to prove that *three* persons are mentioned, to establish the doctrine of the *Trinity*; for you have already acknowledged the *Divinity* of the *Son* and *Holy Ghost*.

2d. Another convincing argument may be deduced from the baptism of our Saviour, as recorded in the 3d of Matthew, 16 and 17 verses: “And *Jesus*, when he was baptized, went up straightway out of the water, and *lo!* the heavens were opened upon him, and he saw the *Spirit* of God descending like a dove, and lighting upon him; and *lo!* a voice from heaven, saying, this is *my beloved Son*, in whom *I* am well pleased.” The interjection, “*lo!*” which here occurs *twice*, is used to denote something remarkable and worthy of special attention. In this text, as in the former one, it is evident that there are *three distinct agents*, to each of whom a *distinct* act is ascribed. Jesus is coming out of the water—the Father speaks from heaven—and the Holy Ghost descends in the appearance of a dove, and alights on Christ. If this passage does not teach the doctrine of three persons in the divine nature, it teaches nothing, and is entirely without meaning. “*AMICUS*” censures us for not being content with the language of Scripture in expressing our ideas of the Divine Being, and intimates that the Holy Ghost has been sufficiently accurate in the choice of words by which to express the will of God. Let “*AMICUS*” now adhere to his own rule, and give us his ideas of this passage. We are afraid he will be obliged to remove this text also from the Word of God; or perhaps he will say, “it is a figure of speech”—“a Greek anomaly.”

I would here beg leave to propose a question similar to one which “*AMICUS*” has already asked: If the Holy Spirit had not intended to have taught the doctrine of a trinity of persons

in the Deity, would he have used language so obviously calculated to inculcate this doctrine? To say that the Holy Spirit "did not much concern himself with the niceties of modern grammarians," would dishonour the God of truth; and yet, such in effect is the language of "AMICUS;" for did not *Moses*, as well as other holy men, speak as he was moved by the Holy Ghost? In this second text, (Matt. iii. 16, 17,) the doctrine of *three persons* in the Deity, is more clearly asserted than in John xiv. 26; for, in addition, there are the appearance of a *dove*, (representing the Holy Spirit,) and the *voice* from heaven (proceeding from the Father,) "this is *my beloved Son*."

"AMICUS" may, if he pleases, again ascribe to us "gross and carnal conceptions," in perceiving the doctrine of the Trinity in this passage; but he must excuse us, if we are obstinate enough to prefer the plain sense of Scripture to all his refined notions, and if we should venture to assert that our opponent, after having *acknowledged* the *divinity* of the *Son* and *Spirit*, will never be able to persuade the people of God to reject the doctrine under consideration, to embrace his unscriptural sentiment.

3d. The form used in Christian baptism, as laid down by our Lord himself, constitutes our third argument, Matt. xxviii. 19, "Go ye, therefore, and teach *all* nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." This language is very emphatic, and expresses the idea of *three persons* as distinctly as words can express it. If the *Father* is a person, (which "AMICUS" will not deny,) then the *Son* also is a person, and consequently, the *Holy Ghost*; and on the contrary, if the *Son* and *Spirit* are *not persons*, then the *Father* is *not a person*; for it is necessary that the same things should be understood of *each*; namely, their *divinity*, and the Christian's reliance on them as the God of our salvation.

If "AMICUS" should be permitted to *refine* this passage, we conceive it would read thus: "Go ye *NOT*, therefore, and teach *NOT* all nations, baptizing them *NOT* in the name of God, and of 'mortal flesh,' and of a divine influence."

We rejoice in the belief, that the Christian church is not prepared to adopt a creed which does such *violence* and *dishonour* to the Scriptures of truth.

4th. We appeal to the Apostolic benediction, in proof of the doctrine of the Trinity. 2 Cor. xiii. 14, "The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all. Amen." The observations which I have already made on the three preceding texts, are equally applicable to this. Each of the sacred persons is distinctly mentioned, and an appropriate blessing prayed for from

each—*grace from the Son—love from God the Father—communion from the Holy Ghost.*

The only difference between this and former texts, is, that the word *God* is used, instead of *the Father*, which circumstance tends to strengthen our argument.

5th. There are few texts more directly opposed to the opinion of “*AMICUS*” than is John xvii. 5 ; and indeed the whole of this chapter : “ And now, O Father ! glorify thou *me with thine own self* with the glory which *I* had with *thee* before the world was.”

Here is the Lord Jesus Christ, the Son of God, who declares that he possessed glory with the Father, before the world was. Now, the human nature of Christ, the “*mortal flesh*” had *no existence* till four thousand years after the world was created—it could not then be “*mortal flesh*” which possessed glory with the Father. It was then the *divine* nature of Christ, which was with the Father, and possessed glory with him before the world was. But surely *he* is a distinct person from the Father, who prays to the Father for that glory which *he* had with *him*, before the world was, (i. e. from everlasting.) If the *divine* nature of our Lord Jesus, is not a *distinct person* from the Father, then the text just quoted is *absurd and unintelligible* ; but, “ by keeping this distinction always in view, (not only this passage, but) the most difficult Scripture passages, relating to Christ, are easily solved.”

6th. The last direct passage which I shall at present adduce in support of the doctrine of the Trinity, is, 1 John v. 7, “ For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost, and these *three* are *one*.” This text “*AMICUS*” has pronounced “*spurious* ;” but Christians will not be disposed to expel it from the Bible on *his bare assertion*. This passage is so *unequivocal* a proof of the doctrine of the Trinity, that it is no wonder that it has been assailed by the enemies of truth—and that they have exerted all their ingenuity to prove it an interpolation.

“*AMICUS*” by calling it “*spurious*” without attempting to prove it so, is merely begging the question ;—we shall therefore put him to the trouble of bringing forth his arguments against its authenticity, before we think it incumbent on us to step forward in its defence.

If we are not content with Scripture *TERMS*, “*AMICUS*” is not content with Scripture *ITSELF* ; but by reiterating the Socinian cry of “*spurious !*” he endeavours to expunge a part of God’s Word from the Bible. Socinians and others of the same stamp, will not acknowledge this passage as genuine, for should they do so, their *cause* would be *lost*.

We advise "AMICUS" to be very careful how he pronounces a part of God's Word "spurious," lest he should commit that sin, which would "take away his part out of the book of life." (Rev. xxii. 19.)

The foregoing arguments will derive additional weight in every pious mind, from other doctrines peculiar to the Gospel—such as—the *atonement* of our Saviour—his *intercession* with the *Father*—and his being *appointed* by the *Father* the judge of the world—together with the office of the Holy Spirit as the *regenerater*, *comforter* and *sanctifier* of God's people. From what has now been advanced in favour of the doctrine of a *Trinity* of persons in the Godhead, we think it will be as clear as day to every candid mind, that this foundation of the Gospel, which Penn calls "sandy," is firmly built on the rock of truth, and that it is in no danger of being "shaken" or subverted by the feeble assaults of its foes. It has *triumphantly* withstood the repeated attacks of the enemy of souls for the space of *eighteen hundred years*—its *believers* and *advocates* are constantly increasing—and it will remain the doctrine of the Bible and of the church of Christ, when the tongues and pens of its adversaries are heard and move *no more*.

Before closing our present number, we shall notice a few prominent things in the last communication of "AMICUS."

1. His *abuse* of Trinitarians. He calls us "Tritheists," i. e. worshippers of three Gods.—He accuses us of "malice"—of "falsehood"—of "self-interest"—of "mercenary" motives in defending the truth—of "popery"—and of wilfully "aiming from the beginning of the present controversy, to vilify and defame the Society of Friends." These terms of *reproach* and *unjust* charges, come with a very ill grace from the *meek*, the *charitable* and *loving* Friend, who is continually complaining of our want of *christian love*. In calling us "Tritheists," "AMICUS" is inconsistent with *himself*.—In one of his essays, (page 327,) he calls "Wickliffe, Luther, Calvin, Zuinglius, Melancthon, and others, *faithful sons of the morning*," and yet those who maintain the same doctrines with those reformers, are sons of darkness,—"*dark*"—"letter learned clergy." Why did not "AMICUS" call Luther and Calvin, "Tritheists." Again, "AMICUS" calls John Newton a true minister of Christ, (page 311,) but if Newton were alive now, he would only be "a mercenary priest." We advise our opponent, hereafter to imitate the example of our Redeemer, "who when he was reviled. reviled *not again*."

2. We notice the *misrepresentations* of "AMICUS." His whole drift in his present essays, is to *ridicule* the doctrine of the Trinity, by endeavouring to persuade his readers that we believe

in the existence of *three Gods*. To this purpose he falsely represents us as believing that, "*God is divided in three parts*,"—that "*there are three persons and yet but one person*" in the *Deity*, (page 343.) Now we deny that we ever *believed*, or *professed* to believe, such absurdities; and we hope that "*AMICUS*," on consideration, will be *ashamed* that he has thus misrepresented our faith. Here we will humbly answer the questions, which "*AMICUS*," towards the close of his last communication, has proposed. We believe that there are *three persons*, (not *three substances*) in the divine nature or Godhead. But it will be asked, "*What are those persons?*" We answer: This is the point on which "*real Christians* never feel justified in indulging any curiosity." It is enough for us that the Scriptures *plainly* teach the "*Trinity of persons in the Godhead*;"—we do not therefore attempt to decide, "*what those persons are*;"—or how they are consistent with the *unity* of Jehovah; both of which, however, we firmly believe.

3. The *equivocation* of "*AMICUS*. He frequently makes mention of the "*divinity of Christ*"—of his being the "*Saviour*," the "*Mediator*," the "*Redemer*," the "*Intercessor*"—of his "*atonement*," &c.—but he takes care to say *little or nothing* with respect to the *meaning* which he attaches to these terms. We request "*AMICUS*" to tell us *explicitly*, what *he* means, and what his *society* means by the terms just mentioned.

4. We notice "*AMICUS*" *want of information*. He still persists in denying that there is any *commonly* received doctrine of the Trinity. And he has given us quotations from eight or nine *individuals*, to prove that *all the Christian world* disagree on this doctrine!!! Admirable logic!!! Will any man in his senses believe that *nine individuals* compose the *vast multitude* of Trinitarians? If "*AMICUS*" can believe *this*, one would think he might also believe the doctrine of the Trinity, if it were even as absurd as he wishes to make it appear. If my opponent has a desire to know what is the *commonly* received doctrine, let him consult the "*Confessions of Faith*" of the Episcopalians, Presbyterians, Independents, Baptists, Congregationalists, Dutch Reformed, Methodists, and others, and he will find that they all express the doctrine of the Trinity in nearly the same words. Here then we have *almost the whole Christian Church*, who agree in their ideas of the Trinity, and use the same forms of expression; and yet "*AMICUS*" thinks (or appears to think,) that there is no *commonly* received doctrine of the Trinity. Let "*AMICUS*" have the fairness to appeal to our *Confessions of Faith*, and not attempt to mislead his readers by quoting individuals.

5. "*AMICUS*" says: "*That the Jews ever held the doctrine*

of the Trinity, is a slander against them, and all the Scriptures of the Old Testament." Now men as learned as our opponent, and men the *most* learned in the Christian world, have given quotations from the most ancient Jewish writings, which prove that the Jewish rabbies and doctors, before the coming of Christ, believed the doctrine of the Trinity. (See Maurice's Indian Antiquities—Dr. Allix's Testimonies of the Jewish church, and others). That the *modern* Jews do not believe this doctrine we grant; but let "AMICUS" prove that this was not the faith of the ancient Jews.

PAUL.



Seventh-day, 8th mo. 24, 1822.

LETTER XXXIV.

"In that day there shall be One Lord, and his name One." Zech. xiv. 9. "I am God and not man, the Holy ONE in the midst of thee." Hos. xi. 9. I am Jehovah; beside me there is no Saviour. Isa. xlii. 11.

AMICUS has now a new opponent but not a new writer to deal with. His first appearance in the "Repository," indicates more talent than his predecessor had any claim to. I hope he may manifest more candor. It is painful to AMICUS to expose the disingenuousness of his opponent—to give, as I did in my last number, the evidence of wilful misrepresentation. With our writings in his hands, his gross misstatement of our doctrines cannot be imputed to ignorance.

"PAUL" charges me with using "terms of reproach," and making "unjust charges." If I have used *such* terms, the blame should attach to those who have fairly earned them. The "*justness*" of every charge preferred against my opponent and his doctrines, has, I think, been shewn. My assertions have been supported by authentic documents, or proved by fair induction. If "PAUL" think otherwise, and will point out a single error under these heads, I will promise to give him further satisfaction. I will either prove my premises, or acknowledge my mistake.

It is, however, cause of satisfaction to perceive that my *present* opponent thinks it blamable to use "terms of reproach," and to make "unjust charges." In admitting this sentiment he passes a very severe censure on his forerunner; and I would gently remind him, that his own essay is not *immaculate* in these respects. I will, however, do him the justice to acknowledge that while his address has more argument, it has less abuse, than those of his predecessor.

I shall hereafter revert to his proofs, that God is a *compound Being*—in other words, composed of “three distinct and separate persons,” when, I think, we shall see, that the “humble inquirer after truth” must be extremely “prejudiced,” before he can embrace a doctrine which contradicts our reason, makes language useless, opposes the views of the inspired penmen, and leaves us in a labyrinth of mystery and darkness from which the Trinitarians can furnish us with no means of escape.

In every well conducted argument, the parties first ascertain the precise ideas to be attached to the terms they use. If *truth* is their object, this is an indispensable preliminary. In my last essay, in order to arrive at this point, I requested “PAUL” to answer some questions respecting the *nature* of the *persons* which compose his “triune God,” but as he has evaded a full answer, I shall have to seek it from his former positions.

My first query was: “Are the three persons that constitute his *triune God*, distinct and separate substances or not?” To this question he replies: “We believe that there are three persons, *not three substances* in the Godhead?”—“Not three substances!”—then the “three persons” in their *distinct and separate* capacity, must be *unsubstantial, not real, mere ideal forms*—subsisting only in the imagination!!!—What blasphemy does this conclusion involve! Now how can *three unsubstantial persons*, when put together, or rather when kept *distinct and separate*, be ONE SUBSTANTIAL BEING, the *Creator* of innumerable worlds—the *Maker and Preserver* of all things? The idea is preposterous!—the doctrine is absurd!!!—To have a Saviour at all, he must be a *real substantial* Saviour.—If he be *unreal or unsubstantial* he can be no Saviour!

My second and third queries were: “If the three persons are *not* substances, what are they?” and “Are they finite or infinite? These questions he evades in the usual way with Trinitarians, by telling us, that “this is the *point* on which real Christians never feel justified in indulging any curiosity!”—“We do not attempt to decide what those persons are!” This is a mere shift to get over a difficulty—to evade a conclusion which would blast their scheme, and accelerate the downfall of a doctrine, invented by men who had lost “the power of godliness,” and apostatized from Christ the true and living Head of his spiritual body, the church!

But I would ask “PAUL,”—How is it that “real Christians” begin to feel a check to their curiosity *at this precise point*?—Is it consistent with the character of a “real Christian to indulge his curiosity” so far as to examine into the *nature* of these “three persons,” and induce him to decide that they are *unsubstantial*; and yet inconsistent with *that* charac-

ter, to determine whether they are *finite* or *infinite*?—Is it less criminal to determine on the *nature*, than on the *measure of their being*?—Every “unprejudiced” and rational “inquirer after truth,” must perceive that the objection to answer my query does not arise from any scruple of conscience, but from a conviction that to answer it, either way, will involve them in difficulty, from which they cannot be extricated. “PAUL” admits that the Deity is *infinite*. If therefore, he had said, the *three persons* which compose the Deity are *finite*, it would inevitably follow, that three *finite persons* may make an *infinite God*!—If he had said, they are *infinite*, then every one would see that he is a TRITHEIST—a believer in “three Gods!!!” In the first case he would be involved in a palpable absurdity—in the other in idolatry!!!—Well therefore, may my opponent endeavour under the cover of a tender conscience to escape a dilemma so fatal to his cause!!!

But though “PAUL” is now very *tender* on this *one point*, though “he will not [now] attempt to decide what those *persons* are,” yet it is strikingly apparent, that this *tenderness* is of a recent origin! In his xxxth Letter, p. 324, he tells us, “the *person* who appeared to Abraham in the plain of Mamre, (Gen. xviii. 1,) to whom Abraham prayed, and whom he addressed as the *Judge of all the earth*, who is called JEHOVAH fourteen times in that single chapter, is spoken of in chap. xix. verse 24, as a *distinct person* from JEHOVAH in heaven! As he stood upon the earth and called down fire from heaven upon Sodom and Gomorrah it is said—Then JEHOVAH rained upon Sodom and Gomorrah brimstone and fire from JEHOVAH out of heaven.” From this text (which from his ignorance of the Hebrew, he has rendered falsely) he draws this conclusion: “Either there is a *plurality of persons* in the Godhead, or a plurality of Gods;”—“the latter supposition,” he says, “is an *absurdity and impossibility*—the former is a *possibility but a great mystery*!!!”—He might have said with as much truth, “a great inconsistency!!!”

In these sentences “PAUL” has told us, as *plainly as language can tell us*, that the *persons* composing his “triune God,” are all *finite persons*! Infinity implies immensity, boundlessness, without limit. But one of “PAUL’s” imaginary *persons* can stand upon this little globe—this molehill, and call down fire from the other in heaven—somewhere up in the clouds I suppose; whether from within the atmospheric region or not, he does not inform us!!!

From what has been stated, we have fairly arrived at *two* conclusions;—as I think cannot be denied. The first is, that *the three persons are unsubstantial, unreal*,—they are “not three

substances"—the second is that *they are finite*; One can stand on this earth and call down fire from the *other* up in heaven!!! Can there be greater *absurdities*? I know but of one that can possibly be deemed so—and that is—that *these three unsubstantial, unreal, finite, limited persons*, though they be, "distinct and separate," yet *they make up ONE SELF-EXISTENT, INDEPENDENT, IMMUTABLE, ETERNAL, OMNIPRESENT, INDIVISIBLE, ALL-POWERFUL GOD!* Admirable logic!!!

But lest some of our readers, from a superstitious veneration for our *present translation* of the Holy Scriptures, or from a misplaced confidence in the statement of my former opponent, should suppose, that the text, (Gen. xix. 24,) was intended by Moses to convey the absurd idea of "a plurality of persons in the Godhead," I will briefly observe, that *the original* conveys no such idea! The verse in which the word *Jehovah* occurs twice as aforesaid, contains what is called by grammarians "An apposition:"—hence, in the Hebrew Scriptures, under the word (*Vaish*) we find an *ethnach*, a musical point having the same force as a *colon*—the true reading, therefore, is this: "And JEHOVAH caused it to rain upon Sodom and Gomorrah brimstone and fire from the heaven of JEHOVAH." Neither the anomalies of the Hebrew language, nor the judgment of my former opponent, are to be relied on in the present discussion. I say the anomalies of the Hebrew, for the Greek writers never use a plural noun as a name of the Deity.

The term "person," is never applied to the Deity in the original Scriptures: It is but once so used in the present translation of them, (Heb. i. 3,) and there it is falsely rendered. It seems to imply, form, dimensions, limitation, which are incompatible with just views of the Divine nature. It is, I think, a term too gross and carnal to apply to that ineffable Being, whose presence fills the boundless regions of space: "in whom we live, and move, and have our being." Acts xvii. 28. But if we allow the term "person" to be applied to the Deity, and take the most approved definition of it given by "Boethius," (who defended what is called the Orthodox Creed,) to wit: "*an individual substance of a rational and intelligent nature*;" and if we also allow that there are "three persons in the Godhead," we fall directly into TRITHEISM, for then there must be *three individual divine substances, each having a rational intelligent nature*—of course THREE GODS!!! But my opponent says, they are "*not three substances*,"—he therefore rejects the definition of "Boethius," and consequently they must be *three unsubstantial, unreal, imaginary phantoms*!!! The more my opponent's scheme is examined, the more it appears like ATHEISM disguised! Nevertheless, I am far from supposing

that Trinitarians generally mean to worship either three unsubstantial imaginary persons, or three distinct and separate Gods; for I believe that many of them do not see the necessary consequences of the Trinitarian scheme!

Before I discuss the Scripture passages adduced by "PAUL," as proofs of his scheme, I will, in a brief manner, state our doctrine of the DEITY, as we believe it is revealed in the Bible, and confirmed by the evidences of truth in various ways to our understanding.

We believe "there is but one God"—one divine, eternal, indivisible Being, omnipotent, omnipresent, and omniscient; the Creator of heaven and earth, things visible and invisible. We believe that this divine Being, in boundless mercy to mankind, and adapting himself to the circumstances and capacities of his children, hath, "at sundry times and in divers manners," revealed himself to them. To the primogenitors of the human race by his immediate presence. To the patriarchs, prophets and others, sometimes immediately, sometimes under the appearance of angels, and sometimes in the form of men. After about four thousand years from the creation, we believe this same divine Being was *super-eminently* manifested in the person of Jesus of Nazareth, the Son of the Virgin Mary, by miraculous conception—"a man, approved of God by miracles, and wonders, and signs, which God did by him." Acts ii. 22. And lastly, we believe that this same God, under the new covenant dispensation, is manifesting himself in and to the souls of his rational family, wherever scattered, for the purpose of "convincing them of sin," converting them to himself, and preparing them for "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" for those of "every kindred, and tongue and people," who are willing to accept the offers of his divine love. See the following texts, Heb. viii. 10, 11, 12; 1 Cor. xii. 7; 1 Tim. ii. 4; 2 Peter iii. 9; Rev. v. 9, &c. &c. &c.

And though we believe in but one divine Being, yet we believe in the *divinity of Christ*. "God," saith the Apostle, "was in Christ, reconciling the world unto himself." 2 Cor. v. 19. This text, with many others that might be adduced, give us a clear and consistent idea of our Lord's divinity; for as it is not possible that there can be more than one Divinity, so we are taught by the holy penmen to believe, that *God in Christ is the true and proper divinity of Christ!* for "in Him dwelt all the fulness of the Godhead bodily"—or, as it should be rendered, "substantially." Col. ii. 9. "For HE, whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him." John iii. 34. Accordingly, in him all the

attributes of the Deity were manifested ! The *omnipotent creative power of God*, in the multiplication of the loaves and fishes ; in restoring the blind, the lame, and the withered : in healing the sick, and raising the dead ! His *power to destroy*, in blasting the fruitless fig-tree ! HIS *omniscience* in penetrating the hidden recesses of the human heart, knowing the secret thoughts of those about him, and foreseeing the events of futurity ! And the *love and mercy* of God were eminently manifested in Christ, by a glorious display of actions the most beneficent, a benevolence unparalleled—in his dying moments praying for his persecutors, and asking forgiveness for those who put him to the most excruciating death !!!

Abstractedly from *this divinity*, we believe, according to the plainest Scripture testimony, that “Jesus of Nazareth was a man ;” that he was of “the seed of Abraham,” Heb. ii. 16 ; “the seed of David :” Acts xiii. 23. Rom. i. 3. “In all points tempted like as we are, yet without sin.” Heb. iv. 15. “In all things made like his brethren.” Heb. ii. 17. “He *increased in wisdom*, and stature, and in favour with God and man.” Luke ii. 52. And “though he were *a Son*, yet learned he obedience by the things which he suffered.” Heb. v. 8. All which, and abundant other Scripture testimony which might be adduced, go clearly to prove *this point*. But I think I need go no further, as even the Athanasian Creed grants it. “A perfect man of a reasonable soul and human flesh.” See the Creed.

How then does the difficulty arise between us ? Why, our opponents are not satisfied with this Scripture account ! they have invented the term “Trinity”—they have contrived a scheme of “three persons in the Godhead,” between whom they *divide the divinity* !—or rather, they give *the whole of it to each of them* !—either of which, in the nature of things, is impossible ! and consequently their doctrine is absurd !

Now, if my opponent wishes to convert us to the faith of the *orthodox* Roman Catholic church, of the fourth and subsequent centuries, let him no longer hide himself in *mystery*, but by a luminous explanation of his faith, convince us that it is not “justly chargeable” with error and absurdity. “Nothing,” says Bishop Watson, “has contributed more to the propagation of DEISM, than the making doctrines, *abhorrent from reason*, parts of the Christian system. There may be doctrines *above reason*, but nothing which is evidently *contrary to reason*, can ever be justly considered a part of the Christian dispensation.”

I will now proceed to notice “PAUL’s” arguments grounded on Scripture texts, when we shall see whether the inspired penmen were Trinitarians or not. That the *divine nature* is

one and indivisible, is expressly taught by our Saviour himself, from whom there can be no appeal ! *Father, Son and Holy Spirit*—or whatever other terms, such as “*the Comforter*,”—the “*Uction from the Holy One*,”—“*The Grace of God*,” &c. used by the Evangelists and Apostles, all refer us to the one divine Life, Light, Power, and Spirit, which is GOD. In proof of which, I will adduce the following passages :

1st. Jesus saith, “*Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the Father.*” John xiv. 9. The pronoun *me* here alludes to the “*divinity of Christ*,” as I have before explained it ; and as our Lord explained it to Philip, verse 10 : “*The words that I speak unto you, I speak not of myself ; [as the son of Mary,] the Father that dwelleth in me, He doth the works.*” Now here is no distinction of *divine persons* in the Godhead ; and yet there is a clear distinction between *Jesus as a man*, and *God in Christ !* and, as if to show that Father, Son and Holy Spirit meant the same thing when applied to the divinity, our Saviour here expressly informs us, that *HE is himself the Father*. 2d. This truth will be amply corroborated by a due consideration of the following passages—one of which, to suit his own purpose, “*PAUL*” has partially quoted : “*And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth.*” John xiv. 16, 17. “*I will not leave you comfortless, I will come to you.*” verse 18. “*The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things.*” ver. 26. “*When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*” xv. 26. “*It is expedient for you that I go away, [as to my personal presence,] for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you.*” xvi. 7.

In these passages it is observable, 1st. That *this Comforter is the Holy Spirit* : “*even the Spirit of truth.*” 2d. That *this Comforter is Christ* : “*I will not leave you comfortless, I will come unto you.*” 3d. That it is the *Father who sends this Comforter* : “*The Comforter, which is the Holy Spirit, whom the Father will send,*” &c. 4th. That it is *Christ who sends this Comforter* : “*If I depart I will send him unto you*”—the Comforter whom *I will send* unto you,” &c. 5th. That the terms “*Christ*” and the “*Father*” are convertible terms ; when applied to the Divinity, they mean the same thing : “*He that hath seen me hath seen the Father.*”

The premises being seriously considered, I think the following conclusions will be deemed irrefutable : 1st. That the

terms "Father," and "Christ," and "the Comforter," and the "Holy Spirit," are, when applied to *the Divinity*, perfectly synonymous. 2d. And consequently, that God the Father is Christ the Saviour—that Christ the Saviour is the Comforter—that the Comforter is the Holy Spirit—that the Holy Spirit is God the Father; for "God is a Spirit." John iv. 24; and as the Apostle expresses it, he is "the only wise God our Saviour," to whom "be glory and majesty, dominion and power, both now and ever. Amen." Jude 25. AMICUS.

N.B. For want of room I must postpone a reply to the other arguments of my opponent to a future essay.



Saturday, August 31, 1822.

LETTER XXXIV.

ON THE TRINITY.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." John xiv. 16, 17.

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, lo! now speakest thou plainly, and speakest no proverb." John xvi. 28, 29.

THE subject which at present engages our attention, is very important, and ought to be well understood. It enters into the very essence of the Christian religion. If our views are erroneous with respect to the God of our salvation, they must also be equally so on every subject connected therewith. Jesus Christ is "the chief corner stone" on which the spiritual temple of the Lord is erected. If our hope of eternal life is not built on this *sure* foundation; it will be found at last that we have built on a "*sandy foundation*," which will not only be "*shaken*," but entirely *destroyed* at that awful day, when "the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men." It is then absolutely necessary to salvation that we have correct faith with respect to the divinity, person and offices of our Lord and Saviour Jesus Christ.

As the doctrine of the Trinity is of so much consequence in the Christian system, it will be gratifying to the public to see it further illustrated and confirmed: We beg leave, therefore,

to occupy a part of the present number with extracts from two or three of the most approved Trinitarian writers.

1st. Watts.—Of this writer “*AMICUS*” says, (page 351,) “Watts, with respect to the divine nature, and its manifestation in the flesh, came *nearer* to the doctrine of Scripture than any of them.”

Let us hear what Watts has to say on this subject. His essay on “the Scripture doctrine of the Trinity” is divided into a number of propositions, each of which he illustrates at large. We have only room to give a part of those propositions, as they stand at the head of each chapter, but from them our readers will obtain a just idea of the doctrine of Watts.

PROPOSITION 4.—“Since there can be but one God, the *peculiar, divine*, and distinguishing characters of Godhead, cannot belong to any other Being.”

PROP. 7.—“The peculiar and distinguishing characters of Godhead are these:—*Names—Titles—Attributes—Works*, and *Worship*—which God has assumed to himself in his Word, exclusive of any other being; and has either asserted their expressly belonging only to himself, or left it sufficiently evident in his Word, that they belong to him alone.”

PROP. 8.—“Yet these very *names*, titles, &c. which are peculiar to God, and incommunicable to any other, are ascribed to *three*, by God himself in his Word; which *three* are distinguished by the names of Father, Son, and Spirit.”

PROP. 10.—“Thence it follows, necessarily, that *these three* have such an intimate and real communion in that one Godhead, as is sufficient to justify the ascription of those distinguishing divine characters to *them*.”

PROP. 12.—“Though the *Father, Son* and Spirit are but *one true* God, yet there are such distinguishing *properties, actions, characters* and *circumstances* ascribed to them, as are usually ascribed to *three distinct persons* among men.”

PROP. 13.—“Therefore it has been the custom of the Christian church, in almost all ages, to use the word person in order to describe these *three* distinctions of Father, Son and Spirit, and to call them *three distinct persons*.”

PROP. 14.—“Though the *Sacred Three* are evidently and plainly discovered in Scripture to be *one* and the *same* God, and *three distinct personal agents* or *persons*; yet the Scripture hath not, in plain and evident language, explained or precisely determined the particular way and manner, *how* these *three persons* are *one* God, or *how* this one Godhead is in *three persons*.”

PROP. 15.—“Hence I infer, that it can never be necessary to salvation, to know the precise manner *how one God* subsists

in these *three* personal agents, Father, Son and Spirit, or *how* these *three* are one God."

PROP. 16.—"Yet we *ought* to *believe* the general doctrine of the Trinity—namely, that these *three* personal agents have some *real* communion in one Godhead, though we *cannot* find out the precise way of explaining it."

PROP. 20.—"We are bound therefore to pay divine honours to each of the *sacred three*, according to their distinct characters and offices assigned to them in Scripture."

PROP. 21.—"In so doing we shall effectually secure our own salvation; for the Scripture hath made our salvation to depend on these offices which these divine persons sustain, and the honours due to them according to those offices; *rather than* upon any *deep philosophical notions* of their *essences* and *personalities*—any *nice* and *exact* acquaintance with their mysterious union and distinction."

The whole of the doctrine contained in the above extract, is admirably expressed in one stanza of the 29th hymn, third book of Watts' sacred poetry:

Glory to God the Trinity,
 "Whose name has mysteries unknown;
 "In *essence* one, in *persons* Three;
 "A *social* nature, yet alone."

From these extracts, in Watts' own words, it is evident that he held precisely the same sentiments with Trinitarians in general; and it will also be seen how grossly Watts' doctrine has been misrepresented by "AMICUS," in p. 352. Our opponent there says, "He (i. e. Watts) maintained that there is one supreme God dwelling in the human nature of Christ—that the divine Logos was the wisdom of God, and the Holy Spirit the divine power."

It is plain from the quotation just given from Watts, that he "maintained" *no such doctrine*. His opinion was—that the *second person* in the Trinity, whom he calls the *divine Logos*, dwelt in the human nature of Christ, and that the divine Logos and Holy Spirit, were *really* and *truly distinct persons* in the Deity, from the Father.

"AMICUS" has also misrepresented his opinion with respect to the human nature of Christ, by affirming that "he differed from the Athanasians very widely on the subject of the human nature, or *flesh* born of the virgin Mary; this he supposed to have existed the first of all creatures." This is entirely erroneous. Watts did not differ in the least from other Trinitarians with respect to the "*flesh* born of the Virgin Mary." He believed that the human *body* of Christ was formed in the same manner that our bodies are. The only difference between Watts

and us, on this subject, is this: he believed that the human SOUL of Christ (*not the flesh*) "existed the first of all creatures."

"AMICUS" appears to wish to enlist Watts on *his side* of the controversy; but we are confident he has missed his aim, if such aim he had.

After being detected in such misrepresentations, we wonder if "AMICUS" will think *himself* entitled to the character of a "candid disputant." Is it candour to misrepresent our writers, and then raise the cry, see how they differ!!

We do not accuse "AMICUS" of *wilful* misrepresentation: we believe "he did it through ignorance," and that he has attempted to quote Watts, without having any *personal* acquaintance with that great writer. We recommend to "AMICUS" to procure Watts' "Scripture doctrine of the Trinity," and give it a *diligent* perusal, and *perhaps* some of his prejudices against the doctrine may be removed.

2. Gill proves the personality of the Son and Holy Spirit, by the following arguments:

First,—Of the Son.

1. "His being *with* God as the Word, John i. 1; he cannot with any propriety be said to be with himself."

2. "His being set up from everlasting as Mediator—a mere name and character could not be said to be set up, to be covenanted with. See Prov. viii. 23. Psalm lxxxix. 3, 28."

3. "His being *sent* in the fulness of time to be the Saviour of his people, shews him to be *distinct from* the Father, whose Son he is, and by whom he was sent."

4. "His becoming a sacrifice and making satisfaction for the sins of men, and so the Redeemer and Saviour of them plainly declare his *distinct personality*. Reconciliation and atonement for sin, are *personal* acts."

5. "His ascension to heaven, and session at the right hand of God, shew him to be a person that ascended, and is sat down. 'The Lord said unto *my Lord*, sit on my right hand.' He cannot be the *same* person with him at whose right hand he sits." John xx. 17. Heb. i. 13.

6. "His *advocacy* and *intercession with his Father*, are a plain proof of his *distinct personality*. He is said to be an 'advocate with the Father.' 1 John ii. 1; and therefore he must be a *person*, to act the part of an advocate; he himself says: 'I will pray the Father, and he shall give you another Comforter,' meaning the Spirit of truth, as next explained, John xiv. 16, 17. Now he must be distinct from the Father to *whom* he *prays*, for surely he cannot be supposed to pray to *himself*; and he must be distinct from the Spirit *for whom* he *prays*."

"The distinct personality of the Spirit is proved from:—

1. His procession from the Father and the Son. 2. The mission of the Holy Spirit by the Father and the Son. 3. The Holy Spirit is called *another* Comforter. 4. The Holy Spirit is represented as doing some things distinct from the Father and the Son. 2 Thess. iii. 5. John xvi. 14, 15. 5. There are some distinct appearances of the Spirit, which shew his distinct personality, as at the baptism of Christ, and the day of pentecost. 6. The Holy Spirit is represented as a distinct person in the ordinance of baptism. Matt. xxviii. 19."

3. Parkhurst, whom "AMICUS" recommends as a "good writer on the Hebrew language," is very explicit in proving the doctrine of the Trinity from the *Hebrew* Scriptures. See his remarks under the words *Elohim* and *Kerub*.

4. The last author from whom we shall quote, is Dr. Scott, the author of a Commentary on the Bible, who is universally esteemed as a pious, judicious and learned divine. Scott was himself at one time an Unitarian, an opposer of the doctrine of the Trinity; but when he was brought to a knowledge of the "truth as it is in Jesus," he gave the following testimony of his faith: If *distinct personality, agency and divine perfections*, be in Scripture ascribed to the Father, and to the Son, and to the Holy Ghost, no words can more exactly express the doctrine, which must unavoidably be thence inferred, than those commonly used on this subject; viz: that there are *three distinct persons* in the unity of the Godhead. The sacred oracles most assuredly teach us, that the *one, living and true God* is, in some inexplicable manner, *Triune*, for he is spoken of, as *One* in some respects, and *Three* in others. The Trinity of persons in the Deity consists with the unity of the *divine essence*, though we pretend not to explain the *modus* (or manner of it) and deem those reprehensible who have attempted it. The doctrine of the Trinity is indeed a *mystery*, but no man hath yet shewn that it involves in it a *real contradiction*. Yet till *this* be shewn, it is neither fair nor convincing to exclaim against it as *contradictory, absurd, and irrational*." From these extracts the reader may form a correct idea of the "commonly received doctrine of the Trinity."

Enough has now been said to convince a humble and candid mind, that the doctrine we advocate is in perfect accordance with the inspired Word of God: and we believe that all the ridicule and misrepresentation of its opposers, will fail to make it appear absurd. Let all those who are anxious inquirers, and are *willing* to know the truth, compare the arguments which we have advanced, with the Scriptures,—let them pray continually for the enlightening influence of the Holy Spirit,—and then let each one be persuaded in his own mind; remembering

at the same time, that "he who denieth the Son, denieth the Father also;" and that "he who hath not the Spirit of Christ, is none of his." From the last communication of "AMICUS," it appears that he is determined to go on with his *quibble* on the words *person* and *substance*. He occupies more than a third part of his essay in attempting to prove that we must either believe in the existence of *three Gods* or of *no God*. Our faith is and ever has been, that there are *three persons* in the *divine essence, substance* or *Godhead*—*three persons in one divine nature*.

We defy our opponents to shew that this faith is absurd. They may *misrepresent* and *quibble* as much as they please, but let them remember that *quibbling, misrepresentation* and *ridicule*, are *not* argument.

"AMICUS" in his concluding remarks, has confounded the terms, *Father, Son* and *Spirit*, making them to "mean the same thing when applied to the Deity." It follows then from this explanation, that when it is said, that "God sent his Son into the world," it is only meant that "*God sent himself!!*" That when it is said: "the Father will send the Holy Ghost"—it is meant "the Father will send *himself!!*" The absurdity of such an interpretation of Scripture will fully appear from John xvi. 7; Christ there speaking to his disciples, says: "It is expedient," &c. (see the whole passage.) Now if Christ and the Comforter or Holy Ghost, mean the "same thing," then if Christ had *not* gone away, the Comforter or Holy Ghost would have been *with* the disciples; for Christ and the Holy Ghost (according to "AMICUS") mean the same thing. But according to the text, the Holy Ghost or Comforter was *not* present with the disciples; for Christ says: "If I go *not* away, the Comforter will *not* come," and "if *I* depart, I will send *him* unto you." Christ and the Holy Ghost must then be distinct and separate, for the Spirit is called *another* Comforter, he is *not*, therefore, the same with Christ. From this it is plain that the *interpretation* of "AMICUS" is as *opposite* to the text, as *darkness* is to *light*.

"AMICUS" has given us his view and the views of your society, on the *divinity* of Christ; we hope he will be kind enough to proceed and let us know what you believe concerning the "*atonement*"—"mediation"—"intercession," &c. of our Saviour, and other subjects connected with them. If "AMICUS" should feel any reluctance to proceed to these subjects, especially to the "*atonement*," we would remind him that "*truth* does not fear the light."

PAUL;

Seventh-day, 9th mo. 7, 1822.

LETTER XXXV.

IN my present opponent I had hoped to find an antagonist prepared to meet me on the ground of argument, to discuss *any point* relating to a doctrine, which he tells us "is very important, and ought to be *well understood!*" "PAUL" had manifested an usual degree of anxiety to bring it before the public. He seemed to forget the Scripture admonition: "Let not him that girdeth on the harness boast himself as he that putteth it off," 1 Kings xx. 41. He seemed to triumph as a victor, ere the battle was begun!!! If my readers have any curiosity to see the most singular specimen of gasconade, that perhaps a century has produced, let them consult his xxixth Letter, page 312!—Instead, however, of meeting me on the ground of fair argument and rational investigation, he evades or tries to evade all my deductions by saying: "AMICUS appears to be determined to go on with his *quibble* on the words *person and substance*. He occupies more than a third of his essay in attempting to prove that we must either believe in the existence of *three Gods* or of *no God*."—Now can "PAUL" be so weak as to believe, that this kind of answer to my arguments will satisfy a discerning public? Does he suppose that his character as an anonymous writer will have so much weight with our readers, that they will for his sake reverse the order of things—call *argument* "a quibble," and dignify a quibble with the title of argument? According to our best lexicographers "a quibble is an *equivocation*, an *evasion!*" Is the "more than one third of my essay" alluded to, an *equivocation?*—Is it an *evasion*—an attempt to escape the force of my opponent's arguments? It is ridiculous to affirm it!!! But it is very clear that this reply to arguments which he cannot refute is a *mere quibble—an evasion of the most contemptible kind!* and I have very little doubt but the candid reader will perceive, that *such a reply* to "more than one third part of my essay," is little less than a confession that it cannot be refuted!!! Now let my opponent "remember, that quibbling is not argument!!!"

That the "persons" composing his "triune God," must be either *finite* or *infinite*, is a position that cannot be rejected! They must be one or the other. There is no alternative! That they must be *substantial* or *unsubstantial* is equally certain! But I proved from premises granted by my opponents, that they are *finite* and *unsubstantial!*—of course, they must believe either in an *unsubstantial, imaginary, unreal God*, or that *three finite, unreal, imaginary persons*, although "distinct and separate," can make ONE SUBSTANTIAL, REAL, INFINITE

GOD!!!—Now “we defy our opponents to show that this faith is *not* absurd”!!!

It has been seen by our readers that the terms “**TRINITY**” and “**PERSONS**” as applied to the Deity, are not to be found in the sacred volume; the advocates of a “plural God,” have therefore been forced to resort to the fallible standard of *human reason* for support. Whether this standard has supported them or not, my readers will already be able to judge. *Mystery and absurdity* are hitherto the undeviating companions of their progress. Their doctrine is not only *above* reason, but *contrary* to reason! It is supported, not by Scripture, but by their own conclusions, drawn from premises which have not been granted. It is such a mass of contradiction and inconsistency, that its ablest defenders have been embarrassed and confused at every turn!!! That this is the situation of “**PAUL**” will now appear!

In his last address my opponent says: “the subject which at present engages our attention is very important, and ought to be well *understood*; it enters into the essence of the Christian religion.”—Here “**PAUL**” is inconsistent with himself, for if he be correct, this subject never can be understood—“It is a mystery”—It is impossible to understand it! **DR. MILLER** in his “*Letters on Unitarianism*,” acknowledges, that he does not even comprehend the meaning of the terms he uses—of course he does not understand the subject! It is therefore a subject, not for the *understanding*, but for the exercise of *implicit faith*; not in the doctrine of the Bible, but in the gross and carnal construction of the Trinitarians!!! The doctrine of the **TRINITY**, like that of **TRANSUBSTANTIATION**, sets reason at defiance, and leaves us nothing to rest upon, but the opinions of weak and fallible men!—And it is a solemn truth, that this *implicit faith* is now, and ever has been, the main pillar of priest-craft; only make the people believe that a *human interpretation* of the Scriptures, though violating the plain dictates of reason, is *the standard* of **ORTHODOXY**, and our religious liberty will then be committed to the keeping of those, who have never failed to crush it when they had it in their power. It is a favourite idea of the clergy, that when a layman expresses a sentiment on religious subjects, he is “stepping out of his province.” This doctrine of *implicit faith contrary to reason*, contains the very essence of **POPERY!!!**

In my last I replied to “**PAUL**’s” arguments drawn from the text, John xiv. 16, 17. I shewed from the express language of our Lord himself, that the terms “Father,” “Son” and “Holy Spirit,” when applied to the Divinity, mean the same thing—that this must be true, appears not only from the many plain

Scripture passages I then adduced, but from the plainest reasons, some of which I will now exhibit.

It is acknowledged by all that there is but one God, of course but one divine nature. Our opponents hold, that "God subsists in *three distinct and separate divine persons*." Now, if these divine persons be *distinct and separate*, then there must be *three distinct and separate divinities*. This conclusion is substantiated by the following considerations: The Trinitarians make their "three persons" *three distinct and separate Holy Spirits!* That the Father is a Holy Spirit they cannot deny, for Christ speaking of the Father, says: "God is a Spirit," John iv. 24. That Christ the Saviour is a Holy Spirit, is equally certain, for the Apostle expressly says: "God hath sent forth the *Spirit of his Son* into your hearts." Gal. iv. 6. "If any man have not the *Spirit of Christ*, he is none of his." Rom. viii. 9. That the third person in their Trinity is a HOLY SPIRIT, is evident from this appellation. Thus we have *three distinct and separate divine and holy Spirits*; and as every Spirit must have a being, of course there must be *three distinct and separate Divine Beings!* Here we are helplessly and hopelessly landed in TRITHEISM, unless we turn away from Athanasian idolatry, and embrace this simple truth, that the terms "Father," "Son," and "Holy Spirit," mean the same thing when applied to the divinity.

But "PAUL" says I have "confounded the terms Father, Son, and Spirit." If there be any weight in the charge, it lies equally heavy against our Lord himself, as well as against the Evangelists and Apostles, as may be shown by numerous passages of Scripture. I will instance a few of them:—"He that hath seen *me*, hath seen the *Father*," John xiv. 9. "*I and my Father are one*." John x. 30. This point is made remarkably clear by that memorable passage of the Apostle to the Romans, chap. viii. I will quote a part of it, and refer my readers to the chapter, with the expression of a wish that they would read it attentively. "Ye are not in the flesh but in the Spirit, if so be that *the Spirit of God dwell in you*;" "now if any man have not the *Spirit of Christ* he is none of his; and if *Christ be in you* the body is dead because of sin. But if the *Spirit of him that raised up Jesus from the dead, dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies, by *his Spirit that dwelleth in you*." "Know ye not that your body is the temple of the *Holy Ghost which is in you*." 1 Cor. vi. 19. Now, from our Lord's expressions it is manifest, that the terms "Father" and "Christ," when applied to the Divinity, means the same thing—they are used synonymously. And it is equally evident, from the words of the Apostles, that the terms

“Spirit of God”—“Spirit of Christ”—and “Holy Spirit,” mean the same thing: they are all mentioned indiscriminately, as that one holy, divine, quickening, sanctifying principle, that “dwelleth in” true believers, and without which we cannot be Christians! Will my opponent dare deny this position? If not, how can he avoid this conclusion, that he has charged our Lord and his Apostle with “confounding the terms Father, Son and Spirit?” in other words, he has charged them with denying the *orthodox doctrine* of the “Trinity.”

It is a good remark of “Phipps,” that the inspired writers “often speak of things promiscuously.”—Sometimes they speak of Christ as “the Word,” which respects his *divinity*—“sometimes *as man*, or as in the flesh, and sometimes comprehending both senses in the same words. For want of a right understanding properly to distinguish them, men are apt to jumble and mistake one for another. Hence arise disagreement, clashing and jangling about the true sense of Scripture, and trying it by the notions and systems they have espoused, instead of trying *them* by the truth, it is no wonder there is so much controversy.” See “Original and present state of man.” Philad. edit. 1818, page 178. Phipps might have added: “the want of this distinction has originated the gross, irrational, and absurd doctrine of the ‘Trinity.’”

But my opponent rests the defence of his scheme principally upon the expressions: “He shall teach”—“He shall bring all things to your remembrance”—“Whom the Father will send.” I consider the proofs in my last essay sufficient to overturn a volume of such arguments. It however appears, that “PAUL” does not think so. He says, in his last Letter; “it follows then from [AMICUS’] explanation, that when it is said, that God *sent* his Son into the world, it only meant, that God sent himself! that when it is said, “The Father will send the Holy Ghost,” it meant, the Father will send himself!”—“PAUL” could hardly have given a clearer proof, either of the grossness of his conceptions of the *divine nature*, which is infinite—or of the finite nature of the *persons* which compose his “triune God.” It must be obvious to the rational candid inquirer after divine truth, that our Lord himself and the inspired penmen used a phraseology adapted to the capacity of his children, who, in the twilight of religious knowledge, could not comprehend those more extended views of the *divine nature*, which the Gospel dispensation was intended finally to introduce!—Thus when it is said: “God came from Teman, the Holy One from Mount Paran.” Hab. iii. 3. When the Psalmist said: “Bow thy heavens, O Lord, and come down.” Psalm cxliv. 5, We must, upon “PAUL’S” hypothesis, conclude that God is a finite be-

ing! that the infinite Jehovah could move from place to place, which is absurd!!! Now what will "PAUL" say to the following expressions of Christ himself: "He that *believeth on me, believeth not on me—but on him that sent me!*"—"He that *seeth me, seeth him that sent me.*" John xii. 44, 45. Is it not obvious, from these passages, that *he that sendeth* and *he that is sent*, are the same, as it relates to the divine nature? There can be but one true answer to this question! So that all the *absurdity* which "PAUL" has charged on the interpretation of AMICUS, falls directly on our Lord himself!!!

Another of "PAUL's" "*convincing arguments*" he deduces from the baptism of Jesus. Matt. iii. 16, 17. His argument, however, proves him to be as carnal in his notions as the poor Jews, who, when Christ told them, "I am the living bread," &c. said: "how can this man give us his flesh to eat." John vi. 51. Any other force in his argument, I am utterly unable to perceive! To suppose one person in the Godhead walking up out of the water—while a second person is descending in the shape of a dove, and a third person uttering a voice from heaven, is to give them such a *limited existence*—so much *locality*—such *definite forms*, as is altogether inconsistent with the omnipresence and infinity of the ineffable God. To suppose that He who is inscrutable, who can manifest himself in what way he pleaseth, and in millions of places at the same instant, is so *divided*, does indeed appear "a gross and carnal conception." But "PAUL" asserts, that "if this passage does not teach the doctrine of three persons in the divine nature, it teaches nothing, and is entirely without meaning." Before he made this groundless assertion with so much confidence, he ought to have remembered, that the Evangelist John gives us a much stronger and infinitely more rational cause for this miraculous display of outward evidence! Its design, as expressed by John, was, that Jesus should be made manifest to Israel. "He that sent me to baptize with water," says the Baptist, "the same said unto me—Upon whom thou shalt see the Spirit descending and *remaining upon him*, the same is he which baptizeth with the Holy Ghost." It seems to have been particularly intended to open the understanding of John the Baptist, and convince him that this was indeed the Messiah that should come! And hereby John was enabled, when he saw Jesus walking, to say to the Jews: "Behold the Lamb of God!" John i. 31, 33, 36.

The words used by our Lord, when he sent forth his ministers, Matt. xxxiii. 19, and the Apostolic benediction, 2 Cor. xiii. 14, add no strength to the position of my opponent. The terms "Father," "Son" and "Holy Spirit," refer us to one divine power, life, and virtue, as I have before abundantly

proved. To baptize in the name, or *into the name*, (as the original has it,) is to bring the soul under *the power* which only comes from God. To baptize *into* the name of Father, Son and Holy Ghost, is to baptize into the power of "God the Father," which was manifested to the patriarchs and prophets; into the *same power* as manifested in the "Son" by miracles, and signs, and wonders which God did by him. Acts ii. 22,—into the power of the Holy Spirit, as manifested in the Apostles and others, on the day of pentecost, and since, in *a greater or lesser degree in every real Christian!* And this same divine power, which God manifested "at sundry times and in divers manners," to his children under former dispensations, is appointed of him, for their "salvation to the end of the world!" The "name" of God and Christ is in the Scriptures, by a metonymy, generally used for "the power."

The passage 1 John i. 7, which AMICUS termed *spurious*, "PAUL" has ventured to quote in support of his scheme. In doing this, he has manifested but little sagacity, not duly considering that a weak argument is far worse than none! This text, "there are three that bear record in heaven," &c. is undoubtedly an interpolation. For this sentiment I will give the following reasons:—It is not found in any Greek manuscript, written within fourteen hundred years after Christ; nor in any Latin manuscript, written earlier than the ninth century. It is not found in any of the ancient versions, nor is cited by any of the Greek Ecclesiastical writers; although to prove a Trinity, they have cited the words both before and after this text. It is not quoted by any of the Latin fathers, even when their subject would have led them to appeal to its authority. It is first *cited* by Vigilius of Tapsus, a Latin writer of no credit, near five hundred years after Christ, and by him it is supposed to have been forged! Since the reformation, it has been omitted as *spurious* in many editions of the New Testament. In the two first of Erasmus—in those of Aldus, Colineus, Zuingleius, and lately of Griesbach. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in a different type from the rest, or included in brackets. Archbishop Newcomb omits it, and the Bishop of Lincoln expresses his conviction that it is *spurious*. Adam Clarke says, that out of one hundred and thirteen manuscripts extant, written before the invention of printing, it is found but in one, and that one of comparatively recent date. Clarke has brought together such a mass of evidence, proving the passage *spurious*, that it is wonderful any writer, making the least pretension to *candor* or *learning*, should venture to insist on it as genuine!

"PAUL" advises AMICUS to be "very careful how he pro-

nounces a part of God's Word *spurious*, lest he should commit that sin which would take away his part out of the book of life. AMICUS advises "PAUL" to be extremely cautious how he "adds to the words of the book," lest he partake of "the plagues that are written in the book!" Rev. xxii. 18.

My opponent, by making long quotations from Trinitarian writers, has discovered an easy way of filling up his paper. It must be much more comfortable to make *lengthy* extracts from friendly authors, than to answer difficult questions, or refute conclusions drawn from premises already conceded! I wish "PAUL" all the satisfaction which such a course is calculated to afford. Nor would I, on this occasion, disturb his repose, had he not attempted show that the amiable and excellent Isaac Watts could fairly be enlisted as a defender of the indefensible doctrine of the "Trinity." Now the truth is, (and I challenge my opponent to deny it,) that Dr. Watts, in early life, warmly embraced this doctrine—that as he advanced in knowledge and religious experience, he became doubtful of its truth—that he finally abandoned it—and three years before his death published a work, entitled "Last Thoughts," on this subject—from which it appears that he wholly discarded the common notions of "the Trinity;" and finally, he died an open and candid opposer of the Trinitarian creed.

That AMICUS wished to enlist "Watts" on my side is not true. I place no dependence on the authority of names. It is of very little importance to AMICUS, who espouses or rejects his sentiments, any further than they are calculated to promote their truest enjoyment and permanent happiness. I have no point to carry, which, in the remotest degree effects my reputation or my pecuniary interest. Truth is my sole object. The society of which I am a member, has been as remarkable for its zeal in propagating what it deems *the truth*, as it has been singular for its disconnection with the spirit of "Proselytism." We fervently desire that all may come to the knowledge of the truth. We desire none to become members of our society, but such who first desire it for themselves; nor is *this desire* a sufficient passport to membership with us. To us *profession* is a very weak recommendation—*practice* is the main point! We deem faith a very good thing, but we hold to the Apostolic sentiment, that "Faith without works is dead." Having no interest as a religious body, but that which rejoices in the happiness of all God's creation, we fully adopt the sentiment of our Lord, when he said: "He that heareth these sayings of mine, and *doeth them*, I will liken him to a wise man that built his house upon a rock, and when the storm came it fell not, because it was founded on an *immovable basis*. But he that heareth and

doth them not, I will liken to a foolish man, who built his house upon the sand, which when the storm came, and the rain descended, fell," because it wanted the essential support of every Christian building, the rock Christ Jesus, the efficient author of every good work.

AMICUS.



Saturday, September 14, 1822.

LETTER XXXV.

ON THE TRINITY.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job xi. 7, 8, 9.

OUR reply to the numerous, refined, and (in some instances) unintelligible explanations of passages of Scripture, attempted by "AMICUS," is that the subject of discussion is one, on which we do not consider ourselves authorized to reason or dispute; a subject which neither he nor we, nor any finite being is capable of explaining or comprehending. This we are plainly taught by the passage, which we have just cited. Dr. Dwight in writing on this subject, says: "Were my body so large, that I could sweep all the fixed stars, visible, from this world, in a clear night, and grasp them in the hollow of my hand; and were my soul capacious in proportion to so vast a body, I should, notwithstanding, be infinitely too narrow-minded to conceive the wisdom of God, when he formed a fly; and how then should I think of conceiving of himself? No; this is the highest of all impossibilities. His very lowest work checks and represses my vain contemplations. When we think of God in this light, we can easily conceive it possible, that there may be a Trinity of persons in his nature." We leave it then to the presumptuous, to men puffed with pride of intellect, with high opinions of their mental capacities and endowments, to attempt in vain to pry into and explain subjects that must ever be *mysteries* to man in his present state of existence. "Secret things belong unto the Lord;" and we are willing that they should. It is enough for us to ascertain facts and doctrines, and to have a "Thus saith the Lord," for the truth of them. It is enough for us to adore, admire and praise the mystery revealed.

To the received opinions of men about the plainest things

in nature, almost endless objections may be made, and difficulties proposed. A fool may ask a wise man a thousand questions, which he cannot answer. Still the objections, the difficulties and unanswered questions have no effect in disturbing men's belief of well known facts and well ascertained truths. It appears strange to us then, that any man of sense would pique himself upon making objections and starting difficulties, till he wearies out the patience of his readers. The only circumstances that reconcile us to our conduct, in following and answering "AMICUS" so far in his objections, are, that in consequence of it, *he* has more fully disclosed his errors, and *we* have evinced our capacity to answer all his objections and refute all his arguments that have any show of reason or force. These ends being accomplished, we pledge ourselves that, unless we change our sentiments we will not in future weary our readers by following "AMICUS" through his endless speculations, refinements and sophistical objections and arguments, but will confine ourselves as much as possible to a connected and plain statement and refutation of your doctrines and opinions that yet remain to be discussed, and to a succinct and conclusive defence of the truth.

We are not willing to admit the *ipse dixit* of "AMICUS," (his mere say so) that Dr. Watts abandoned Trinitarian sentiments. But if it is true, as he states, that the Doctor did so, three years before his death, we still claim him as a Trinitarian. Dr. Watts lived to a very advanced age. Now, it is often said, and with truth too, of a man when he is very old, "He is no longer himself;" Dr. Watts then at the time "AMICUS" mentions was not Dr. Watts, he was not himself. In answer to the observation of "AMICUS" upon 1 John v. 7, we reply, that there are men who possess as great "candor and learning" as he, who insist on the genuineness of the passage. We do not say "pretension" as he does, for *really* we think he makes as *high* and *arrogant pretensions* as any writer we know. When room will admit, we shall give our proofs of the authenticity of this disputed passage, and we have no doubt but we will satisfy the impartial, that it is authentic.

Our design in this number is to state, in as clear and plain a manner as we can, the difference of opinion that appears from the present state of the discussion to exist between "AMICUS" and us, in relation to the nature and essential subsistence of the divine Being; and to advance some additional plain and conclusive arguments in defence of our doctrine. He professes to believe in a God of such perfect unity, that it admits of no real, but only a nominal distinction. We profess to believe in a God of perfect and essential unity, but such as ad-

mits of a real and threefold distinction. We purposely at present omit the term Trinity, to which "AMICUS" so inveterately objects as unscriptural, and take one which the Scriptures certainly authorize, as they so frequently use the three terms, Father, Son and Holy Ghost. From the many passages which we have before quoted, and by which we clearly prove a Trinity, it is evident that the Scriptures point out a distinction of three in the Godhead, and it is obviously a real—not a mere nominal distinction, but a distinction which ascribes a property to *each* of the three severally, which does not belong, and cannot be communicated to the *others* severally. Now such a distinction "AMICUS" entirely discards. If the Scriptures intended such an entire unity as he contends for, would they so often employ terms, which always in a popular sense, obviously imply a real distinction? No person can hear the terms, Father and Son, sending and sent, one being with another, one loving and another beloved, without conceiving of a real distinction. Now these and similar terms of distinction are applied frequently in the Scriptures to what we call the three persons in the Godhead. We call them persons, because in the Scriptures the personal pronouns, I, Thou, and He, are uniformly applied to them. The Father and the Son speaking *to* each other, say thou; and they and the Holy Ghost speaking *of* one another, use the pronouns He and They; and the Scriptures in speaking of the *three* separately, always use the pronoun He. Now what other than a person can you conceive speaking to and of another in such language—language uniformly considered and called personal. Now let "AMICUS," from the seat of decision which he has proudly and presumptuously erected for himself, pronounce the sentence of "absurdity, inconsistency." &c. Still it must be admitted that God is best acquainted with his own nature and essence, and consequently knows best what terms are properly and consistently applied to his character or mode of subsistence. Let "AMICUS" then beware lest he pronounce that absurd and inconsistent, which God himself has sanctioned; and lest he incur the guilt, and fall under the awful condemnation of blasphemy. We finding the Scriptures uniformly and obviously holding out a threefold distinction in the Godhead, believe, and insist upon it, that there is such a distinction. But "AMICUS" entirely rejects the distinction and utterly confounds all the distinguishing terms, which the Scriptures are so careful to use. Christ is called Mediator. Now Mediator necessarily implies parties to be reconciled, and a distinct person who reconciles the parties. The Apostle informs us that the parties in this case are God and men, and that the Mediator is Christ. If nothing but unity in every sense is admitted, where

will a Mediator be found? for a Mediator must be distinct from the parties. You will not say that a mere name can be the Mediator, the Reconciler! Then the reconciliation would be only nominal, not real; and all men would be yet in their sins, unreconciled, and under the sentence of condemnation and death. Awful thought! Upon this plain statement of the case we appeal to candor, common sense and impartiality, whether "AMICUS" or we have adopted the Scriptural sentiment, concerning the divine character or mode of subsistence. We adopt an opinion that embraces a threefold distinction, a distinction uniformly, and every where spoken of in the Scriptures. He entirely rejects all real distinction, and in defiance of the most plain and distinctive Scriptural terms.

We proceed now to prove the truth of our doctrine by arguments derived from the Scriptures, from facts and history combined. We have heretofore taken our proofs wholly from the Scriptures. We now call to our aid facts, which are almost the only proper instruments for such short-sighted, finite creatures as we are, to wield in argument. We know little else than fact. We are totally unacquainted with the nature or essence of the smallest thing in creation. How then can we presume to understand or explain the essence of the great Creator of all things. No doubt when we speak of facts "AMICUS" will apply to them his favourite term, *gross*. And doubtless they will prove too gross, stubborn and unwieldy for him. Refining appears to be his chief talent. But we rejoice for truth's sake that scepticism and mysticism with all their ingenuity have never yet invented an alembic that can refine away facts. Let them put them into their hottest crucible, they will still to their great mortification come out stubborn facts. These things premised, we proceed to our arguments.

The ancient Jews and primitive Christians worshipped the true God.

They worshipped the Triune God. Therefore, the Triune God is the true God.

Our major or first proposition we presume is admitted. The minor or second, perhaps, may be denied. We must therefore prove it. We have a host of testimony; but have room to advance only a small part. That the ancient Jews worshipped a Triune or three-one God, is evident from their verbal declarations and their numerous symbols. The Jewish commentators say: "there are three degrees in the mystery of Aleim, or Elohim; and these degrees they call persons." The Author of the Jewish Book, Zohar, thus comments on these words. The Lord and our God, and the Lord are one. The Lord or Jehovah is the beginning of all things, and the perfection of all

things, and is called the Father. The other or our God, is the depth or fountain of sciences, and is called the Son. The other, or Lord, He is the Holy Ghost who proceeds from them both. In the writings of Rabbi Judah Hakkadosh, or Judah the holy, there is this remarkable sentence, declaring the doctrine of the Jewish church in the most explicit manner : " God the Father, God the Son, God the Holy Spirit ; Three in Unity, One in Trinity." One symbol used by the Jews to denote God, was a square enclosing three radii, or points, disposed in the form of a crown. The crown seems to have denoted the dignity and supremacy of the object designed, and the number three, the three persons in the Godhead. Another symbol was an equilateral triangle, with three small circles at the angles and the letter Jod inscribed over the upper angle. The three sides indicated the three persons of the Godhead ; and the equal length of the sides, denoted their equality ; while the letter Jod was a direct proof that Jehovah was intended by the emblem. The three circles probably denoted the perfection of the three persons. You see then, how far "AMICUS" is correct in calling "it a slander upon the Jews, to say that they held the doctrine of the Trinity." We shall now prove that the primitive Christians also believed in a Trinity of persons. "Justin Martyr, one of the most ancient of the Fathers, agrees with us (says Calvin) in every point." Tertullian asks the question, and answers it himself : "How many persons suppose you (saith he) there are? As many as there are names." Gregory Nazianzen, speaking of the Trinity, says : "I cannot think of the *one*, but I am immediately surrounded with the splendor of the *three* ; nor can I clearly discover the *three*, but I am suddenly carried back to the *one*." Here again we see how absurd it is to speak of the doctrine of the Trinity being a part of the orthodoxy of the Roman Catholic faith. It was believed long before that church existed. We have now proved that the ancient Jews and primitive Christians believed in, and consequently worshipped a Triune God. This was our minor proposition. It being proved true, and the major proposition being granted, the conclusion also must be true : therefore, the Triune God is the true God.

To foretell future events, belongs unto God. The fulfilment of predictions will in many instances prove and develop the nature and essential character of God. This will appear to be the case with respect to the predictions which we shall now adduce. God by the prophet (Isa. li. 5) says : "The isles shall wait upon me, and on my arms shall they trust." Ps. ii. 8, God says to Christ : "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the

earth for thy possession." Is. xi. 9, It is said : "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Is. lii. 8, It is said : "The watchmen of Zion shall lift up the voice ; with the voice together shall they sing : for they shall see eye to eye." This last prophecy can never be fulfilled with respect to your society, whilst your present customs prevail, for you never sing. Neither do your watchmen begin to see eye to eye with other watchmen, as those of other societies are beginning to do ; neither can you ever do it, till you are entirely new-modelled ; for you essentially differ from all others. Your society, therefore, can make no part of the millennial church. At that happy period, "there shall be but one fold, as there is one shepherd."

The predictions which we have just cited, are at present fulfilling. We shall not appeal to facts. The isles of the sea have lately begun to wait upon God. Upon what God do they wait ? and on whose arms do they trust ? Fact says : "they wait upon the Triune God, and trust in his arms." Christ is now receiving the heathen in Asia, Africa and America for his inheritance. What Christ is receiving them ? Fact answers : "Christ, the second person in the adorable Trinity : " for as such he is every where preached to the heathen and received by them. The earth is now beginning to be filled with the knowledge of the Lord. With the knowledge of what Lord ? Fact replies : "With the knowledge of the Lord, whom the Trinitarians preach and worship, for the Trinitarians are the only persons who are carrying the knowledge of the Lord to different parts of the earth. Can God only predict ?—does the fulfilment of predictions prove the true God ?—and do facts universally testify that the predictions now fulfilling prove God to be Triune ? then the Triune God must be the true God. Surely, the only living and true God, who abominates idolatry as the highest crime, and speaks against false gods in the severest language, would not predict events in such a manner, that the fulfilment of them would prove the existence of three Gods, and consequently false gods. But God has predicted events, the fulfilment of which uniformly results in the proof of a Triune God ; therefore a Triune God cannot be three Gods.

Again ; take a view of other facts. What but a special Providence could be the cause of the stupendous movements which have lately taken place, and still continue throughout Christendom ? Nothing but the infinite wisdom and omnipotent arm of Jehovah could have devised and set in motion the vast, complex, yet harmonious and well regulated machinery of Bible, Missionary and Tract Societies and Sabbath schools, which is now actively and successfully engaged in disseminating the Word

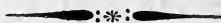
of truth and of life, among all classes in society—in instructing the ignorant—reclaiming the vicious—converting the heathen—and thus gloriously preparing the way for the millennial advent of Christ, and the ushering in of the latter-day glory of Zion. These associations are composed of various denominations, which till lately were violently opposed to each other, and held no social intercourse, and none but that God who turneth the hearts of men as the rivers of water are turned, could have turned so many jarring hearts into the same channel, and united them as the heart of one man.

Truly, “this is the Lord’s doing, and it is marvellous in our eyes.” Now all these associations are composed of those who worship the Triune God, and teach and inculcate the doctrine of the Trinity as an essential doctrine of Christianity. Is there a God in the heavens? and does he sway an omnipotent sceptre over the hearts and actions of men? and will he suffer his glory to be given to another? Nay, will he come out of his place—make bare his arm so that every eye that is not blind must see that it is *his* arm—and exercise a special Providence so that his glory should be given to others, to three Gods!!! No, this is impossible. But facts declare, that God has exercised a special Providence, which gives a large tribute of glory to the Triune God, therefore the Triune God is not another God, “for God will not give his glory to another.”

Again; turn your attention to the astonishing, numerous and extensive revivals of religion which are taking place in our land and in our day: and in these you have another fact to prove the truth of our doctrine. It is unnecessary to inform you that these are all amongst Trinitarians. To speak of a revival of religion amongst Unitarians, or amongst F——s would make every body stare—would make themselves look aghast! Did the miraculous conversion of three thousand by the preaching of Peter, prove that he preached true doctrine! Surely the conversion of thousands now by the preaching of Trinitarians, must prove also that they preach the true doctrine. The conversion of sinners is the work of God, and God will not set his seal to a lie. Did the miraculous healing of natural diseases, and raising the dead, prove the divinity of Christ, and the divinity of the doctrines which the Apostles taught? Will not then the healing of moral diseases and raising from the death of sin, prove the divinity of the Agent, and of the doctrines which are made the instruments? Trinitarians preach their doctrines, and the morally diseased are healed, the vicious are reclaimed—the drunkard made sober—the profane made pious—and thousands that were dead in trespasses and sins are raised to spiritual life. Ask them who healed

them and raised them from the dead, and what doctrines were the instruments ; and they will answer the Triune God, and the doctrines of the Trinitarians. We defy the Unitarians to produce such testimony to the truth of their doctrines. Who ever heard of their doctrines reforming the vicious, or reclaiming the profligate ? We have often known them to have the contrary effect.

Facts crowd upon facts. Obstinate must be the unbelief, inflexible the scepticism, which does not blush and yield!!! Until "AMICUS" is able to counteract the most plain, forcible and plenary testimony—to shut our eyes and close our ears—to reason people out of their senses—is able to refine facts into non-entities, and realities into phantoms, he will be unable to prove our doctrine either false, absurd, inconsistent or contradictory. Facts crowd upon facts. Go to the awakened and convinced of sin—to the contrite in spirit and wounded in heart, who have been healed and comforted—go to the beds of the sick and dying, and ask them : who awakened and convinced them of sin—who healed and comforted them—who consoled them in sickness, and attuned their dying lips with the song of victory over death and the grave : and they will all answer with one voice : The Holy Spirit the Comforter, and Christ the Redeemer, two persons in the adorable Trinity. Hark ! hark ! The citizens of the New Jerusalem are chaunting their doxologies to the Triune God, saying : "Holy, holy, holy, Lord, God Almighty, which was, and is, and is to come." Hallelujah from the ancient Jews and primitive Christians, from isles and continents, and from the whole true church, to the Triune God. The living, the dying Christians upon earth, saints and angels in heaven are singing : "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and shall be evermore, world without end. Amen." PAUL.



Seventh-day, 9th mo. 21, 1822.

LETTER XXXVI.

"He disappointeth the devices of the crafty, so that their hands cannot perform their enterprizes—they meet with darkness in the day time, and grope in the noon day as in the night." Job v. 12, 13, 14.—"He made a pit and digged it, and is fallen into the ditch which he made." Psalm vii. 15.

UNDER, I trust, a proper sense of the weight and importance of the subject which has for some weeks engaged our attention,

AMICUS was not hasty to enter on the discussion of it. He was aware of the force of deep rooted prejudices—he was not ignorant that it had engaged and divided men of the greatest *talents* and *learning* of different religious denominations ; and had little expectation that from either of these sources any new matter could be brought to illustrate it. It was not, therefore, until “PAUL” in the most indecent and vaunting style, repeatedly dared me to the conflict, that I ventured to enter the list with him ! I had not the least doubt that our doctrine was true, that it could be defended by the plainest testimony of the inspired writers—I was satisfied that our Lord, from whom there should be no appeal, had expressly taught it—I knew I had both reason and revelation on my side—yet, I had doubts of my capacity to do justice to the subject ; and, under a due sense of the responsibility of the engagement, I very sincerely wished it had fallen into abler hands.

Our readers may suppose, from the specimen of his talents which “PAUL” had given the public, that AMICUS had nothing to fear in the contest, when *truth* was on his side ! But it should be recollected, that I had to contend with a *professed theologian* !—with one who had served a regular apprenticeship to the trade, whose life had been devoted to polemical divinity !—And how could a *layman* tell with what mighty weapons *such a champion* might be furnished from the redoubtable magazine of A COLLEGE ! And then, as in his xxixth Letter, to see him like the gigantic Philistine brandishing his arms, and defying me to the combat !—Was it not terrible ? Let my reader only turn to that Letter, and place himself for a moment in the situation of AMICUS, and then say whether I had not some cause for diffidence.

But the conflict is over—the enemy has done his worst—and, as might have been reasonably expected, has shown himself as weak in the field as he was confident in the cabinet !!! It is always a bad sign to see a boasting disposition at the beginning of a contest ; it generally indicates ignorance or presumption, and is the common harbinger of defeat.

Let our readers now review the different essays on the subject of the “Trinity :”—let them read them attentively, and see, if the great mass of evidence which AMICUS adduced in support of our doctrine, does not remain *untouched* by my opponent ! The plainest Scripture text—the most conclusive reasoning—the fairest deductions from premises conceded, all lie at his door unanswered, and as I suppose, unanswerable ! He has been left with his brethren, where indeed they have placed themselves, on the ground of TRITHEISM. It has been repeatedly and irrefutably proved, from the positions and conces-

sions of my opponents, that TRINITARIANISM and TRITHEISM are only different names for the same thing.—That they are indentified as the same religion, and must stand or fall together! I know very well that the Trinitarians acknowledge *the unity of the deity*. If they did not, nothing could shield them from the charge of IDOLATRY! but what signifies a *profession* that *God is one*, when they at the same time assert *He is thee*? What avails an acknowledgement of his *unity* when they contend for his *plurality*!

Now in what a miserable predicament do my opponents stand! TRUTH has “disappointed the devices of the crafty, so that their hands cannot perform their enterprizes;” they have “made a pit and digged it, and are fallen into the ditch which they have made.”

In my last I stated, that “I hoped in my present opponent, to find an antagonist prepared to meet me on the ground of argument—to discuss *any point* relating to a doctrine” which he tells us “is very important, and ought to be well understood.” I again opened the door for a fair discussion of the points in controversy. I hoped that a regard for his character, if not for his doctrine, would induce him to come from behind his hiding place, and shew himself a manly combatant for his faith. But I have been again disappointed! He shrouds himself in MYSTERY. He tells us he “leaves it to the presumptuous; to men puffed up with the pride of intellect, with high opinions of their mental capacities and endowments, to explain subjects, which must ever be *mysteries* to man in his present state of existence.” What a pity it is that he did not think of this before he challenged AMICUS, in the “presumptuous” manner of his xxixth Letter!!! What a pity it is, that his own “pride of intellect”—his “high opinion of his own mental capacities and endowments” did not prevent him from exposing his own weakness, and the absurdity of his doctrine, in a contest, from which he now so shamefully shrinks behind an assumed veil of humility!!!—It appears, however, that *humility*, like gold, “may come a day too late.”

Now only admit for a moment, that doctrines which cannot be understood—that points which are *contrary to reason*, are to be embraced as *articles of faith*, and which, like the *absurdities* of the ATHANASIAN CREED, are to be believed under the pain of eternal, hopeless, irremediable torment—and where then is the Gospel professor placed?—Unable to steer his own course through the LABYRINTH of MYSTERY, he must necessarily have a *conductor*! and, I assert it on the ground of universal experience, and can maintain it on the authority of authentic history, that religious professors, under such circum-

stances, have ever been the prey of an avaricious priesthood, the slaves or vassals of a mercenary clergy!!

It therefore appears, that the doctrine of the "Trinity" is not only at war with the plainest Scripture truth, but is equally hostile to our civil and religious liberty. And it is a remarkable fact, confirmed by all Ecclesiastical history, that from the moment this doctrine was introduced, the peace, the harmony, and freedom of the church began rapidly to decline, and continued to decline, until she became involved in the gross-est darkness, and subjected to the most intolerant and merciless tyranny, that ever was exhibited on the face of the earth!!!

My opponent in his last Letter has recurred to a hackneyed argument of the Trinitarians,—their *dernier resort*, their forlorn hope—their refuge when every other refuge fails!—As this seems to be, in their view, an important fortification, my reader will excuse me if I employ a few moments in exposing its weakness. The argument may be briefly stated in the following manner:—"As God is an infinite Being, a finite creature can never comprehend him." Now the truth of this position is admitted. AMICUS has never denied it, either in theory or practice!—But gentle reader, mark the sophistical consequences they draw from the premises! "*As we cannot fully comprehend the deity, therefore we must believe contradictory propositions concerning him!*"—As we cannot "find out the Almighty to perfection," therefore we can have no certain knowledge of him!!! Can any thing be more contrary to Scripture or reason, than these conclusions? They may blear the eyes of the ignorant, but with a discerning public can only serve to show the weakness of their cause, and to consign to merited oblivion a doctrine, which is equally repugnant to Scripture and reason!

Now I would ask, if we can have no certain knowledge of the Deity, why did our Lord say: "This is life eternal, that they might *know thee the only true God*, and Jesus Christ whom thou hast sent?" John xvii. 3. Why did he make *eternal life* to depend on a knowledge that could never be attained?—Our opponent's conclusion would involve our Lord in an absurdity!!!

"PAUL" dissecting a text, tells us: "secret things belong unto the Lord;" but let us hear what immediately follows: "the things that are revealed, belong unto us and to our children forever." Deut. xxix. 19. Now that GOD IS A "HOLY ONE" and not a HOLY THREE, is a truth as clearly revealed in the sacred volume as any other. His divine attributes of goodness—mercy—love—light—power—wisdom and truth, are also revealed to us:—and we have unquestionable evidence of his immensity, eternity, omniscience, and omnipresence! The question is not whether we can comprehend these attri-

butes. It is admitted that "man in his present state of existence never can *fully* comprehend them." The only question that can have any weight in the present discussion, is,—Whether they *contradict our reason*? I presume no one will assert that they do! But, that "God subsists in three distinct and separate divine persons, each having his own distinct, intelligent nature," is a position that contradicts both reason and revelation. It is downright TRITHEISM, and ought to be rejected by every reverent believer in the Holy Scriptures, which expressly teach us, that "Jehovah is one, and his name one," and that He is the "Only wise God our Saviour."

I will now briefly notice some of the remarks, I cannot say arguments, of my opponent; for his whole address abounds with bare unsupported assertions: "his mere say so," and is, I think, the most puerile attempt to support a sinking cause, that has lately met the public eye!

"It is enough," says he, "for us to ascertain facts and doctrines; and to have a *Thus saith the Lord*, for the truth of them." By this sentence he would have his reader believe, that there was in the Bible some such text as this: "*Thus saith the Lord, I subsist in three distinct and separate persons, between whom there is a real distinction, a distinction which ascribes a property to each of the three severally, which does not belong and cannot be communicated to the others severally—I am a God of perfect and essential unity, yet not such an entire unity but that my parts subsist separately—and these parts or persons, have each distinct and separate offices to perform in the management of my concerns.*" Now what a low attempt is this to impose on his reader? Does he suppose the public are like a well managed priest-ridden congregation, who will take for granted any thing the Parson says? Knowing as he does, that the terms which express his Tritheistical doctrine are not to be found in the Bible, he would nevertheless make us believe that he had a "*Thus saith the Lord*" for the support of his scheme!!!

Again, he says: "It is enough for us to adore, admire, and praise *the mystery revealed.*" Here he tells us *the mystery is revealed*; and in the same paragraph declares: "it must *ever* be a *mystery* to man in his present state of existence"—that "neither *he* (AMICUS) nor we, nor any finite being, is capable of comprehending it"!!!—To *admire* at such a "*mystery revealed,*" is very natural!—to *adore and praise* it, must be a piety like that of the Athenians, who erected an altar "**TO THE UNKNOWN GOD**; whom therefore" said the Apostle "ye ignorantly worship." Acts. xvii. 23.

Again "**PAUL**" says: "It appears strange to us that any man of sense would pique himself upon making objections, and start-

ing difficulties, till he wearies out the patience of his readers." Very strange indeed! But how unaccountable must it have been to the Papists, when the Reformers piqued themselves upon making objections to the worship of images—the granting of indulgences, &c.—and when they started difficulties to the *mystery* of Transubstantiation, till they wearied the patience of their readers!!! Was it not intolerable? Now AMICUS had the simplicity to suppose, it was the duty of an opponent to make objections, and start difficulties to doctrines which he considered *anti-christian and unscriptural*. He also supposed it was the place of those, who vauntingly broached the subject, to answer objections, and try to remove difficulties. But it seems they prefer to let them remain in the way! No doubt they have good reasons for such a preference!

Yet "PAUL" tells us, that "the objections, the difficulties, and unanswered questions, have no effect in disturbing men's belief of *well known facts*, and *well ascertained truths*."—Granted. But what then?—Does it follow that "objections, and difficulties, and unanswered questions will have no effect to disturb men's belief" in *whimsical theories, absurd doctrines, and contradictory propositions*? If "PAUL" should be so credulous as to hope they will have no such effect, his hope will be like that of the hypocrite, which perisheth! "TRUTH is great and will prevail."—She has pointed to the doctrine of a "plural God," as the contrivance of fallible men; and thousands of the most enlightened Christians are convinced, that it is hostile to the views of the inspired penmen, and equally inconsistent with sound reason! It lies among the dregs of popery;—and as the light of truth prevails, the members of Christ will cleanse the church from this corrupt invention of antichrist. *Free inquiry and a perfect toleration of religion* are deadly foes to ERROR: hence, as might have been expected, in every country where the blessings of *religious liberty* are extended, Trinitarianism is on the wane!—In some places, so many have deserted the blood-stained standard of *saint Athanasius*, as to threaten him with perfect desolation!!!

To what miserable arguments—to what flimsy means, do the Athanasians resort for the support of this tottering standard! I will now notice a few of them, and endeavour to shew their weakness.

1st. We are told, that unless we admit the division of the Deity into three parts, we can have no Mediator—no Reconciler!—that "a Mediator must be *distinct* from the parties," otherwise "reconciliation would be only *nominal*," that is, that "God," who "was in Christ, reconciling the world unto himself," was only a *nominal reconciler*—of course like the God of

Trinitarians, as described by "PAUL," a *finite, unsubstantial, unreal God* ! The doctrine of my opponent leads us to the further conclusion, that God, the ever blessed fountain of mercy, cannot be *reconciled* to a repenting sinner, unless some "distinct and separate person" step in between them as a procuring cause of pardon !—that *He* is an implacable, merciless kind of Being, who cannot forgive his erring children !—that *He* must have *satisfaction* for every debt, to the "uttermost farthing ! ! ! " Now I freely confess, that these views are utterly repugnant to ours. We cannot make a compassionate Creator worse than that "wicked servant," who had no compassion on his fellow, and was therefore delivered to the tormentors. Matt. xviii. 32, 33, 34. We believe, that Christ, the only means of salvation, is God's *free gift* to man ;—is the fruit of his own immeasurable mercy :—is his own blessed spirit manifested to the souls of his rational family, for their reconciliation and redemption : "For God so *loved the World*, that *he gave* his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." John iii. 16. "Upon this plain statement of the case, I appeal to candor, common sense, and impartiality, whether we have not adopted the Scriptural sentiment concerning the divine character,"—and also, whether the doctrine of my opponent does not degrade the God of love, below the character of the ungrateful and wicked servant, whose conduct was so severely censured by our blessed Lord ! ! !

2d. Our opponent tells us that "no person can hear the terms, *Father and Son, sending and being sent*—One being *with another*—One *loving* and another *beloved*, without conceiving of a *real distinction* ;" and yet our Lord himself tells us distinctly, that "he that seeth *me*, seeth *him that sent me*." John xii. 45—"He that believeth on *me*, believeth not on *me*, but on *him that sent me*." John xii. 44.—"He that hath seen *me*, hath seen *the Father*." John xiv. 9.—"I and *my Father* are *one*." John x. 30. Now it seems our Lord himself cannot satisfy these captious Trinitarians ! they are so rivited to the opinions of *saint Athanasius*, that even Christ cannot root out their carnal notions, nor convince them that the terms *Father, Son, and Holy Spirit*, when referred to the Deity, mean *the same thing* ! ! ! That there is a *personal* distinction between the man Christ Jesus, and "God" who "was in Christ reconciling the world unto himself," may easily be conceived ; and that *this distinction* may afford a rational ground for the use of the terms, "Father and Son, sending and being sent, loving and being beloved," is very evident ;—but hence to infer, that God is divided into parts, and portioned out between three individual

persons, appears to be a very irrational and unscriptural consequence!

2d. My opponent now leaves the ground of Holy Writ, and runs to the Cabbalistical doctors for support—first to rabbi Simeon Ben Joachi, author of the book Zohar or Sohar, who lived in the second century!—then to rabbi Juda Hakkadosh, who according to Dr. Lardner, wrote the Mischna one hundred and ninety years after Christ; though some learned authors suppose it was not written until the middle of the fifth century. Their works are a despicable jumble of corrupt Jewish traditions, with the pagan philosophy of the Oriental and Alexandrian Schools; and have undoubtedly been enlarged by additions from the popish doctors. They have been largely used by Maurice in his “Indian Antiquities,” to whom my *ingenious* opponents are indebted for the most of their ridiculous theories! Here “PAUL” gets his notion, that *Elohim* is a plural noun, and indicates *exactly three parts* in the Godhead! Here he finds his wonderful “square inclosing three radii or points, disposed in the form of a crown;” and here his famous “equilateral triangle, with three small circles at the angles, and the letter Jod, inscribed over the upper angle!!!” Now, I think, a minister of the Gospel must be painfully pinched, when forced to refer to such a polluted source, for proofs of his doctrine! Yet it must be acknowledged, that his doctrine is worthy of such proofs. It may be better to have a Cabbalistic foundation than none at all! Well did our Lord say, to such lovers of the Cabala: “Ye have made the commandment of God of none effect by your tradition.” Matt. xv. 6.

Now I would thank “PAUL” to produce us one Jewish Trinitarian author, who lived before the Christian era; that we may have an opportunity of doing justice to his merits. The Targums of Onkelos and Jonathan, are the most ancient Jewish writings extant, the Scriptures excepted. It is supposed they were written before the advent of Christ. Will “PAUL” please to tell us whether they teach the doctrine of the Trinity: for if it was ever believed by the Jews, I think it probable we shall find it in these Targums; which were expressly written to explain their Law to them, after their return from Babylonish captivity.

If “PAUL’s” “*host of testimony*” is not of better character than his “advance” guard, it will be very easy to route it. “*One*” little Gospel text “will chase a thousand” of them, “and *two* put ten thousand to flight.” One single sentence, from the lips of our Lord, is of more value than all the laboured nonsense in Maurice’s work!!!

4th. "PAUL" adduces the sentiments of the Catholic Fathers to support the doctrine of the "Trinity!" I have long ago proved, that they were members of an apostatized church; and if necessary can bring abundant testimony further to corroborate this truth. I therefore leave him, with the advice, to seek better witnesses than those who so widely departed, in a variety of instances, from the doctrines and practices of the primitive church!

5th. My opponent now brings to view the establishment of Missionary Societies, to prove the doctrine of the Trinity!!! This is an argument of a new character!!! He thinks nothing short of *divine power*, could produce such vast effects!—and such effects produced through the agency of Trinitarians, must show that the Deity is propitious to the doctrine of a compound God! Now I may inform "PAUL," that many at least as disinterested as himself, and perhaps quite as good judges in the case, believe, that *plenty of money* can produce as great effects as these! One of your own writers has told us how many dollars it will take to *evangelize the world!!!*—The United States, paying *seven hundred and forty-eight millions, three hundred and twenty-three thousand dollars*, will, he tells us, be our proportion of the expence!!! Now to evangelize the world, is a much greater work than any thing yet done by the Trinitarians! Oh! the mighty power of money!

The rest of "PAUL'S" last essay is as singular a substitution of ranting for argument, as any thing I have seen in modern times. If any of his readers have been edified by it, I congratulate them on their possession of the valuable faculty of being easily pleased!

I will close this essay by observing that "Watts," whom my opponent still claims as a Trinitarian, entirely renounced the doctrine of the "Trinity" before he was seventy years of age, and when in the full possession of his faculties and mental vigour! as I have now in my possession authentic documents to prove; want of room only prevents me from inserting them. So that all the weight of Watts' character, lies against a doctrine which he renounced, after the fullest investigation—after the most extensive research, and a long experience of its unsatisfactory nature.

AMICUS.

Saturday, September 28, 1899.

LETTER XXXVI.

ON THE TRINITY.

"A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. iii. 10.

I HAVE nearly done with this subject. My object at the first was not to go into a full detail of the arguments for the Trinity; but to go just far enough to draw forth your sentiments and show to the world that you were *Anti-trinitarians*. This point being now established beyond all doubt, the public will acquit me of the charge of slander, in asserting that you do not worship the Christian's God. I am content to rely on the few but irrefutable arguments already advanced, and to proceed to another subject. To silence a loquacious opponent, is as impossible as to stop the wind. You may turn it aside, you may screen yourself from its attacks, but it will still blow on.

The pen of my ingenious opponent reminds me of the scolding woman's tongue, that did not cease to brandish itself even after she was dead. Some animals will continue to move their tails long after you have bruised their head.

On a former occasion I have shown, that in the rejection of baptism and the Lord's supper, you refused to wear even the *badges* of Christianity;—in the substitution of internal light for the Holy Scriptures, it was fully proved you rejected the only *rule* of Christianity;—and now it has been proved, in your denial of the Trinity, that you reject the *God* of Christianity. You pretend to hold the "*divinity of Christ*," because you hold that the *Deity dwelt in him*, in a supereminent manner. If this were all his divinity, you might ascribe the same honours to *Moses*, or the Apostle *Paul*, or George Fox, or any other saint; for every Christian is "a temple of the Holy Ghost," and if this indwelling of the Deity makes a man divine, then *all Christians are Gods, and to be worshipped!*

If you will now proceed to give us your views of the ATONEMENT, we shall see your rejection of another fundamental article of the Gospel.

As "*AMICUS*" seems *perfectly satisfied* with what he has done, and I hereby declare myself perfectly satisfied, why go farther? If you have really slain the doctrine of the Trinity, (as you fondly imagine) why continue to maul it after it is dead? Spare your strength, you have other living enemies enough, and next attack the doctrine of ATONEMENT. The doctrine of the or-

thodox is, that without an *infinite satisfaction* for sin, God could never have pardoned mankind ; that this satisfaction was made by JÉSUS CHRIST our Mediatorial substitute ; so that now the merits of this satisfaction may be imputed to all who will repent and believe the Gospel. Do you believe this doctrine :—or what do you believe upon the subject ?

In the hope you will speak as unequivocally on this as on the former topics, I will now leave the subject of the Trinity, after answering one of your favourite objections, and making two or three general remarks.

It has been a favourite and often repeated objection of yours, that “the *Father, Son and Spirit*, are convertible terms—mean ‘one and the same thing,’ and do not imply any distinction or plurality.”

Answer 1. This is to suppose that the Holy Spirit, in writing the Scriptures, did not *understand language*, or he would not have used words without meaning. If “Father” may mean “Son,” and “Son may mean “Spirit,” then “good” may mean “evil,” and “heaven” may mean “hell.” Upon this principle the Bible has no certain signification ; for the above terms are as distinct in their meaning as any words in the language.

2. If these terms mean “one and the same thing, and are used synonymously,” then we may *substitute one for another* without impairing the sense. Let us try : 2 John 3 : “Grace be with you, mercy and peace, from God the Father, and the Lord Jesus Christ, *the Son of the Father*, in truth and love.” According to your views, the Apostle might have sought grace “from the Lord Jesus Christ, the *Father* of the Father in truth and love!!!” Again ; Matt. xxviii. 19 : “Go baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.” Now if these terms are “synonymous—mean the same thing,” why was it not said : “Go baptize in the name of the Father, and of the Father, and of the Father?”—or “in the name of the Son, and of the Son, and of the Son?”—or “in the name of the Holy Ghost, and of the Holy Ghost, and of the Holy Ghost!!!” Or at the baptism of Christ himself, why do we not read, that when the *Father* came up out of the water, the Father was seen descending like a dove, and the voice of the Father was heard from heaven, saying, “this is my beloved Father in whom I am well pleased!!!” Who is not shocked at this blasphemous interpretation of Scripture ! Yet such is necessarily the interpretation of those who say that the terms “Father, Son, and Holy Ghost” mean the same thing, and deny all distinction in the Deity.

In the mean time, all Christians would be satisfied that there

is a plurality in the Godhead, if there were no other proofs in Scripture than the following :

1. John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him. And the Word was made flesh and dwelt among us, and we beheld his glory," &c.

Here it is evident that the "Word" means a "person," because He is spoken of as *Creator*, and the personal pronouns "him" and "his" are used ;—secondly, that this Word existed *before* he was "made flesh ;"—thirdly, that this Word "was God ;"—fourthly, that this person was separate from *another* person called God, for he was "*with* God."—This is proof positive of a *plurality* in the Godhead, unless you can disprove one of these propositions—that the Word "was God," or that He was "with God."

2. Again ; John viii. 17, 18, "It is written in your law, that the testimony of *two* men (or of two persons) is true. *I am one* that bear witness of myself, and the *Father* that sent me beareth witness of me." Now, either there is no force in our Lord's argument, or he and his Father are in some sense *two*. We must doubt his logic, or admit his distinct personality, and of course admit a plurality in the Godhead.

3. Lastly : John xiv. 23, "If a man love me (said our Lord Jesus Christ) he will keep my word, and my Father will love him, and *we* will come unto him and make *our* abode with him." Now it is morally impossible that Jesus Christ *as man*, or in his *human nature* should dwell in the hearts of all his disciples. This would be equal in absurdity to the doctrine of *transubstantiation*. His indwelling, therefore, refers to his *divine* nature. But the *Father* also dwells in these disciples, and Christ spake of himself as *numerically* and *personally* distinct from the Father, when he says : "my Father will love him, and *we* will come unto him and make *our* abode with him." This is testimony of the most infallible kind, by him who "knew the Father," that there is a *plurality* in the Godhead.

And here I am willing to leave the subject. If "AMICUS" will, in his next, give us your views of the ATONEMENT, I will say no more at present on the Trinity.

PAUL.

Seventh-day, 10th mo. 5, 1822.

LETTER XXXVII.

“*And Balak’s anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold thou hast altogether blessed them. Therefore now flee unto thy place: I thought to promote thee to great honour, but, lo, the Lord hath kept thee back from honour.*” Numb. xxiv. 10, 11.

How often are the designs of the malevolent frustrated, by the very means they use to accomplish them!—They attack the character of the virtuous man—they drag him into public view, with the intention to render him odious. They distort his sentiments, and attribute his good actions to a bad cause.—But their plans prove abortive!—His virtues recommend him to general approbation, and the very attempt to injure him, proves a means of introducing him to the public favour! The evil passions which excited his enemies to curse him, are overruled; and behold in the end it is found they have “altogether blessed him!!!”

But how is it with the instruments of malice and detraction? They cannot even keep their own secrets—they discover their designs—they manifest their turpitude, and the “anger,” even of their *former friends*, is “kindled against them;” whilst the language of *public disapprobation* is distinctly heard, saying: “Therefore now flee unto thy place, for lo, the Lord hath kept thee back from honour!”

Truth, like pure gold, stands the test of the severest scrutiny—the more it is handled, the brighter it shines. Error, on the contrary, like base metal, grows darker by exposure; and if it be intended, that it should retain any value in the mistaken opinions of men, its advocates must shroud it in darkness.—Like the doctrine of my opponent, it must be *carefully* wrapped in the mantle of *mystery*!

In “PAUL’S” last Letter he tells us, “his object at the first, was not to go into a full detail of the arguments for the Trinity, but to go just far enough to draw forth our sentiments, and shew to the world that we were Anti-trinitarians!!!” If this were his whole design, we grant that he has succeeded—“this point is established beyond a doubt.”—Behold then, the result of all “his prayers, his long anxiety, and earnest inquiry after duty!!!” He has written ten long and laboured Letters to us, on the subject of the Trinity; and this, not to defend his own notions, but simply “to shew to the world,” what fifty of our

writers published more than a century ago!! to wit, that *we* were not Trinitarians—that *we* did not worship **THREE GODS!** How much *the world* may feel indebted to him, I cannot say—if *it* was as ignorant as my opponent has supposed, I think *we* ought to be exceedingly obliged to him for his labours. It is true, he meant to make us odious—but I think his intentions have been overruled, and that he has “altogether blessed us!” But I ween the advocates of a “**PLURAL GOD,**” will not thank him much for his services! He has gone “just far enough” to prove them **TRITHEISTS**—to expose them as worshippers of *three separate divine Beings—three distinct Holy Spirits—THREE GODS!* And then, instead of *fully* defending them in the hour of trial, he has ignobly left the field, and retired to *the shades of mystery and darkness*; the gloomy abode of bats; or, as the prophet expresses it, “a court for owls.” Isaiah xxxiv. 13.

But why not “go into a *full detail* of arguments for the Trinity?”—Was not this subject, which he tells us is the “very foundation of Christianity”—“the first principle of revealed religion,” of sufficient *importance* to induce him to defend it? Or do not *twenty-eight columns of the Repository*, closely filled with his *notions* on it, suffice for its defence? Or, have his *discerning* friends admonished him to “flee unto his place,” that they may preserve the *remnant* of their heritage? Have they not said unto our *modern Balaam*: “We called thee to curse our enemies, and behold thou hast altogether blessed them!!!”

But whether he has been so admonished or not, that his labours will have a good effect, is pretty certain. The present controversy will be one mean among many others, to *excite reflection*: and in our happy country, where religious liberty is yet established by law, to *excite reflection* is to do much toward the detection of error, and the propagation of truth. The doctrine of an *Infinite Being* subsisting in *three distinct and separate parts*, may be retained by some, whose minds were, through early education, prejudiced in its favour; but there is little probability that *rational and unprejudiced inquirers* after truth, can ever embrace it. By the latter class, who are undoubtedly numerous, the absurdity of the scheme will be discovered, and the monster rejected.

The real causes which prompted “**PAUL**” to attack us in his unhandsome way, now more than a year ago, at a time, when the Society I advocate was travelling along in its usual quiet way, are every day developing themselves. It seems by information received from the Calvinists themselves, that they are determined to establish an overwhelming *Calvinistic influence* in this country—to use the expressions of their favourite

Lyman Beecher, "a homogeneous influence," so *extensive* that Episcopalians, and Methodists, and other religious societies could present no obstacle to their designs, whether *ir-religious* or political. For this purpose various plans are in operation. Theological Seminaries are to be instituted *on so large a scale*, that five thousand additional Priests are to be spread over the United States; who (according to the avowal of one of their clergy, Dr. Burton) having got *all the Colleges* under their influence, the Presidents and instructors might have the address to "instill the Calvinistic sentiments *without the students being sensible of it*!" "then," says the doctor, "nine out of ten, when they leave the College, will support the Calvinistic doctrine. They will go out into the world and will have *their influence* in society. In *this way* we can get a better support *without any law, than we have ever had with!*—and besides when all our Colleges are under *our* influence, it will establish *our* sentiments and influence, so that *we can manage the civil government as we please!!!*"

In order to institute such seminaries, vast sums of money are to be raised; and Beecher calls eloquently upon the people to give it! "Give your money to save your country from ruin! Give your money to save millions of our country-men from hell! Give your money, that we may be rescued from a violent death and a speedy one, by the hands of ignorance and irreligion!" and finally: "Give, that you may provide for your children, an inheritance uncorruptible, and undefiled, and unfading in heaven!!!" O the mighty power of money when placed without stint in the hands of Calvinistic clergymen!!! What a pity it is, that our Lord and his Apostles did not discover this admirable plan of providing for posterity *an inheritance in the kingdom of heaven!!!*"

What this swarm of Priests are to do when they get fixed in snug births, with each a salary of one or two thousand dollars a year, we may partly understand from the conduct and confession of my opponent. One of the first measures to be taken is to attack some peaceable religious society, and to be sure to select one which they *may suppose* is either *unable or unwilling* to make any defence. In this attack the young priest is "not to go into a full detail of the arguments for the support of his own doctrines, but to go just far enough to draw forth the sentiments of the opposite party;" and if he find them not Calvinists, nor Tritheists, he is to raise the cry of "heretics," "infidels," "heathens," or "spurious Christians." Thus one society after another is to be disgraced and put down, and thus the "homogeneous influence" of Calvinism is to be established over the churches, and over the people, until the *ortho-*

dox disciples of *saint* Athanasius, Augustin, and John Calvin, "can manage the civil government as they please!!" What an admirable expedient is this, as Lyman Beecher says, to "render our country great and good and happy!!!"

How strikingly do such men as my opponent and his accomplices, resemble the mercenary son of Beor and the ministers of Balak! The text says: "And *the elders* of Moab, and *the elders* of Median departed with the *rewards of divination* in their hands; and they came unto Balaam, and they spake unto him the words of Balak;" and they said: "Come now therefore, I pray thee curse me this people, for they are too mighty for me, peradventure I shall prevail, that we may smite them, and that I may drive them out of the land."—"Let nothing I pray thee hinder thee from coming unto me, for I will promote thee unto very great honour;"—and Balaam rose up in the morning and saddled his ass, and went with the Princes of Moab. Numb. xxii. 6, 7, 16, 17, 21.

On this passage we may remark,—1st, It was the *elders* that went to Balaam with the *rewards* of divination—A powerful motive!—2nd, "And they said, come now *therefore*,"—that is, come for a *reward*. 3d, "Curse me this people for they are too mighty for me."—We are afraid of them unless we have a divine or a diviner!—4th, But if thou curse them, "peradventure I shall prevail that we may smite them, and that I may drive them out of the land." Calvinism can do nothing without an *educated* clergy—and the clergy can do nothing without a *reward*—and without *such a reward*, no *homogeneous influence*!—5th, "Let nothing, I pray thee, hinder thee from coming unto me."—Every thing must bend to the great concern of *smiting the people and driving them out of the land*! 6th, "For I will promote thee unto *very great honour*."—Another powerful motive. 7th, "And Balaam rose up *early in the morning*."—Strong motives produce prompt measures! 8th, "And saddled his ass"—procured suitable help! 9th, "And went with the *Princes of Moab*."—*Great rewards—much honour*—and the *company of Princes* will cause a mercenary Prophet to make great exertions!!!

Here we see the motives offered to Balaam were "REWARDS AND HONOUR," the very same that are tendered to the Balaams of our day; and that, *so publicly*, that religious Newspapers, from one end of the United States to the other, seem to be used, in a great degree, for this very purpose!—"The press," says the infatuated Lyman Beecher, "must groan in the communication of our wretchedness. [for want of a sufficient number of learned theological priests] and from every pulpit in the land, the trumpet must sound long and loud;—

Newspapers, Tracts and Magazines must disclose to our countrymen their danger" [for want of an educated clergy.] What is this trumpet to be sounded for? Not only to let us know our danger, but to "call upon the Pastors and their churches for their co-operation" to supply the ministers of Calvinism with money! To let the people know, that "if each church would engage to pay at the rate of One dollar a member, the result would be, an annual income that would support *thousands* of pious students." If this plan should be adopted, with the others recommended by Beecher, what a formidable troop of young Balaams should we soon see repairing "to the high places of Baal, that they might see the utmost part of the people," and anathematize all who dared to refuse subscription to the Calvinistic Creed!!! Numb. xxii. 41.

My opponent, in his xxxvth Letter, has taken the ground, that Trinitarian doctrines have been the *only means* of reforming the vicious, and reclaiming the profligate! If this were true, it might be some consolation to those, who turning with disgust from absurd doctrines, find themselves nevertheless obliged to receive them, or suffer clerical anathema. But I will suppose, what I presume "PAUL" will not deny, that the doctrine of Christ and his Apostles are calculated to reform the vicious and reclaim the profligate. Now before he drew his sweeping and arrogant conclusion, he ought first to have proved that our Lord and his ministers were Trinitarians! This he has utterly failed to do; and though he may avail himself of all the strength of *the Cabalists*, and all the force of *particles* and *pronouns*, he will ever fail to do! "The Christian's God" is a God of unity—neither compounded of *parts*, nor divided into *persons*. "God is a Spirit"—one pure, holy Being—not three distinct and separate holy Spirits! "He dwelleth not in temples made with hands, neither is worshipped with mens' hands, as though he needed any thing;" but "they that worship *him*—[not them] must worship *him* in spirit and in truth, for such *he* seeketh to worship *him*;" and amongst such we desire to be found. John iv. 24. Acts xvii. 24, 25.

But as my opponent relies on the *merits of the Trinitarians*, for the support of his scheme, my readers will excuse me if I meet him on *this ground*, and spend a few minutes in exposing its weakness. In the first place: they have, from their very origin, been the most *cruel and unrelenting persecutors* of their fellow believers in Christ, that have ever appeared under the name of *Christians*! They have been *almost the only persecutors of Christianity*, that have unsheathed the sword, and lighted the fire of persecution! From the time of the murderous *saint Athanasius*, down to the bloody days of Governor Endicott of

New England, they have been almost constantly engaged in worrying the lambs of the Christian flock ! To them we owe the terrors of the *Inquisition*--the use of *fire* and *faggots* for reclaiming heretics--the invention of the *rack* and the *wheel*, and various *other engines of torture*, which have disgraced human nature, and stained the profession of faith in a meek, long-suffering, and merciful Redeemer!!! In the second place : They have always been the most *mercenary professors* of religion, that the world has produced ! Ever remarkable for the love of " the fleece," they have, by *Simony*, by *tythes*, by *first fruits*, by *church rates*, and innumerable *Ecclesiastical demands*, oppressed and impoverished the people ; and to this hour, in every land, where they have *the power*, their *exactions* are continued. Where they have *not the power*, they endeavour to supply the defect by *influence*. And lastly : They have been, and continue to be, the most *bigoted* and *illiberal professors* of the Gospel that can be named ! Not content with the enjoyment of their own opinions ; from *the pulpit and the press* they are constantly *interfering in the concerns of others*. Because their neighbours cannot embrace the most irrational doctrines--adopt opinions derogatory to the benevolent character of the Deity, and subversives of our best interests ; in fine, because they cannot ascribe *infallibility* to *saint Athanasius* and his followers, the Trinitarians load them with *opprobrious epithets* and the *bitterest reflections* ! If therefore the criterion of our divine Master be of any value : "*Ye shall know them by their fruits*," they have as little cause of *boasting*, as any people on earth !

Whilst I write these undeniable truths, "*facts crowd upon facts*," which *folios upon folios* would be inadequate to detail ! Facts, which show in the most vivid colours, the dreadful scenes exhibited by the Trinitarians!--But I have no desire to give pain to my readers, or to dwell on scenes of a shocking character ! I have made the foregoing statements, merely to rebut the arrogant pretensions of my antagonist. If "*PAUL*," however, should deny the truth of any one of them, I am prepared to prove them by undeniable evidence !

Happily for our country, the power to produce a *revival* of such scenes is at present taken away. The hand of a benign Providence has opened to the professors of the Gospel, an asylum in our land, where "every man may sit under his own vine and under his own fig-tree, and none can make him afraid." Mic. iv. 4 : where every religious society may repose in peace, and cultivate the virtue which adorn and give dignity to the Christian character ! My opponent has endeavoured to disturb this repose--he has lighted the torch of discord--he has thrown a fire-brand into the temple of Peace!!! In defend-

ing ourselves some unpleasant truths have necessarily been elicited, but which, if properly improved, may tend to advance us in the path of pure religion, and to remove many stains which the misconduct of professors have cast on the name of our holy Redeemer! *Man* turns good into evil.—It is a characteristic of divine Providence, to over-rule evil, and turn it into a blessing! I sincerely hope the present case may furnish an instance of this kind. “We know,” said the Apostle, “that *all things* work together for good to *them that love God*.” Rom. viii. 28. And such AMICUS believes there are amongst all societies of Christians. We may differ on doctrinal points, but *the love of God is the great essential of Christianity*. “He that loveth me keepeth my commandments.”

I will now attempt a reply to “PAUL’S” three arguments in his last Letter, which he thinks are alone sufficient to satisfy all *Christians* [I suppose he means *Tritheists*] that “*there is a plurality in the Godhead*!”

Now I think the first text he quotes is sufficient, in connection with other passages of Scripture, to convince any but confirmed Tritheists, that the doctrine is untrue. For 1st, “**THE WORD WAS GOD,**” is the express language of the text!—Of course, *not one-third part of God*. 2d, “All things were made by Him.” Now Moses tells us: “in the beginning God created the heavens and the earth.” If therefore the creation was not the work of *one-third part of the Deity*—if “God created the heavens and the earth,” and if “all things were made by Christ,”—then “God” and “Christ” must mean the same thing *when applied to the Deity*!—3d, “And the Word was made flesh and dwelt among us, &c.” The Word was not transubstantiated into flesh! The Apostle clearly explains this passage: “God was manifest in the flesh.” 1 Tim. iii. 16. 4th, The use of *personal* pronouns when applied to the Deity, do not prove *personality*. No one can rationally apply the expressions of Scripture to God, in a *carnal* sense. Upon “PAUL’S” theory the Deity is distinguished by sex, and is of the masculine gender, because the personal pronouns “him” and “his” are not only *personal* when applied to men, but indicate *the male sex*!—My opponent’s theory is both shocking and absurd!!! 5th, The expressions: “And the Word was *with* God,” taken in connection with the following members of the sentence, can not imply any distinct personality of the Word. Their evident import is: “and the Word was one with God,” for “the Word was God.”

“PAUL’S” second argument is founded on the text, John viii. 18, “I am one that bear witness of myself, and the Father that sent me beareth witness of me.” The conclusion he draws

from this text : "that God and Christ are *in some sense* two," may be fully granted without adding the least force to his Trinitarian scheme ! The plain Scriptures I have quoted to disprove a Trinity of persons in the *divine nature*, show that *they are in some sense two* ! "God was *in* Christ reconciling the world unto himself," 2 Cor. v. 19. In this text it is shown that God and Christ are in a very clear sense *two* ! "God" refers us to the Deity, "Christ" to that body which was born of the virgin Mary, which was afterwards crucified, and which AMICUS never was so stupid as to suppose *divine*.

The third argument, like most of my opponent's scheme, is founded on *the use of the pronouns*. "If a man love me he will keep my word, and my Father will love him, and *we* will come unto him and make *our* abode with him." John xiv. 23. Now our Lord himself shall answer this argument, and if "PAUL" should not relish the reply, let him try to refute a position taken by Christ himself. "He that seeth me hath seen the Father." "I and my Father are *one*."

The rest of "PAUL's" assertions in his last Letter, which may be considered as his expiring struggle on this subject, have all been amply refuted. I will not therefore detain my readers longer at this time, but simply refer them to my former communications.

"If "PAUL" should think it expedient to attack us on any other point, I shall hold myself in readiness to shew the consistency of our doctrines with the Holy Scriptures and with sound reason. All I can ask of any enemy is to state them *fairly and in the language of our approved writers*. This being done I see no reason to fear the consequences, let the assailant be who he may.

AMICUS.



Friday, October 11, 1822.

LETTER XXXVII.

ON THE DIVINITY OF CHRIST.

"At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and every tongue should confess that he is Lord to the glory of God the Father." Phil. ii. 10, 11.

IF the Christian public are no more troubled with the railing of "AMICUS" than is the writer of these essays, they will hardly think his last effusion needs an answer. Vexed that he

has been *compelled* to expose himself and you, by acknowledging your doctrines, he vents his spleen by a personal attack on his supposed antagonist, and on the great body of the clergy generally. On this subject "AMICUS" knows my purpose. He may call me "malevolent," "mercenary," "hireling;"—accuse me of "malice," "detraction," "bitterness" and "falsehood;"—stigmatize me as a "modern Balaam," a "cruel unrelenting persecutor," an "enemy," and use whatever other epithets his boasted "*charity*" may dictate; I shall speak of him (as a man,) as I have always done, with *affection* and *esteem*. I shall not assume the attribute of *omniscience*, as he has often done, and pretend to search the *hearts* and arraign the *motives* of my fellow creatures. In this controversy, I have to do only with his *doctrines*. These I have pronounced, and with the Bible in my hands, ever must pronounce, dangerous and fatal to the soul that receives them.

He is at perfect liberty to speak of the ministers of the Gospel as a set of mercenary, selfish and ambitious tyrants; the "elders" of our churches as no better than the friends of Balak king of Moab,—the whole body of the "Calvinists" as "cruel, unrelenting persecutors,"—"almost the only professors of Christianity that have unsheathed the sword and kindled the fire of persecution"—"to whom we owe the Inquisition," the "fire and faggot," the "rack," the "wheel," and "various other engines of torture," and thus give another evidence of his comprehensive "*charity*;"—a striking evidence of his *candor*, in thus charging the actions of "*grievous wolves*," upon the poor innocent *sheep*.

In answer, if time permitted, and the present state of the argument called for it, I should like to *contrast* the conduct of Trinitarians generally with the conduct of their opponents.

As the LOVE OF MONEY seems to be, in your eyes, the unpardonable sin, I should like to contrast the *avariciousness* of Trinitarian churches in raking, and scraping, and saving *thousands of dollars*, to send ten thousand miles off to the poor perishing heathen,—with the *liberality* of those who *never give a cent* to evangelize the Gentiles, and whose charity, for the most part, *ends where it begins*, in their own society!

I should like to contrast the *penuriousness* of those churches, who are willing to give hundreds of dollars to support a preacher, who can explain the Scriptures and edify the congregation,—with the *generosity* of those who had rather starve on the frothy declamations of an ignorant female, than contribute a trifle for the support of one who might "give himself continually to prayer and to the ministry of the word,"—whose "profiting should appear unto all"—who would not "serve God with that

which cost him naught"—who would look to the *Bible* for instruction, rather than to a miraculous internal light.

I should like to contrast the *worldly mindedness* of those pious youth, who, when they might make a fortune in *any other profession*, enter a ministry, where, in nine cases out of ten, they cannot expect such a support as to keep them out of debt ;—with the extreme *disinterestedness* of those preachers, who are at no expense in previous education, none in weekly study and preparation, and who receive *no other compensation* for that which “costs them naught,” than the privilege of *putting their hand in the purse, and taking what they choose !!!*

I should like to contrast the *luxury*, the *wealth*, and the *ease* of those Trinitarian *Missionaries*, who have left all and gone to carry the Gospel to our western forests, to Asia and to the islands of the sea,—with the *self-denial*, the *poverty*, and the *hardships* of those “Reformers,” “Watchmen” and “Friends,” who stay at home to condemn them!!! In short, I should like to compare the *whole system* of those who value money only as the means of supporting and extending the Gospel of Jesus Christ, with that *whole system* of which *money-making* and *money-keeping* appear to be the beginning and end!!! But all this would be at present out of place. We are now appealing to the *Bible* for the truth of certain doctrines, and by the *Bible*, and not by the conduct of professors, these doctrines must stand or fall.

After *nine* months importunate teasing of my opponent, and when nothing else seemed likely to prevail, a gauntlet of what he calls “indecent” defiance, he has been compelled to throw off the mask and make a disclosure, which I venture to say (notwithstanding his “fifty writers”) *was never made before!* I have before me no less than *eleven* different “statements of the doctrines of the people called Quakers,” drawn up by yourselves, some ancient, some modern ; not one of which speak explicitly, and the majority of them not at all on the vital subject of the Trinity ! But lest “*AMICUS*” should accuse *me* of ignorance, I appeal to the public, if *they* ever saw so explicit an avowal of your doctrine on this point? *Suspicious* of your heresy, it is true, have been almost universal, because of your *silence* on a point of fundamental consequence, and the occasional *inuendos* of your preachers and your books. But the public will judge whether they are or not *indebted to this controversy for the first explicit avowal of your Unitarianism that was ever made!*

You ask, why I do not “go into a full detail of the arguments for the Trinity?” I answer : because I have already brought more arguments than can be ever answered ; because it would prolong this controversy beyond all reasonable bounds, to go

into a "full detail;" because the discussion of *other* subjects will continually bring the Trinity into view;—but especially because *it will defend itself*. The Christian community, I mean such as *feel their need* of salvation, will never tolerate a doctrine which *dethrones their Saviour*, and *blasts their everlasting hopes*! I do not think it necessary to go further; and if you will not give your views of the ATONEMENT, I am as willing to stop here as six weeks hence. I am, however, perfectly satisfied. *My main object has been gained*. Your mask has been torn off. You have disrobed yourselves of the very *form* of Christianity. And henceforth you will need no accuser. So long as the essays of "AMICUS" are acknowledged, no worse charges can be brought against you than what they acknowledge to be just.

A siege of *nine months* more, would perhaps draw forth your views of the ATONEMENT; but as I have not nine months more to spare, I have little hope that you will make a candid statement of your views.

In the mean time, I will state a few of the momentous consequences of denying a plurality of persons in the Deity; consequences which, as you admit them, will of course give you no concern; but which the Christian public will not tolerate. You have denied the divinity of Christ, except as "he is the Father;" so far as he is *distinct* from the Father, you "never were so stupid as to consider him divine."

As you will not state your doctrines to the public, I will state them for you. FIRST, then, you make the SON whom God gave for the redemption of the world, a *mere man*. John iii. 16, "God so loved the world, that he gave his only begotten Son," &c. Gal. iv. 4, "God sent forth his Son." Now this "Son," who is the *brightness of the Father's glory*, and the express image of his person, who is seated on the right hand of the Majesty on high, of whom the Father saith, when he brought him into the world, "Let all the angels of God worship him;" and to whom, moreover, God saith: "Thy throne, O God, is for ever and ever." Heb. i. 1, 10. This "Son" you say, *was not divine*. For no one will be so "stupid as to believe" that this Son whom the Father gave, whom he told all the angels to worship, and to whom he said: "Thy throne, O God, is forever," was not *distinct* from the Father. But as *distinct* from the Father, you say he was not God, he was a *mere man*!! You therefore deny the divinity of the "Son of God."

2. You make him as MEDIATOR, a *mere man*. For none but a "stupid" person can doubt that a Mediator, so far as he is a mediator, must be *distinct* from the parties between whom he mediates. Of course as Mediator he must be *distinct* from God

the Father; but as a distinct person, you say he was no more than man. Of course, in the *only capacity* in which he can mediate, you say, he is no more than man!!! This, however, will give you little concern. *For I have never discovered from your books, sermons or prayers, that you felt any need of a Mediator at all!*

3. You make him as REDEEMER a mere man. When I speak of Christ as a Redeemer, I speak of him as dying to make atonement for our sins—as “giving his life a ransom for many.” Now the most “stupid” person must perceive that a Redeemer, so far as he is a Redeemer, must be *distinct* from those whom he redeems, and from *Him* to whom he pays the ransom price. But as distinct from the Father, to whom he paid this price, you say he cannot be divine. Of course only as a *man*, a finite creature, can he act as our Redeemer!! Thus the idea which the orthodox entertain that “God purchased the church with HIS OWN BLOOD,” Acts xx. 28—that “God laid down *his life* for us,” 1 John iii. 16—that “the LORD OF GLORY was crucified,” that the “LAMB” whom all heaven worships, was “slain” for us, is all a mistake!! Christians, if Christ be not God as *distinct* from the Father, you have no Redemption but what a creature could procure; no atonement but what “mortal flesh” could make! Christians will be shocked at this; *but I have never discovered from your books, sermons or prayers that you feel any need of a Redeemer!*

4. In his office of INTERCESSOR you make him a mere man. “We have an Advocate with the Father, even Jesus Christ the righteous,” who “ever liveth to make *intercession* for us.” 1 John ii. 1. Heb. vii. 25.

Now an intercessor must be *distinct* from *them* for whom, and from *Him* with whom he intercedes. Jesus Christ, therefore, as intercessor, must be a *distinct* person from the Father with whom he pleads. But as distinct from God the Father your doctrine makes him no more than man. Of course, if your doctrine be true, we have no intercessor, no “Advocate with the Father”—but a *finite being* like ourselves!!! If so, wherein are we better off than the Roman Catholics who trust in the intercession of the “blessed Virgin” and of other saints?—My brethren, to those who feel their need of an intercessor with a holy God, yours is an awful doctrine. *But I have never discovered from any of your religious statements that you feel your need of any intercessor.* Please tell us, if you do?

5. You deny his divinity as our JUDGE. For “the Father judgeth no man, but has committed all judgment to the Son:” John v. 22. Now unless the “Son” be a *distinct* person from the “Father,” then the Father does really judge mankind.

Which is false, for it is contradicted by the text. 'The Son, therefore, is a *distinct* person from the Father. But, as such, you say he is *not divine*. Therefore the universe is to be judged by a *finite* and of course *imperfect* man!

6. You make him as an OBJECT OF OUR WORSHIP a mere man. Stephen in his dying moments looked up and said: "Behold I see the heavens opened and the SON OF MAN standing on the right hand of God. And they stoned Stephen," calling upon God, and saying: "LORD JESUS receive my spirit," Acts vii. 56, 60. This person whom Stephen worshipped, and whom he regarded as *distinct* from God the Father, you say it is "stupid to believe *divine*."

In early times, Christians were described as those who "call on the name of the Lord Jesus," or make him the object of their worship. "Grace, mercy and peace," are sought not only from "God the Father," but from "the Lord Jesus Christ, the Son of the Father." And yet you say, that as distinct from the Father, he is simply a man!

Moreover the angels of God worship him. Heb. i. 5; and the whole HEAVENLY HOST consisting of "ten thousand times ten thousand, and thousands of thousands," are represented as "falling down before the LAMB." "And they sung a new song, saying: Thou art worthy, for thou wast slain, and hast redeemed us to GOD BY THY BLOOD." "And every creature which is in heaven, and which is in earth, and under the earth, and such as are in the sea, heard I saying: Blessing, and honour and glory and power be unto him that sitteth upon the throne, and unto the LAMB for ever and ever," Rev. v. 6, 12. and vii. 9, 17. If here be not an act of worship addressed to the Lamb as *distinct* from God the Father, then there is no meaning in words. The whole Christian world worship Christ as distinct from God the Father, and in this they follow Scripture and glorify the Father. "At the name of JESUS every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father," Phil. ii. 10, 11. But according to your doctrine we worship a man, and give God's glory to another. But we prefer the teaching of Christ and his Apostles to that of either Barclay or "AMICUS."

These are a few of the arguments which might be brought to show that though you admit the "divinity of Christ," in general, you deny it in every particular. You admit that "as the Father" he is divine; but as Mediator and Intercessor with the Father, in short in all the offices in which he acts as Saviour, he is a mere man! If opportunity offer, I will hereafter show that by rejecting the Trinity, you annul not only the divinity of Christ, but also of the HOLY GHOST.

(And now fellow Christians, you see the unspeakable dan-

gerous tendency of Quakerism. It would *dethrone your Saviour* ! It would reduce the mediation, redemption, atonement, intercession, government and salvation on which you trust, to the poor work of a *mere man* !!! And will you longer acknowledge such doctrines as *Christian* doctrines? Are these who "deny the Lord that bought them," to be owned as *Christian* brethren? I trust not. Pity them, love them, pray for them, but never acknowledge them as members of the church of CHRIST, until they abjure their errors, and "HONOUR THE SON AS THEY HONOUR THE FATHER." PAUL.



Sixth-day, 10th mo. 18, 1822.

LETTER XXXVIII.

"Put forth thine hand now and touch his bone and his skin and he will curse thee to thy face." Job ii. 5.

IN my last essay I stated a number of *facts*, deeply interesting to the Christian public: facts, which every friend to the extension of the Gospel, ought ever to keep in view, as they have a most important bearing on the future prosperity of the church. Christianity never can be essentially injured by her avowed enemies—her deepest wounds have always been inflicted in the house of her *professed* friends! I do not lightly make the assertion, when I say, that **A HIRELING MERCENARY CLERGY, HAVE DONE MORE TO BRING DARKNESS AND DISGRACE UPON THE CHURCH, THAN ALL OTHER CAUSES PUT TOGETHER!** If this be true, and I think it will not be denied, and if it should be, it can be easily proved; I say if this be true, does it not loudly call on all societies of Christians, closely to examine the ground of the present system, whether the practice of *hiring men to preach*, has either precept or example, under the Gospel, to sustain it—whether the commands of Christ, the practice of the Apostles, the warning voice of history, and the testimony of experience, do not *all* concur to stamp the practice as *anti-christian and dangerous*. *The covetousness of the clergy* has been proverbial for a thousand years,—*their ambition* is without a parallel—and *their cruelty* has never been surpassed !!!

In corroboration of this view, and to rebut the arguments of my opponent, I have, at different times, laid before the public a number of *well authenticated facts*—facts, which my opponent has never dared to controvert. To do this AMICUS apprehended was his duty, not only as defendant in the present contro-

versy, but as a friend and advocate of that Gospel which came by Jesus Christ. These facts, it is true, have militated against the *interests* of my opponent: and, *as might have been expected*, have produced *an angry reply*—he has descended, as he had frequently done before, to the use of low and scurrilous language, very unbecoming the dignified character of a Gospel minister. An interference with his pecuniary interest I have no doubt was very hard to bear; it was like “touching the bone and the skin,”—but, as an example to the flock, he ought to have borne it with *patience*, as Job did; and if he could not restrain his wrath, it ought to have been directed against *the facts* adduced, and not against AMICUS, nor the peaceable society he advocates!

“PAUL” feigns a belief, that AMICUS has been “*vexed* by being compelled to expose himself and his friends in the acknowledgement of their doctrines.”—If our readers have perceived any symptoms of *vexation* in the productions of AMICUS, he has been very unhappy in the choice of language to express his feelings. So far from feeling any regret at the exposition of our faith, it has given him much pleasure to hold it up more publicly to view—and this pleasure has been heightened by the consideration, that thousands who have been disgusted with the idolatrous scheme of *saint* Athanasius, will perceive that the Society of Friends have adopted sentiments on the nature of the Deity, which (while they condemn the idea of of THREE GODS) are clearly and firmly supported by the plainest Scripture passages, and the most conclusive reasoning.

But with whatever temper AMICUS may have sustained his cause, “PAUL’S” last Letter breathes a spirit which cannot be misunderstood! His first paragraph evinces, that he has been wounded to the “bone;” and from his whole essay it is evident, that he has been touched *on “the skin.”* When his irritation subsides, and calmness succeeds to the hurry of passion, may we not hope that he will feel some reject over the offspring of his anger, and experience repentance for his indulgence of his weakness! Anger *blinds the judgment*; it makes a writer forget that while he is the sport of his passions, his readers are cool, and his best friends are his most mortified spectators.

My opponent seems offended that I compared him with BALAAM. But in justice to AMICUS it ought to be remembered, that at the same time, I marked the points of resemblance between “PAUL” and his great prototype. Now in order to obliterate any impression, which such a comparison was calculated to produce, he ought to have shewn, that the comparison was *unjust*. But this he has *carefully* avoided, and thus he has suffered the impression to remain!!!

He accuses me of assuming the attribute of *omniscience*, because, in conformity with the rule laid down by our Lord himself, I judged of the tree by its fruits! "By their fruits ye shall know them, said our Lord,—every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit—a good tree cannot bring forth evil fruit," Matt. vii. 16, 17, 18. A man's faith is much better tested by *this rule*, than by the dogmas and decisions of fallible men. "PAUL" seems to think otherwise—but this need not surprise us! It has ever been the *interest* of mercenary professors, to *obscure* the plainest Gospel truths; and instead of testing the faith of individuals, or societies, in this way, to try it by some CREED of human invention—no matter how absurd!!!

"PAUL" tells me that AMICUS is at perfect liberty to speak of the *ministers of the Gospel*, as a set of mercenary, selfish, ambitious tyrants!! In this however he is much mistaken—I do not feel the least liberty to say a word against "the ministers of the Gospel." Let them be of what society they may, I love and venerate them with all my heart!—Bound to the sacred cause of Christianity by the double tie of *love* and *duty*, they "scorn to make *divinity a trade*"—a step-ladder to raise them to wealth and distinction!—Like the Apostles of Christ, and in cheerful obedience to his command, they "freely give" what they have "freely received."—They ask no other compensation than "a peaceful conscience"—no other privilege than to stand on the dignified ground of *disinterested* ambassadors for Christ! See Acts xx. 33, 34. 1 Cor. ix. 18. But unhappily for this sacred cause, through the influence of *false ministers*, who have crept into the fold, not through Christ the door—but through the gate of theological seminaries!—not in the power of the kingdom of God, but in the strength of academical degrees, and of that wisdom which is foolishness with God.—I say, through the influence of *such* ministers, a dark apostacy has been effected in the church. They have obscured the plain truths of the Gospel! The Christian plan of redemption, simple as the light of day, has been darkened by their heathenish jargon, and "methaphysical nonsense!" *The knowledge of God* and eternal life, through the operation of his own blessed Spirit, which was promised to "the least" as well as "to the greatest," Heb. viii. 11, they have wrapped up in *mystery*, and enveloped in the fogs of Pagan philosophy!—and hence, with all the deceivableness of unrighteousness, according to apostolic prediction, "through feigned words, they have made merchandize of the people."—Against *such*, in whatever society they may be found, I feel "at perfect liberty to speak" and

to paint them in their true character as "grievous wolves, who have entered in, not sparing the flock." Acts xx. 29.

In a former address, "PAUL" claimed for the Trinitarians, the sole merit of spreading the Gospel!!! This unwarranted assumption was met by an exposition of some very prominent features in their character. They were described as being remarkable for their *unrelenting cruelty*, and as "almost the only professors of Christianity who had *unsheathed the sword and lighted the fires of persecution*." My opponent does not deny these facts!—They must therefore lie with deadly weight against the Trinitarian character!—"Ye shall know them by their fruits!!" But so far is "PAUL'S" assumption from true, that I assert without any fear of contradiction, *they have done more to obstruct the spreading of the Gospel, than any people that have ever lived!*—Yet Paul thinks it *uncandid* to "charge the actions of grievous wolves upon the poor innocent sheep!!!"—How a statement of *facts* can mark a want of candor, he has not explained! From *such sheep* may we all in mercy be delivered!!!

My opponent expresses an anxious desire to make *contrasts!* but he had better be sparing on that head, for if AMICUS should be induced to take the same course, instead of contrasting *one falsehood with another*, he would contrast *facts with facts*, and open a scene to those unacquainted with Ecclesiastical history, that might do more to cripple the cause of Trinitarianism, than the more lucid exposition of Athanasian absurdities. He might contrast a contentious, lordly, mercenary clergy, with the meek, humble, disinterested ministers of Christ. He might contrast the services, the travels, and sufferings of the Apostle Paul, working his way from country to country on the produce of his own labour, with the shameless beggary of those who would take the last mite from the hand of suffering poverty. He might contrast the untitled and lowly Peter and John, with the Reverends of our day, who *justly* claim a *lineal descent* from the church of Rome!!! But these contrasts would be disgusting, and only serve to show, that the reformation from popery, with all its boasted advantages, had been little more than *nominal*, and that the professing churches, whether Calvinistical or prelatical, still need a greater reformation than has ever been effected!

Whether "*the love of money*" be an "unpardonable sin," I will not undertake to determine—but we have divine authority, and ample testimony from experience, to show that "*it is the root of all evil!*" Where is the enlightened and disinterested Christian, who does not lament to see this foul leprosy, winding itself into almost every department of society—to see the scaly

plague, shining most conspicuously in the very face of the professed church of Christ!!!—rising into her eyes, blinding her to the perception of her state, so that when she ought to hang her head for shame, she has the indelicacy to boast of her sores!!!

By a great variety of contrasts, we might show the striking contrariety of character, between the primitive churches, and those, which “PAUL” tells us, “are raking, and scraping and saving thousands of dollars to send ten thousand miles off to the poor perishing heathen.” But the time would fail us; we will therefore for the present leave the subject, for the calm reflection of those who prefer the enjoyment of *religious liberty*, to the state of the oppressed animal, that transported Balaam from Pethor, “the land of the children of his people,” to “the high places of Baal,” that he might “curse Israel!”

But my opponent informs us, that these “thousands of dollars,” thus “raked, and scraped, and saved,” are sent to the poor perishing heathen!—This is truly something wonderful! What! the missionaries send DOLLARS TO THE HEATHEN!—As “PAUL” has been a little subject to the infirmity of *hasty writers*—“*lapsus linguæ*,” I would thank him in his next, to tell us whether he did not mean, that these thousands of dollars were “raked and scraped” to send to the poor *perishing missionaries*!!!—For I really suspect that the poor heathen would find it as difficult to account for the disbursement of these dollars, (except at Serampore,) as the public would be surprised to know their real destination!—I have always supposed, that a large portion of them were consumed by the very men who strained every nerve to collect them. One thing we know, (if the missionaries are to be believed,) that the poor heathen have already been laid under contribution for funds to aid in their subjugation to the Ecclesiastical yoke! The South Sea islanders have already shipped their “pigs, and their oil, and their arrow root” for the benefit of the missionaries; and the natives of our own country have already assigned large revenues for the same purposes. Marshman, Ward and company, have shown the world how to make a fortune in Hindostan.—And TIME, who is a great *tell-tale*, will one day develope such facts to the public, as will give them little comfort while they hold the empty purse!!!

“PAUL,” after much circumlocution, and an attempt to make his readers believe that the society of Friends have been silent on the subject of the divine nature, says: “The public will judge whether they are not indebted to this controversy for the first explicit avowal of (what he pleased to term) *our Unitarianism*, that was ever made.” Now, if my readers will consult

William Penn's "Sandy Foundation Shaken," and his "Innocency with her open face," both published ONE HUNDRED AND FIFTY-FOUR YEARS AGO, they will see that he has made an avowal of our Unitarianism as explicit as any AMICUS has ever made—that he has, with his usual force and clearness, demonstrated the absurdity and idolatry of the Athanasian scheme; and consequently, "PAUL" must be either an ignorant pretender, or wilful perverter of the truth.

For a nine month's siege on the doctrine of "atonement," "PAUL" cannot "*spare the time!!!*" But there are other reasons for his dislike of sieges. In the first place, he is apt to *run short of the means* to sustain them. In the next, he has been uniformly driven from his intrenchments; and in the present case, on his re-appearance from his *mystical refuge*, it appears he has taken the precaution to provide himself an asylum under the wing of the editor, only *six steps* distant from his redoubt!!!* In this instance "PAUL" is fairly entitled to the praise of a discreet antagonist. "The prudent man foreseeth the evil and *hideth* himself, but the simple pass on and are punished" Prov. xxii. 3.

I will now notice some of the remarks of my opponent, intended, not to *prove the truth* of his own absurd doctrine, but to blind the eyes of his readers to *its deformity*.

First, he says: "the Christian community, such as feel their need of salvation, will *never tolerate a doctrine which dethrones their Saviour* and blasts their everlasting hopes!"—Now with all due respect to the views of my opponent, I think it can be

☞ The following Note should have been inserted immediately after "AMICUS" XXXVIIth Letter, page 409.

* *A word to Paul and Amicus.*—There appears to be a division among our subscribers in regard to your controversy. A number of our readers would prefer that your essays should give place to something of a less controversial nature; while others, and perhaps an equally large number, anxious to learn the sentiments of the Friends, are desirous for your continuance. For ourselves, we have been generally pleased with the controversy from the first, except its length and asperities; and doubt not its having done good. But too much of *any thing*, however good, is good for nothing. And as you have now occupied the Repository, and a large portion of it too, for nearly a year and a half; as "PAUL" professes to have gained the *main* point at which he originally aimed, a statement of the sentiments of Friends on the subject of the *Trinity*; and as "AMICUS," by his essay this week, seems to be *satisfied* with the discussion of that point; and as the parties are beginning to manifest increasing warmth and personality; the editor would suggest the propriety of drawing to a close as speedily as possible.

Therefore, we conclude to stop the controversy, so far as our paper is concerned, after each shall have appeared in our columns *six times more*. Six more opportunities will be given to each of the combatants to propose and defend their sentiments after which we must beg to be excused.—*Editor Christian Repository.* Saturday, Oct. 5, 1822.

made clearly to appear, that upon this hypothesis those who feel the need of a Saviour must reject the Trinitarian scheme, "PAUL's" Saviour is mortal !

In his pretended exposition of our doctrine "PAUL" first tells us, that *we* "make the Son, whom God gave for the redemption of the world, a mere man." It happens however that *his perversion* is no part of our doctrine. I have never yet been quite so "stupid" as to believe, much less to assert that a *mere man* could effect the redemption of the world. Nothing short of Infinite power could possibly redeem the soul from sin, and bring us into a conformity to the divine nature ! But I have before asserted, and I think clearly illustrated, what indeed every man who reads his Bible must see, that the terms "Christ" and "Son of God," are sometimes applied to the human nature, which was the medium of that glorious manifestation of God in the flesh. "God sent forth his Son *made of a woman*," Gal. iv. 4. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, *therefore*, also, that holy thing which shall be born of thee, *shall be called the Son of God*." Luke i. 35. Sometimes they are applied to the divine nature, which "dwelt" in it ; to "God manifest in the flesh,"—who being the brightness of his glory, and the express image of his person," or, properly "the express character of his substance."—"To the Son he saith, thy throne O God is forever and ever," Heb. i. 3, 8.—And sometimes both senses are included in the same terms : "God has in these last days spoken to us by *his Son*, whom he hath appointed heir of all things, by whom also, he made the worlds," verse 2. By blending together things that differ, and ideas which should be kept distinct, my opponent not only confuses the subject, and throws difficulties in the way of understanding what is sufficiently plain, but he runs himself into palpable blasphemy, as I shall presently demonstrate. So far is "PAUL's" conclusion from being correct, that we "deny the divinity of Christ," that I know of no people on earth who more fully acknowledge it, than we do. While my opponent makes the Saviour a *mortal Divinity* !—a dying God !—we make him "the only wise God our Saviour." Jude. "The eternal Spirit manifest in the flesh," for our reconciliation and redemption !

"PAUL" tells us that when *he* speaks of "Christ as a Redeemer," he speaks of him as dying to make atonement for our sins, as giving his life a ransom for many :—"It follows therefore, that the redemption which is to save him in the awful day, consists altogether in what was done by another in his stead, without any regard to his being redeemed from the power of corruption ! That he is to be saved *in his sins*, not *from his sins* ! !—Now

when *we* speak of redemption by Christ, we speak of “an effectual redemption, a thorough change; not the imputation of righteousness without works, but a real substantial righteousness in the heart and life, which may operate upon, and regulate the mind and will, and lead us to a conformity to his *divine nature*: Not a righteousness imputed to us from what Christ did and suffered, *without us*, but a righteousness raised by him *within us*, through a surrender of ourselves to his government, and yielding entire submission to his heart cleansing refining power.” See Fothergill’s Sermons, Phila. edit. 1800, p. 65.

But according to “PAUL,” and what he tells us is “the idea which the orthodox entertain,” Jehovah the Redeemer literally “laid down his life for us.” GOD was crucified and slain!!! So then the infinite GOD suffered and died,—and that too by the agency of those creatures he had made, and who at the same moment were sustained by him in life and existence!!!—The idea is shocking! To admit it, in defiance of reason and common sense, must I think require no little “stupidity.” It is impossible the Divine nature could *suffer or die*!—Yet it must have been so if *one person* in the Godhead was crucified and killed to appease the wrath of *another person* in the Godhead, and to enable him to be “merciful” to mankind, and “pardon” them!!! If there be three divine persons in the Godhead, and *one* of those persons died, then the time has been when the Godhead consisted of *two living members*, and *one dead member*!—a time when the Deity suffered an eclipse, more awful than the destruction of one third of all the suns in the firmament of heaven!!! But this is not the last in the long string of orthodox absurdity, according to which the blood that was shed on Calvary, was *the blood of God*! and the flesh there crucified was *the flesh of God*!!!—If this is not *blasphemy*, I am at a loss to conceive the meaning of the term!!!—

In order, however, to sustain his disgusting scheme, he quotes 1 John iii. 16, “Hereby perceive we the love of God, because he laid down his life for us, we ought to lay down our lives for the brethren.” It is evident from his use of this text, that he would make his readers believe, that the Apostle meant to convey the idea that “God laid down his life for us.” Now the original conveys no such idea!—the pronoun “he” in the text does not relate to the *immediate* antecedent, in our translation! Because, in the first place, the words “of God” in this verse, have been supplied by the translators, and in the best editions are always printed in Italics. But even if these words should not be called in question, yet the Greek word (Ekeinos) translated “he,” always relates to a *remote antecedent*, being equivalent to the expression “that there” or the French “ce-

luila." Had the pronoun "he" been intended to relate to (tou Theou) of *God* (outos) would have been used, which is the same as "this here"—or the French "celui ci"—(Ekeinos) therefore must relate to the "Son of God," mentioned verse 8th—and perhaps the best translation of the passage would be : "Hereby perceive we the love of God, because his Son laid down his life for us." See A. Clarke, in loco. Macknight, Newcome. Parkhurst on the word "Ekeinos," &c.

He also quotes Acts xx. 28, to support his shocking theory, that "*God died*." Here however he also fails—the best translations render it from the most ancient manuscripts : "Take heed, &c. to feed the church (tou kuriou) of *the Lord*, which he hath purchased with his own blood," for which I refer the reader to the text of GRIESBACH, from whose collection and that of WESTEIN, it appears that few manuscripts, and none of them very ancient, have the word (Theou) of *God* in the text.

From what has been said and from the former essays of AMICUS it clearly appears, that when "PAUL" accuses us of denying the divinity of Christ as our Saviour, our Redeemer, our Reconciler, our Judge, or as the object of our worship, he is guilty of a gross calumny, and that in the face of the most explicit declarations to the contrary, as well as from the unequivocal meaning of very numerous Scripture passages which I adduced to illustrate our views.

And now fellow Christians you see the *shocking* and *irrational* consequences of Trinitarianism—you see *it is not of God*, but the vile production of *that wisdom which is from beneath*!—It makes the ever blessed Jehovah a *finite mortal*. It makes the Deity an *unsubstantial Being*—it makes the *Saviour* at best but *one third part of a monstrous Divinity*.—It attributes to the Creator *the worst passions* of human nature.—Are those who hold such doctrines Christians? are they even rational men? Alas! poor human nature! What miserable work does it make when it presumes to sit in judgment on divine things? We may pity their errors—we may love their persons—we may pray that the scales may be removed from their eyes, but if we embrace their opinions, we must "grope with them in the noon day as in the night"—and when the blind lead the blind they fall into the ditch together.

AMICUS.

Friday, October 25, 1822.

LETTER XXXVIII.

ON THE DIVINITY AND ATONEMENT OF CHRIST.

"I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John x. 15, 18.

I HAVE no time to trifle. And therefore cannot notice the greater part of your last essay. And as to the remaining part, it is so perfectly in character, that is, so perfectly *equivocal*, that if we attempt to seize it, like a slippery eel, it will elude our grasp. In those passages, however, where he ridicules the idea of our being "saved in the awful day by what *another* has done for us in our stead;" when he says, "the redemption which *we* hold, consists in a thorough change, not a *righteousness imputed* to us from what Christ did and suffered *without* us, but a righteousness raised by him *within* us;"—in those passages where he rejects, with so much affected horror, the idea of a *divine person dying* for us, and where he pronounces Scripture expressions "blasphemy"—he has given such an exhibition of your sentiments, as tempted me to trouble you with the following texts:

FIRST, consider the text which stands at the head of this essay, contained in John x. 15, 18: "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Now, note 1. This speaker must have been a *divine person*. For none but God has "power to lay down life and take it again."

Note 2. Yet this divine person is the *same* who *actually laid down his life* for his people. "I lay down my life for the sheep." Therefore 3. It is not improper to say, "*God laid down his life* for us." I hope, therefore, that hereafter your nerves will be less shocked by a Scripture phrase!! I would here remark, however, that though only "mortal flesh" (in one sense) can die, yet, in common language, we predicate the death of that *whole person* to whom the "mortal flesh" belonged. Thus, when we say *John died*, we do not mean that his *soul* died, but only that *all that was mortal* of John suffered death. When we say Paul was *beheaded*, Isaiah was *sawn asunder*, we do not mean that their *souls* were beheaded or sawn asunder! but that *part* of them which was *capable* of these things was thus served. So, when the Bible tells us that "*God*," (or as Middleton tells us from the best MSS. it ought to be rendered "the *Lord God*)

purchased the church with *his own blood*." Acts xx. 28 ; we do not understand that the divine nature suffered, for of suffering it is incapable ; but we understand that that " mortal flesh " which was crucified, and that " blood " which was shed upon Mount Calvary, *belonged not to a mere man, but to the mighty God*.

Secondly ; Look at Phil. ii. 5 : " Let this mind be in you which was also in CHRIST JESUS, who being *in the form of God*, thought it not robbery to be *equal with God* ; yet made himself of no reputation, and took upon him the *form of a servant*, and was made in the likeness of man. And being found in fashion as a man, he humbled himself, and became *obedient unto death*, even the death of the cross." Note here, as before, 1. That the person spoken of was *divine*. For he was "*in the form of God*, and thought it no robbery to be *equal with God*," and of course was God.

Yet, 2. This *same* divine person is here said to have assumed humanity, and to have submitted to *death*. "*He humbled himself, and became obedient even unto death*." And yet you say, it is unscriptural to say *God laid down his life for us* ! !

While, however, I contend for this phrase, I do it not because these *terms* are of themselves of much importance, but because, along with the *terms*, you reject the *doctrine* of divine atonement !

Thirdly ; Attentively weigh 2 Cor. viii. 9 : " Ye know the grace of our Lord Jesus Christ, who, though *he was rich*, yet for our sakes *he became poor*, that we, through his poverty, might be rich." Here remember, 1. Jesus Christ was never rich while on earth ; his "*riches*," therefore, must allude to his *previous* existence, in other words, to his eternal *divinity*. "*He was rich*." But, 2. This *same* person afterwards *became poor*. "*He who was rich, for our sakes became poor*." Therefore, 3. It is proper to speak of the *poverty*, suffering, *death*, and other parts of the "*humiliation*," as endured by a divine person,—by one who, before his incarnation, was infinitely rich. It is proper to say, that *God* made himself of no reputation—became poor—suffered—died, and was buried. Scripture authorises all these phrases, because *the Redeemer was God*.

Fourthly ; If you still doubt, consider Rev. i. 5 : " Unto him that loved us and washed us from our sins *in his own blood*, and has made us kings and priests unto God, even his Father, to him be glory and dominion, both now and forever !" Here observe, 1. The person here alluded to must be *divine* ; for he is here publicly *worshipped*, and glory and dominion ascribed to him forever and ever. Besides, he is said to "*wash from sin*," which is the work of God alone. "*Unto him that washed us*."

Yet 2. This *same* divine person once *died*. For it is said that he hath "loved us and washed us from our sins *in his own blood*," or by his *death*. The sensibility, therefore, which shrinks and cries "blasphemy," when the scenes of Calvary are described as the sufferings of a *divine* person—is rather of a morbid kind!

Again; in the same chapter, John heard a voice behind him, saying: "I am Alpha and Omega, the first and the last;" and turning he saw "one like unto the Son of Man," who laid his hand upon him and said: "Fear not, I am the first and the last; I am he that liveth and *was dead*." And in the second chapter 8th verse, the same person says: "These things saith the first and the last, he which *was dead* and is alive," Rev. i. 17, and ii. 8.

Observe 1. The person speaking was *God*, for he was Alpha and Omega, the first and the last. Yet 2. This *same* divine person says he *was once dead*. "I am he which *was dead* and is alive." All the *shockingness* and "profaneness," therefore which you ascribe to us in regarding the atonement upon Calvary as *divine*, you may ascribe to our Lord himself!!

Again; if you are not yet satisfied that a *divine person* was *slain* for us, read Rev. v. 12: "And I heard the voice of many angels around about the throne, and the living creatures, and the elders, and the numbers of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb *that was slain*, to receive power and riches, and wisdom, and strength, and honour, and glory and blessing,"—(see the *whole* chapter, and also chapter seventh.)

Note 1. This "Lamb" must have been a *divine* person, or he would not have been thus *worshipped*. But 2. Though *divine* he is said to have been *slain*. "Worthy is the Lamb that *was slain*." There is therefore no impropriety in saying that He who died on Calvary was God. That which was suspended on the cross was not simply a piece of "mortal flesh," but the Lamb of God who there took away the guilt of the world.

But you still think it a horrible thing that the Creator should suffer himself to be crucified and abused by "the agency of those creatures he had made, and who at the same time were sustained by him in life and existence!!!"

That is, such things are "too high for you," they are above your "*reason*," and beyond your "*comprehension*." Very true, and if an Unitarian had contrived the way of salvation, we should have had no such mysteries—in fact should have had no Saviour,—and no *God* but what we could *comprehend*!! But God never intended the universe to be contained in a nut-shell!!—

nor that man should know more than Himself. He has never asked our counsel, or inquired whether his salvation would suit our speculations; but he has told us **FACTS** and we must believe them or perish. And one of these *facts* is that which gives you such a shuddering, to wit: that the *giver of life* should suffer his creatures to put Him to *death*! But you doubt! therefore

Again; read Acts ii. 14, 15, and hear what the Spirit saith to the Jews: "But ye denied the **HOLY ONE** and the **JUST**, and *killed* the **PRINCE OF LIFE**!"

The title "Prince of Life," or *Author of Life*, as the meaning is, is one of the highest titles given to our Lord in Scripture; in fact, must be a title inapplicable to any creature, and as peculiar to God as the name "Jehovah."

The same idea is conveyed in 1 Cor. ii. 8. "Which none of the princes of this world knew; for had they known it, they would not have *crucified the LORD OF GLORY*!" The "Lord of Glory," and the "God of Glory," are equivalent terms or titles, and equally denote the *divinity* of Him to whom they are applied. But this Lord of Glory, was "*crucified*!" i. e. nailed to a cross, pierced, wounded, tortured and killed!—Grant, it is "shocking" and awful!—but it is **FACT**!

Yes; it is a fact! a divinely attested fact! and one which more than *all things else* in the universe, speaks the infinite evil of sin,—the inflexible justice of God,—the holiness of the Law,—the certainty of salvation to all who believe,—and the certainty of damnation to all who disbelieve! The **CROSS OF CHRIST**, or the sufferings of the Lord of glory in our room and stead, are the main theme and glory of the whole New Testament. Not only Paul, but all the Apostles abhorred the thought of "glorying, save in the *cross of Christ*, by the which they were crucified to the world, and the world unto them!" The sufferings of the Lamb, as we have seen, are the theme and song of all the heavenly host, and "unto Him, that loved us and washed us from our sins in his own blood," will be the song of the redeemed forever!

In this song, however, *you* can never join! you are too proud to be "saved by what *another* has accomplished in your stead;" you are unwilling to be justified by the righteousness which Christ wrought *without* you;—you think it "unmerciful" in God to require a satisfaction of his creatures; and with ridicule and contempt, reject the doctrine of one person in the Godhead dying to make atonement to another!!! All things relating to the **ATONEMENT** are in your view "orthodox absurdities!" But I must appeal to a candid public, if the passages I have quoted do not prove

1. The doctrine of *atonement*,—or salvation by the death of a *divine substitute*. They attribute our *life* to his death; “I lay down my life for (or instead of) the sheep.” They attribute our *cleansing* to his *blood*; “who hath washed us from our sins in his own blood.” Our *riches* to his *poverty*; “for our sakes he became poor that we might be rich.”—Our *redemption* to his blood: “Feed the flock of God which he had purchased with his own blood.” In short, they teach what all Scripture teaches, that “*He* was wounded for our transgressions, he was bruised for our iniquities. All we like sheep had gone astray and the Lord laid on him the iniquity of us all.” Isa. liii. 5, 6. “So Christ was once offered to bear the sin of many;—and by his one offering he hath perfected forever them that are sanctified.” Heb. ix. 28, and x. 14.

2. They prove that the atonement was made by a *divine person*. This is proved by the titles, attributes, works and worship attributed in these texts to him who died. He was “in the form of God” and “equal with God,” is termed the “Alpha and Omega, the first and the last;” he had “power to lay down his life and to take it again,” and is worshipped by all the host of heaven, who continually ascribe to him “honour and glory and dominion forever and ever.”

3. They prove a *distinction of persons* in the Godhead, Christ is said to be “equal with God,” which implies a *comparison*, and of course a numerical and personal distinction. He is said to have “made us kings and priests unto God even his Father,” which is another proof of distinction. And in the context, glory is ascribed not only “to Him who sitteth on the throne,” (the Father,) but “unto the *Lamb* forever.”

These passages, as well as a multitude of others, to every humble childlike reader of the Bible, clearly indicate a distinction of persons in the Godhead.

Thus, my dear friends, instead of answering personal insults, returning railing for railing, wasting time and paper, and abusing the public patience by evading the points in controversy, I have brought before you fundamental truths,—doctrines as valuable as your souls,—without believing which, I am as sure as of any truth in revelation, *no man can be saved*.

The religion which you are taught by your preachers, in your printed sermons, and other books, (I speak in the fear of God) contains no Saviour! Fothergill, one of your most popular preachers, from whom “*AMICUS*,” in his last, made a long quotation, in his *dying* exercises, makes no mention of a Saviour’s righteousness!—in four out of five long Prayers affixed to his Sermons, makes not a petition in the name of Emmanuel!—and has but *one* sentence, and that of a very general kind, of con-

fession for sin!! A fair specimen of your conversation with dying sinners, was mentioned to me a few days ago by a near relative of one of the witnesses. A clergyman formerly settled in Dover in this state, went one day to visit a criminal confined in that place, who was condemned shortly to die. Some how or other, a "public friend" happened there at the same time. The clergyman talked with the culprit, set before him his crime in all its blackness, and warned and exhorted him to immediate repentance of this and all his other sins. He told him of the Saviour's object in visiting our world to make atonement for human sins, so that now whosoever would believe on Him might be saved. After talking some time, supposing the "friend" would wish to say something, he drew back, and waited in silence. Presently, this follower of internal light, this blind leader of the blind, addressed him in substance thus: "Friend, thou hast committed a great crime, for which thou deservest to be punished. Now what I advise thee to do, is *cheerfully to submit thyself to thy fate, as the only satisfaction thou canst make to justice!!!*—Such preaching, at such a season, to such a person, shocked even the hardened Gaol keeper, who as they went out, said to the clergyman:" "Did you ever hear such awful language to a dying sinner?" Such a religion might have suited an Aurelius or a Socrates, but will never suit a Christian. PAUL.



Sixth-day, 11th mo. 1, 1822.

LETTER XXXIX.

IT is an irrefragable evidence of the falsity of the Athanasian Creed, that the more it is investigated the more its absurdity, its shocking and blasphemous consequences appear. In my last by fair induction from his own positions, I demonstrated the revolting fact, that my opponent holds the doctrine that **THE DIVINE NATURE WAS MORTAL**—that **GOD the GREAT FIRST CAUSE, the CREATOR and SUP-PORTER OF THE UNIVERSE** *was subject to death, and that he was actually slain on Mount Calvary!!!*

The gross and irrational nature of this doctrine is calculated to produce such universal disgust, that I expected my opponent would in his reply make a vigorous attempt to overthrow my conclusions. In this however I have been disappointed! His last address presents to view a very exhausted intellect, striving by a weak and incongruous effort, at once to *evade the force, and establish the truth* of my position as firmly as possible.

He endeavours to evade the force of my position (after saying that "God actually laid down his life for us") by the following remark—"although only mortal flesh, in one sense can die, yet *in common language* we predicate the death of that *whole person* to whom the mortal flesh belonged. Thus when we say *John died*, we do not mean that his *soul* died, but only *all that was mortal of John* suffered death. When we say Paul was *beheaded*, Isaiah was *sawn asunder*, we do not mean that their souls were beheaded or sawn asunder! but that part of them that was *capable* of these things was thus served." By this *very learned* exposition of the meaning of "common language," he meant to convey a kind of dim, half-formed idea, that when we speak of the death of Christ, "we only mean that all that was mortal" in Jesus of Nazareth "suffered death!"—If this were not his intention, I am quite at a loss to discover how his remarks can have any relevancy to his subject!!! If this were his intention, he stands before the public in the character of a prevaricator. But let us now recur to the conclusion he draws from this display of the meaning of "common language!" To his conclusion, which is one of the most singular specimens of *equivocation* that I remember to have noticed, I would draw the particular attention of our readers!—"So when the Bible tells us that God purchased the church with his own blood," (*which, by the way, it never meant to tell us, as I have before shown*) "we do not understand that the *divine nature* suffered, for of suffering it is *incapable*." Here "PAUL" had nearly been shipwrecked on the shores of *Unitarianism*!—but by a dexterous manœuvre he turned about and made directly for the port of *Tritheism*!!! "But," says he, "we understand that the *mortal flesh* which was crucified, and that *blood* which was shed on Mount Calvary, belonged not to a mere man, but to the mighty God!!!"

Let us now see if it be possible to pick any meaning out of this *equivocal* piece of jargon. First, he tells us "the divine nature is incapable of suffering."—Now if the divine nature be *incapable of suffering*, it must be *incapable of dying*! and consequently "PAUL" overturns his own theory—he contradicts his preceding and subsequent assertions! "God *did not* lay down his life!!!"—"The God of Glory was not slain!!!"—"It is not a fact that "the Giver of life suffered his creatures to put him to death!!!"—unless, indeed, *man* could put his *Creator* to death, without inflicting upon him any suffering!!! Secondly. He asserts that "the mortal flesh which was crucified, and that blood that was shed on Calvary *belonged* not to a mere man, but to the mighty God!" Now what are we to understand by this? Are we to believe that the *flesh and blood* alluded to, are *parts of the Deity*? Or are we to understand they were *only his pro-*

perity? If they were *parts of the Deity*? they were "incapable of suffering," upon "PAUL's" own acknowledgement; if they were *not divine*, then *God did not die*, and consequently my opponent's theory falls to the ground!—Thirdly, he has told us that "only mortal flesh, in one sense, can die." Now if that were "*only mortal flesh*" that *died* on Calvary, where does he find *his dead God*? If it were not "*only mortal flesh*," then something besides "mortal flesh" can die—then the divine nature is capable of suffering!!! Let "PAUL" choose either alternative and he contradicts himself!

The subsequent parts of his Letter do not however leave us in any doubt as to the part he will choose!—He soon gives us a fine specimen of theological science! He eagerly presses on his reader the awful and blasphemous idea, that "JEHOVAH, THE AUTHOR OF LIFE. THE CREATOR OF THE WORLD—WAS ABUSED AND KILLED, and that *by the agency of the creatures he had made*, and who at the same time were sustained by him in life and existence!!!"

When such absurd and disgusting doctrine as this, is held up to public view, *as a part of the Christian system*, it is no wonder there is so much deism in the world. It has made more infidels a thousand fold, than the whole train of deistical writers put together.

It is believed by all but *atheists*, that *matter is inert*—that all visible nature is perpetually sustained by *divine power*—that as human creatures we are incapable of drawing a single breath, but through the strength immediately communicated from the eternal source of life and motion—the author of our existence—that if *this power* were suspended *for a single moment*, universal ruin would instantly ensue—creation would be annihilated, all nature would return to its original nonentity!!!—Now if this view be correct, "PAUL's" theory must be false! At that very moment when "Jesus bowed his head and gave up the Ghost," John xix. 30, all this beauteous creation, our earth and "the silvery moon its fair attendant," the "sun that shines by day," the "ten thousand that shine by night," with all their satellites, must have "sunk into everlasting obscurity." And so "PAUL," the chivalrous champion for the honours of Trinitarianism, would not have been here to blaspheme that glorious and eternal divinity, "*in whom* we live, and move, and have our being;" *with whom* there "is no variableness neither shadow of turning;" *from whom* are "the issues of life," and *without whom* eternal chaos must reign sole monarch of an interminable dreary void!!! Acts xvii. 23. James i. 17. Prov. iv. 23.

In my former essays, I have shown that the "man Christ Jesus," 1 Tim. ii. 5. "who was made of a woman," Gal. iv. 4. "was

made like unto his brethren," Heb. ii. 17. "touched with a feeling of our infirmities—tempted like as we are." Heb. iv. 15. "made perfect through suffering," Heb. ii. 10. "He learned obedience by the things which he suffered," Heb. v. 8. "increased in wisdom and stature, and in favour with God and man," Luke ii. 52. He passed through all the stages of life, from the innocent helpless infant, to the perfection of manhood. He was "a man of sorrows and acquainted with grief," Isa. liii. 3. *As a man*, he had his hopes and fears—his comforts and afflictions—*as a man*, he was subject to hunger and thirst and pain and conflict—*as a man*, he shrunk with horror at the prospect of a painful death—"he sweat as it were great drops of blood," Luke xx. 44; and finally, *as a man* he died in agony, and was buried! It is impossible that all this could be said of the *Deity!* "*the divine nature;*" as my opponent acknowledges "is incapable of suffering;" consequently, the Scriptures quoted, do not relate to the "*divine nature!*" and thus the sacred penmen have fully relieved us from the necessity of admitting that "*the Creator of the world was killed.*"

"In the beginning was the **WORD**, and the Word was with God, and **THE WORD WAS GOD**.—All things were made by Him."—This divine, living, all-powerful Word, who spake and worlds sprang into existence; who said: "Let there be light," and instantly a thousand suns flamed in the firmament of heaven; in infinite mercy, for the redemption of sinful man, was "manifested in the flesh." "For he took not on him the nature of angels, but he took on him the seed of Abraham." Heb. ii. 16. Thus **CHRIST** *as the SAVIOUR, the REDEEMER, the RECONCILER, the JUDGE of a lost World, was GOD MANIFEST IN THE FLESH.* 1 Tim. iii. 16. the eternal fountain of divine life and light!" For *in him was life, and the life was the light of men.*"—and **HE** "*was the true light that lighteth every man that cometh into the world.*" John i. 1, 3, 4, 9.

It was in this divine character, "God manifest in the flesh," that bending over the tomb of Lazarus, he cried with a loud voice: "Lazarus come forth," when lo! the dead instantly obeyed, life resumed her dominion, "and he came forth bound hand and foot, with grave clothes." John xi. 43, 44.—It was in this divine character that he went into the chamber of the deceased damsel, and taking her by the hand, said: "Talitha cumi, which is, being interpreted, damsel I say unto thee arise!" when instantly she was wrested from the grasp of death, and restored unto her weeping relatives, a blooming trophy of that power, which is indeed "*the resurrection and the life.*" Mark v. 41, 42.—It was in this divine character that "he arose and re-

buked the wind, and said unto the sea, peace be still!" and the wind ceased, and there was a great calm! Mark iv. 39.—It was in this divine character, that "Jesus cried, saying: If any man thirst, let him come unto me and drink:"—and again: "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him, a well of water springing up unto everlasting life:"—and again: "I am the bread of life—he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst." John iv. 14. vii. 37, 38. vi. 35.

By failing to make this distinction, men have run into the grossest errors concerning the *divine nature*.—With the Bible in their hands they have taught doctrines, which would disgrace the Koran of Mahomet, the Vedas of the Bramin, or the religion of our Indians!—doctrines unknown to the primitive Christians—having their origin in a dark and turbulent era, when the church had apostatized from Christ, her divine head—when she had forsaken Him, "the fountain of *living water*," and had "hewed out" to herself "cisterns, (systems of divinity,) broken cisterns, that could hold no water." Thus, age after age rolled away!—One degree of darkness succeeded to another, until her glory had departed, and like fallen Babylon, she had become a den of wild beasts, a habitation of dragons—a court for owls—and a dancing place for satyrs. Isa. xiii. 21, 22.

When at last, the professed church of Christ had lapsed into this awful and filthy state,—when every vestige of her primitive beauty was obliterated, God in condescending mercy raised up a few worthy and intrepid reformers, who according to the measure of light and knowledge they had received, laboured faithfully for a restoration to her original purity!—Under their circumstances, they did much for the honour of the glorious cause they had espoused.—In their situation, it is rather cause of admiration that they effected so much, than matter of censure that they did no more!—But it is certain, they left much undone for their successors to do.—Unhappily for the cause of Christianity, *their disciples* instead of considering *them as pioneers in the work of reformation*, were so weak as to believe that the great object was already accomplished!—Under this impression, they set themselves down at ease, on the labours of their predecessors, and thus left the work unfinished, and the church embarrassed with numerous errors, *the fruit of the apostacy*—and among these the absurd and pernicious doctrine of a "Trinity of persons in the divine nature!!!"

Trusting and believing, that every rational and unprejudiced Christian, (and I address myself in a particular manner to such of my readers) must see the absurdity of the *Athanasian scheme*,

and reject with horror every sentiment which is hostile to the *unity of the Deity*. I will proceed to answer the arguments of my opponent, in support of his irrational and monstrous theory!!!

And first, we will consider the passage, John x. 15, 18: "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. *I have power to lay it down, and I have power to take it again!*" Hence, "PAUL" concludes, "the speaker must have been a *divine person!* For," he says, "none but God has *power to lay down life and take it again.*" This conclusion, however, is unwarranted by the text—it supposes what is not granted, and what is positively denied by our Lord himself!!!—to wit, that *this power* was not derived from God!—The very sentence following "PAUL's" quotation, and in the same verse of which he has cited a *part*, contradicts his assumption: "This commandment *have I received of my Father!*"—and it is still more clearly contradicted, where Christ says: "All *power is given unto me* in heaven and in earth." Matt. xxviii. 18.

The *power to lay down life*, by submitting cheerfully to the violence of wicked men, has been *given* to thousands, as by reference to the martyrology of Europe, Asia and America, is very evident. The "*power to take it again*" always did, and always must remain, in the hand of the Deity—unless when "*given*" by him to another, as our Lord expressly declared it was to himself! That *this power* was the *power of God* delegated to Christ, is indubitably proved by other explicit testimony derived from himself: "Verily, the Son can do nothing of himself"—"I can of mine own self do nothing"—"Ye shall know that I do nothing of myself." John v. 19, 30. viii. 28. Thus "PAUL's" reasoning is proved fallacious! and our "*nerves*" have been "*shocked*" by what he calls "*a Scripture phrase,*" but which is nothing more than his *absurd and shocking* conclusion, drawn from his own preposterous notions of the divine nature!!!

The text, Phil. ii. 5, which, speaking of Christ, says: "Who being in the form of God, thought it not robbery to be equal with God," presents no difficulty, when considered in connection with other Scripture passages: "God *was in Christ,*" said the Apostle, 2 Cor. v. 19. "In him dwelleth all the fulness of the Godhead," Col. ii. 9, and "in him were hid all the treasures of wisdom and knowledge," Col. ii. 3. Considering Christ in this point of view, it certainly could not *rob* the Deity of any part of his honour, to consider Christ "*equal with God!*" The conclusion is irresistible: Christ, *in unity with the Deity*, may "*be equal with God,*" while it is contended, in the lan-

guage of the Apostle, that he was "made like unto his brethren ; and in *his own language*, that he of himself could "do nothing !!!"

From the text, 2 Cor. viii. 9: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," "PAUL" draws this strained and unwarranted conclusion: "It is proper to say that God *made himself* of no reputation !" that he "became poor"—"suffered"—"died and was buried !!!" In the present instance, I think I may appeal to the reason, good sense and candor of every rational Christian, whether my opponent's reasoning is not *blasphemous* ! Can it be possible that the Apostle, who was a man of judgment in natural and divine things, could suppose that GOD THE CREATOR ever "*died and was buried* !" that HE, "of whom are all things, and by whom are all things," 1 Cor. viii. 6, became *defunct*—that he *ceased to exist* ! and *was buried* in the sepulchre of Joseph of Arimathea !—can that sensibility which "shrinks and cries blasphemy" at such sentiments as these, be deemed of a "morbid" kind ? I think it will be more just to say, that he who entertains *such* sentiments, has neither sense nor "sensibility !" Deeply involved in darkness and error, like the maniac wandering among the tombs, he may claim our pity—but *as a guide* he must be considered as the "blind leader," whose final destiny is a ditch !!! That our Lord was "rich" in divine wisdom and power, is certain, and that for the sake of poor sinful man, he led a life of poverty in this world, is equally true ; but hence to infer that he was "*a divine person*," is ridiculous, although it is about as good logic as my opponent has displayed in the other parts of his Letter !

The arguments drawn from passages in the book of Revelation, where our Lord is frequently spoken of in a two-fold character, have no force against us who freely acknowledge his divinity. It is true, that Christ as one with the Father, "the Word that was God," is the Alpha and Omega, the first and the last—as the son of the virgin Mary, it is not true of him. As it regards his humanity, the time was when he did not exist. To say that a *divine Being* was *dead*, is a contradiction in language. It is in fact to deny his divinity—"the divine nature is incapable of suffering," as "PAUL" is forced to acknowledge.

"But that *God was killed* by the agency of the creatures he had made, are things *too high for you*—they are *above your reason* and beyond your comprehension." This I freely admit ; and further, they are *contrary to reason*, and are absolute impossibilities !!! Dogmas suited to a bedlam, and only adapted to

the speech of a maniac !!! A transition from life to death is the greatest possible change that can be contemplated ! But *God is immutable, unchangeable*, “the same yesterday, to-day and forever”—“with him there is no variableness, neither shadow of turning.” From the whole compass of words constituting *language*, a more false and absurd sentence could not be formed, than that “God died !”

I will now notice a few of his general remarks : He begins by telling us, he has “no time to trifle.” It would have been well if his address did not contradict his assertion !—It appears he had time to fabricate trifling tales, no way connected with his subject, and to make statements totally devoid of truth. Speaking of Samuel Fothergill, an eminent and truly evangelical minister of our society, who died about fifty years ago, he says : “In his dying exercises, he makes no mention of a Saviour’s righteousness.” Now I should like to know where “PAUL” got this information ? was he present at his death ? The account we have of the state of his mind during his illness, is very brief—What my opponent calls his “dying exercises,” are a few expressions made to some of his relations, who called to see him on their way to London, some time before his death ! But suppose he never spoke of “a Saviour’s righteousness,” what then ? Does that prove that he did not depend on the righteousness of Christ for salvation ? By no means ! many talk much about it, that are wholly ignorant of the righteousness in question ! But Fothergill was not of this number. His happy redeemed soul, clothed with the righteousness of Christ, and supported by divine strength, could say : “*Though painful my nights and wearisome my days, yet I am preserved in patience and resignation ! Death has no terrors, nor will the grave have any victory—my soul triumphs over death, hell and the grave.*”—“*I have an evidence that I shall gain an admittance into the glorious church triumphant, far above the heavens !*” The worst wish I entertain for my opponent, is, that he may make as happy an end, as the holy man he has so shamefully slandered !

Again, he says : “In five long prayers affixed to his Sermons, he makes no petition *in the name of Emmanuel !*” That my readers may, in future, know how to estimate the *veracity* of my opponent, I will quote two passages from the prayers alluded to ! 1st. “We pray thee, in the name and Spirit of *thy dear Son*, to direct us in the succeeding steps of our lives—to preserve us in an humble dependence and holy trust in thy power—and may we be continually favoured to make mention of thy name, with joy and gladness of heart.” 2d. “Most gracious and adorable Fountain of Mercy, we humbly beseech thee, in the name and Spirit of *thy dear Son*, to write instructions

upon all our minds—give us to ponder the excellency of thy loving kindness, and humble our minds in a sense of solemn gratitude to thee!”

Again he asserts, that Fothergill “has but one sentence, and that of a very general kind, of confession for sin.” I have not room to refute this slander by quotations from these prayers—suffice it to say, in the very first prayer, there are *four particular confessions of sin*, and humble acknowledgments of divine mercy for their pardon!!!

Such, reader, is the character of our opponent! He tells us, he speaks “in the fear of God.” But if we judge from his actions, what are we bound to believe? Does the *fear of God* lead men into slander? Does it lead them to calumniate their fellow-Christians? Does it lead them to say the things that are not? Fothergill, like “Paul, an Apostle of Jesus Christ,” travelled thousands of miles in the love of the Gospel on his own charges—he “freely gave” what he had “freely received”—he preached “Christ, the wisdom of God, and the power of God,” in the true spirit of his divine Master—he called sinners to repentance—he invited the prodigal to the Father’s house—he comforted the afflicted and disconsolate—he strengthened the weak, and confirmed the strong—but he bore a steady testimony against a corrupt and hireling mercenary priesthood!!!—And “PAUL” is offended!!—and because he is offended, he slanders him! Alas! poor human nature!!!—“Put forth thine hand now, and touch his bone and his skin, and he will curse thee to thy face.” Only let *interest* be touched, and even *the dead* shall not rest in peace! AMICUS.

Friday, November 8, 1822.

LETTER XXXIX.

ON THE DIVINITY OF CHRIST.

“Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now is it already in the world.” 1 John iv. 1. 3.

THAT “AMICUS” is an admirable painter even his antagonist will acknowledge! That he is a most ingenious *sophister*, and excels most men in the talent of “making the worse appear the better reason,” no reader of his will ever question. In *cari-*

ecture he is uncommonly apt ; and in sly ungenerous personal reflection no newspaper scribbler was ever more impertinent and unjust. No *ignis fatuus* was ever more brilliant, bewitching, or dangerous to follow. He “lures to bewilder, and dazzles to blind.” He gilds the pill with which he would poison community ; and dresses up his Quaker idol in all the glitter and finery of an Eastern deity !

“I am no orator, as Brutus is,—I only speak right on ;” and shall proceed without formality to strip his idol of its fantastic finery, and expose it to the public in its native drab.

In the first place, he says some most *beautiful* and *bewitching* things of what he calls, the “*divinity of Christ*,” but which after all, amounts to nothing more nor less than the *divinity of the Godhead* ! His first specimen of ingenuity, lies in *mistating the question* about the divinity of Christ. The question is not whether the *divine nature* is *divine*,—or whether *God* is *God*, as he would have us believe ! The divine nature which was “*supereminently manifested*” in Jesus of Nazareth, is what he admits to be divine, and what he is pleased to call the “*divinity of Christ*.” The divinity of Christ in this sense, none but a “*maniac or bedlamite*” will deny.

But the question between Unitarians and Christians is, *whether Jesus of Nazareth was a divine person?*—Whether that body and that blood which was born of the Virgin Mary, was a “*part*” of the God-man Mediator ?—Whether the union of that human nature with the divine nature was so perfect as to constitute but *one person* ;—so that we may attribute the actions of the human nature to a divine Person,—and consider the obedience and death, and all the actions and sufferings of Jesus of Nazareth, as the actions and sufferings of a divine Person ?

That the *Father* is God nobody denies : that the “*divine nature which dwelt in Christ*” was divine, it would be silliness to question ;—but whether Jesus of Nazareth combined a *divine* and a *human* nature in himself, so that he was both *God* and *man* in one person, is the true question of which Unitarians take the negative, and Trinitarians the affirmative.

In proof that the human nature born of Mary was in *personal union* with the Divinity, I submit the following arguments.

1. Because otherwise *Jesus of Nazareth* is no more *divine* than *Moses* or *Peter* or *Paul*. For in all these God was manifested, and through them showed forth Almighty works. *Moses*, it is true, did not say to the stormy waves “*Peace, be still !*”—but, standing on the shore of the Red Sea, he said to the deep, “*Be dry !*” and to the waters, “*separate and stand up on an heap !*” He smote the rock and waters gushed out ; he denounced sentence, and the earth opened and swallowed up

Korah and his company ! Ex. xv. xvii. Num. xvi. These were *divine* works ; yet do we hold to the divinity of *Moses* ? No ; Why not ? Because the Deity had no *personal union* with the Jewish Law-giver. Moses and the Deity were two distinct beings. Again ; the Apostle *Peter*, turning to the dead body of Dorcas, said : “ Tabitha, arise ;” and she opened her eyes, and when she saw Peter she sat up,” Acts ix. 40. Why not hold to the divinity of *Peter* ? Surely the “ divine nature which was manifested in him” was *divine* ! And why not hold the divinity of *all* the *Apostles* ? For our Lord speaking of them says : “ the works that I do shall ye do also, and greater works than these shall ye do, because I go unto the Father.” John xiv. 12. Now, why not consider all the *Apostles* as *divine* ? Surely the divine nature which “ dwelt” in them, and was “ manifested” in them, was *divine* ! You may say every thing of *Moses* which you have ever said of *Christ*. And the truth is, *you no more hold the divinity of Jesus than you do the divinity of his Apostles*, except that you grant him rather a *greater measure* of the divine Spirit ! But the whole Christian world denies *their* and holds to *his* divinity, because his body and soul, or his whole human nature, were in as complete union with the Son of God, as our bodies are with our souls. Jesus of Nazareth and the Almighty Son of God, are the names of *one* and the *same* person. There was a personal, or (as it is commonly called) an *hypostatical* union of the eternal Son of God with the human nature born of Mary. So that it may be as truly said, *that* body and *that* blood were a “ part of the Deity,”—were the body and blood of the Son of God, and that *your* body is a part of *you*, or the *inferior* nature united to the *soul* of AMICUS, is a part of AMICUS. And all the actions of Jesus of Nazareth were as much the actions of the Almighty Son of God, as the actions of your *body*, or of your inferior nature, are *your* actions.

But every thing like a *personal union* you deny, and make Jesus of Nazareth a *different* person from the divinity to which he was united. So that the actions of the one are not the actions of the other. Accordingly, you say in your last : “ the man Christ Jesus was subject to poverty and pain ; as a man he sweat great drops of blood ; as a man he died and was buried. *It is impossible all this could be said of the Deity !*” Now, I argue, that *all this may be said of the Deity*, or Jesus of Nazareth was no more divine than Moses, or Peter or Paul. But as Jesus of Nazareth was divine, in a sense which no other man ever was, it follows there was in him a *personal union* of humanity and divinity.

2. Without such a *personal union*, the obedience of Jesus could have had no more merit than the obedience of *any other man* !

And his *death* could have made no more *atonement* than the death of *any other man*!! If he did not, as a **DIVINE PERSON**, obey the law and suffer its penalty, then we have no other *atonement* to wash away our guilt; no other *righteousness* to entitle us to life; no other *propitiation* for our sins, no other *foundation* for our hope, than what a man, a *mere man* could accomplish!!!

Accordingly *you*, who deny the personal union, speak of the actions of Jesus as the actions of a mere man;—his agonies and bloody sweat, as the sufferings of a mere man; and are consistent with yourselves in stigmatizing the doctrine of “*vicarious atonement*” as “*heathenish divinity*!” But *we*, who hold a *personal union* of the divine and human natures in Christ, can consistently regard his obedience and death as the works of a *divine person*. We can therefore look on his *obedience* as of *infinite merit*, and his death as an *infinite atonement*,—and can see solid ground for “believing” in him, and trusting in him, for “wisdom, righteousness, sanctification and redemption.” 1 Cor. i. 30. Whereas, without such an “union,” we feel ourselves liable to the curse resting on “the man that trusteth in man!” Jer. xvii. 5.

3. Without such an “union,” we cannot understand many passages of Scripture, such as Heb. v. 8. “Though he were a Son, yet learned he *obedience* by the things which he *suffered*.” i. e. though he were a divine person, the beloved and everlasting Son of God, the adored of angels, above all law, and exempt from all suffering, yet “learned he *obedience*,” he “*humbled himself*, and took upon him the form of a *servant*, and was made in the likeness of man, and became *obedient unto death*, even the death of the cross!” Phil. ii. 7.

Now, there is no meaning in this passage, unless the union between the divine and human nature was so intimate, that the actions of the *one* nature might be attributed to the *other* nature, or to the whole person;—no force in the passage, unless the works of the human nature were the works of the divine “Son” of God.

4. This *personal union* is supposed, in John i. 14: “The **WORD** was made *flesh*, and dwelt among us.” Why not say this of Moses, or Peter, or Paul? and others in whom the Deity “dwelt,” and was “manifested?” Because the **WORD** had no *personal union* with them; their flesh and blood were not the flesh and blood of the Son of God. Obj. “This union of *two natures* in one person is *incomprehensible*.” A. Not a whit more “incomprehensible” than the union of *soul* and *body* in ourselves.

5. Upon no other principle could it have been said: “Ye

killed the PRINCE OF LIFE !" Acts iii. 15. If the human nature was not in *personal union* with the divine, then they *did not* "kill the Prince of Life,"—but a *mere man*, a person who was on a par with Peter or Paul. But the Bible says they *did* kill the Prince of Life; therefore, the person who suffered, was not simply a *man*, but in his person united divinity and humanity in one.

6. Upon no other principle could it be said : "They crucified the LORD OF GLORY !" 1 Cor. ii. 8. If there was not an union of two natures, a human and divine, in one person, so perfect that the sufferings of the inferior nature could be ascribed to the whole person, then the Apostle told a lie, and the Jews and others *did not* "crucify the Lord of Glory," but a *mere man* !

Obj. "*The divine nature*, as you acknowledge, could not suffer." True ; but a divine *person* may and *did* suffer. The *divine nature* did not, could not *die* ; but a divine *person*, as I have proved, could and did die.—Your *soul* will never die, but *you* (a *person* compounded of body and soul) will die. Your *soul* cannot crumble into *dust*, but it is written : "*dust thou art, and unto dust shalt thou return.*" Your *soul*, or higher nature, neither eats nor drinks, nor sees nor hears, nor bleeds ; but all these things may be said of *you*. So Christ could not suffer or die in his *higher* or divine nature ; but *He* (as a compound person, having a mortal as well as immortal nature) could both suffer and die.

7. Upon no other principle, could the Saviour be said to "wash us in his blood." Rev. i. 8. "Unto him that loved us and *washed* us from our sins in *his own blood*, and hath made us kings and priests unto God, even his Father, unto him be glory and dominion forever and ever !" Now a *mere man* could never "make us kings and priests unto God," nor be entitled to "glory and dominion forever and ever ;" a *mere man* could never "wash us in his blood." The blood of a *mere man*, no more than the "blood of bulls and goats," could ever "take away sin." The blood, therefore, by which we are washed, or by which our sins are expiated, was the blood of a *divine person*. But a *divine person* cannot shed "his blood," or die for us, without assuming *human nature* into a *personal union* with the divine.

8. Upon no other principle could the Lord Jesus say : "I am the FIRST and the LAST, he which *was dead*, and is alive." Rev. ii. 8. Of the "First and the Last," (or the Deity,) it could never have been said : "he *was dead*," unless he had assumed human nature into *personal union*, so as to make himself *capable* of death. It is impossible the immortal God should ever die without taking a *mortal nature* into *such* an union, that the actions of that inferior nature may be attributed to the *whole*

person. But as it is expressly asserted, that "the First and Last *was dead*," it follows, He who is the First and the Last *did take* humanity into *personal union* with himself. "He *took not on him* the nature of angels, but the seed of Abraham,—*was made of a woman*," &c.

9. Upon no other principle could it be said "Herein perceive we the love of *God*, because *he* (that is, God) laid down *his life* for us." 1 John iii. 16, or Acts xx. 28, "Feed the church of *God*, which *he* purchased with *his own blood*." Now, unless God, that is, the Son of God, took human nature into personal union with himself, he had no "life" which he *could* "lay down," no "blood," which it was possible for him to shed for the redemption of the church! The life and blood of Jesus of Nazareth were not "*His*" life and blood at all, unless Jesus of Nazareth was in personal union.

There is no other way of getting over the plain doctrine of these passages, but that *very convenient* one, to which you frequently resort,—expunging or altering the text!!

Obj. "To say that God laid down his life for us, is false, absurd and blasphemous!" Of this I have nothing more to say, than that it is *flat contradiction* of the Bible, and giving the *lie direct* to the passages I have quoted!!

10. That the human nature born of the virgin was the human nature of a divine person, is evident from Isa. vii. 14: "A virgin shall conceive and bear a son, and they shall call his name EMMANUEL," i. e. "*God with us*." The same truth is evident from Isa. ix. 6: "Unto us a child is born, unto us a son is given, and his name shall be called the MIGHTY GOD." Now, unless God will order a thing to be called by a *wrong* name, that body which was born of the virgin, was the body of the "*Mighty God*!" When this body yielded its life upon the cross, "God laid down *his life* for us; and when *this blood* was shed, "God purchased the church with *his own blood*."

I have made the above remarks to warn the public of the following important truths: without remembering which, this controversy cannot be understood.

1. That by the term "*Christ*," you mean something *very different* from what *Christians* mean, when they use the term. "The whole Christian world uses it to denote a *person* who exists as "God and man in two distinct natures but one person forever." You use the term to signify not a *person*—(for says "*AMICUS*," to infer that he is a *divine person* is ridiculous!)—but a *nature*, an *influence* from God. In other words, by "*Christ*," you mean nothing more nor less than "*internal light*!!" Internal light is what you mean when you speak of "*Christ*,"—the *Saviour*"—the "*Reconciler*"—the "*Redeemer*"—the "*Judge*!"

This it is that atones—remits—and redeems and saves. This, in short, is your “God,” your Bible, your baptism, your Lord’s supper, your all. And this internal light I have already proved to be a Jack o’ lantern!

2. Your “*divinity of Christ*,” accordingly, is a *totally different thing* from the divinity which all *Christians* hold. *They* mean the divinity of that mysterious person, whom I have described as God and man in personal union. *You* mean the divinity of that *something*, call it “*divine life, light, power, or grace*,” which dwells in every man—which dwelt in Peter and Paul in a high degree, and in Jesus of Nazareth “*supereminently*.” You will be understood hereafter, therefore, when you speak of the “*divinity of Christ*,” as simply meaning the “*divinity of internal light*!!”

And now, ye deluded followers of a misguiding “spirit,” we have “*tried your spirit*” by the Word of God; and since you “*deny that Jesus Christ has come in the flesh*”—or *become a man* by taking human nature into personal union,—we set you down as “*not of God*,” but of that “*anti-christ* which was to come” into the world, John iv. 3. No longer, therefore, deceive the public by pretending to hold the *divinity of Christ*,—nor claim the name of “*Christian*,” while you reduce Jesus of Nazareth to a level with *Moses*; and make the merits of his life and death, the merits of a *mere man*!! You hold, indeed, that the *divine* nature is *divine*, that *God* is *God*,—and you perhaps admire your wisdom!—but Christians hold as their foundation a doctrine which you reject and ridicule,—even that Jesus of Nazareth was a *divine person*—that he who was born of the virgin was EMMANUEL;—that he who was a man of sorrows—who was wounded for our transgressions, and bruised for our iniquities—who was made a curse for us that the curse might be removed from us, was JEHOVAH OUR RIGHTEOUSNESS!!

Cease therefore your “*feigned words*,” and acknowledge that in your views of “*Christ*,” and of the “*divinity of Christ*,” you differ from the *whole Christian world*. PAUL.

—:~:—

Sixth-day, 11th mo. 15, 1822.

LETTER XXXVIII.

“*Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven. but he that doth the will of my Father which is in heaven.*” Matt. vii. 21.

THE most striking feature in my opponent’s last production, is its *asperity*! I cannot even return his compliment, by say-

ing he is an “ingenious sophister,” or good at “caricature!” his *paintings* are like nothing in the natural or spiritual worlds! They are the distorted images of his own dark imagination. That he is “no orator,” among men of refined and cultivated minds, we can readily believe; though it is probable he might pass for one in “the seat of the scorner,” and where possibly he might “make the worse appear the better reason.” With a *discerning public* this is now impracticable. His two last Letters have fixed the character of his doctrine, and his own character as its defender.

That the character of his doctrine is *blasphemous*, I fully demonstrated in my last.—That it is a jumble of irrational and contradictory propositions, was proved from “PAUL’s” own statements. From the dilemma in which he was involved, by three several conclusions, he has not extricated himself; on the contrary, like a “bull in a net,” his difficulties increase with every struggle. In his preceding Letter, he told us that “JEHOVAH, THE AUTHOR OF LIFE, THE CREATOR OF THE WORLD, WAS KILLED;” and in his last he tells us, that the “body which was born of the virgin Mary, was THE BODY OF THE MIGHTY GOD!!!” So then, we are to understand, that HE whom “the heaven of heavens cannot contain.” 1 Kings viii. 27,—HE who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers,” Isa. xl. 22,—He, before whom all nations are as nothing, and counted to HIM less than nothing and vanity,” ver. 17,—He who is infinite—“whose centre is every where, but whose circumference is not to be found,” was for nine months circumscribed within the narrow limits of the womb!!! Now, I think, that any man who can believe such a sentiment, must either be deplorably priest-ridden, or far gone in his dotage!!! When “PAUL” shall make any converts to this doctrine, he may truly call them “the deluded followers of a misguiding spirit!”

Now I can see no good reason, if my opponent seriously believes the doctrine he offers for our acceptance, why he might not turn Roman Catholic at once—adopt “our Lady’s Psalter”—say his “Ave Maria,” and begin his prayers with—“Oh Mary Mother of God!!!” The most seraphical Doctor Bonaventure, has certainly left “PAUL” but a little way behind him in absurdity; and from his late efforts, I think it probable, my opponent will soon overtake him!

“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. ii. 14. From the very carnal views of my opponent, and from the con-

temptuous manner in which he speaks of divine things, it is evident, that he has rejected *the only means* by which we ever can indubitably understand the sacred text. As "holy men of old spake as they were moved by the Holy Spirit"—so it is equally true, that no man can ever read the Scriptures *in their original sense*, unless his mind be illuminated by the same divine Spirit! And as there is but *one divine Spirit*, so the Apostle plainly describes its nature. "*God is light.*" 1 John i. 5. And "*God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God,*" 2 Cor. iv. 6.—"and he is the *true light* that lighteth every man that cometh into the world, John 1. But there is something so shocking to my opponent in the *idea of light*, that it puts him quite out of humour. Light!—the very dawn of which, in the natural world, fills the woodlands with music, and all animated nature with joy and gladness!—Light! *divine light*—in which all the children of God rejoice together! in which they that "walk," have "fellowship one with another"—and enjoy all the blessings of the new creation." *Light!* a single ray of which fills the Christian heart with comfort, throws my benighted opponent into a paroxysm of anger, from which he does not seem to get relief, until he has profaned *this heavenly gift* with the most approbrious names! Thus he calls "*GOD, who commands the light to shine out of darkness,*" a "*Jack o' lantern.*"—CHRIST, *the true light* that lighteth every man that cometh into the world," he tells us, is "*an ignis fatuus.*"—He who "was set to be *a light of the gentiles*, and for God's salvation to the ends of the earth," Acts xiii. 47, he calls: "*a misguiding Spirit!*!"

Now how are we to account for this?—There must be something very much out of order in this *lover of darkness*, or he would not expose himself so disreputably to the world! It would seem reasonable to conclude, that he must be in the habitual violation of some divine command! for "*he that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God;*" John iii. 20, 21. If "*PAUL*" would examine closely, perhaps he might discover, that at least *two or three times a week*, he violates an express injunction of our Lord! Matt. x. 8. Well did Christ say to such: "*ye blind guides, which strain at a gnat and swallow a camel.*" Matt. xxiii. 24.

"*PAUL*" may call this "*a sly ungenerous personal reflection:*"—He has several times accused me of "*personality*"—and once the editor joined in the accusation! But I can assure them, they are both mistaken. Since the beginning of this con-

troversy I have never made a single *personal allusion* to my opponent.—I challenge them both to shew the contrary—my papers are all before them. I know nothing of “PAUL” but what he has *publicly* told of himself!—that he is one of those “priests” described by the prophet: “who teach for hire”—and “divine for money,” Mic. iii. 11. But whether he lives in new Jersey, Pennsylvania, or Delaware, I do not know! nor do I care! I have nothing to do with *his person*, though, as an advocate for the truth of the Gospel, I have to do with his *practices*;—and *these*, while I can have the liberty of speech, or of the pen, I shall continue to expose, as *antichristian*; adverse to the express commands of Christ; and *dangerous*, as being *the source of innumerable evils* in the Church and state!! To call this “a *sly* or *personal* reflection,” is a perversion of language! AMICUS, conscious of the strength of his position, and the truth of his statements, has *candidly and boldly* exposed his views—*too openly* to comport with the comfort of his opponent, as is evident from the language and temper of his Letters!

Let us now recur to “PAUL’S” doctrine, as stated in his last, and see how it will accord with other parts of his scheme. After quoting Isa. ix. 6, he tells us: “that body which was born of the Virgin, was the body of the mighty God.” The text, to suit his purpose, he however quoted but partially; that we may have a full view of the subject, I will copy it from the Bible: “Unto us a child is born, unto us a *Son* is given, and the government shall be upon his shoulders, and *his name shall be called—WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.*” Now if the Son which was begotten of the Holy Ghost, and born of the Virgin Mary—was *the mighty God, the everlasting Father*, then were this “Son” and “the everlasting Father,” the offspring the Holy Ghost!!! and then *saint Athanasias* was mistaken, for he tells us: “the Son is *of the Father alone*,” and “the Holy Ghost is *of the Father and of the Son*, neither made, nor created, nor begotten, but *proceeding*.” But “PAUL” tells us, that both the Father and the Son, were begotten of the Holy Ghost!!! Taking the doctrine of my opponent and *saint Athanasius* together, it will stand thus—The Father begot the Son, and the Holy Ghost proceeded from the Father and the Son, and afterwards, to wit, *four thousand years from the Creation*, the Holy Ghost begat the Father and the Son!!! This may truly be called “a mystery!”

I presume this kind of doctrine will suit none but Trinitarians, I will therefore review the texts from Isaiah, and see if they do not convey to those who prefer reason to absurdity, and truth to error, a very different meaning!—“Behold a virgin

shall conceive and bear a son, and shall call *his name* Emmanuel." Isaiah vii. 14. It is very observable, that the Prophet *does not* say—"and shall call *him* Emmanuel"—but, shall call "*his name* Emmanuel." So in the other text: "and *his name* shall be called the mighty God, the everlasting Father, &c."—it does not say, *he* shall be called the mighty God, &c.—This circumstance rightly considered, will I think, lead us safely out of *the mystery*!—As I observed in a former essay, "the name" signifies *the power*. By a metonymy, it is used to shew *the quality, the efficiency* of an agent! As "Cruden" says: "*the name of God signifies his wisdom, power and goodness.*"—Thus, when the good king Asa prayed: "Help us O Lord our God, for we rest on thee, and in *thy name* we go against this multitude—let not man prevail *against thee*?" 2 Chron. xiv. 11. When the Psalmist said: "They that know *thy name* will put their trust *in thee*." Ps. ix. 10. When the prophet said: "*The name of the Lord is a strong tower, the righteous runneth into it and is safe.*" Prov. xviii. 10. When "the seventy returned with joy saying, Lord, even the Devils are subject unto us *through thy name*." Luke x. 17. and in a hundred other places, where the word "name" occurs, it is evident, that reference is made to *divine power*, and not to mere sounds!

We will now recur to the fulfilment of those momentous prophecies.—It will throw a clear and convincing light on this position. And first, Before the birth of our Lord, an angel appeared unto Joseph, and speaking of this event, said of Mary—"she shall bring forth a Son, and thou shalt call *his name* JESUS." Here we find divine Wisdom uses *the same phraseology*—"thou shalt call *his name* JESUS:" which signifies "A Saviour"—and gives us the reason, "for he shall *save* his people *from their sins*." Matt. i. 21. See also Luke i. 31. Here we see *the name* clearly signifies *the power*, which the Apostle calls, "Christ *the power of God, and the wisdom of God.*" Rom. i. 24. Second; How exactly does this idea harmonize with the whole tenor of the Gospel. "They shall call *his name* Emmanuel, which is, being interpreted, *God with us.*" Matt. i. 23.—Our Lord tells us, "God is a Spirit." John iv. 24. He does not say he is *compounded of flesh and spirit*! And the Apostle declares, that "God was *in* Christ, reconciling the world unto himself." 2 Cor. v. 19. "For in him dwelt all the fulness of the Godhead." Col. ii. 9. Christ was *then*, "God manifest in the flesh." 1 Tim. iii. 16. and so he is to this day!

When we consider these texts, in connection with a number of our Lord's declarations respecting himself, it appears to me impossible to avoid the force of the conclusion, that "God *in* CHRIST is the true and exclusive divinity of Christ."—My op-

ponent tells us "Jesus of Nazareth was a *divine person*! Our Lord tells us he was "*a man*."—"But now," said he to the the Jews, "ye seek to kill me, *a man*-that hath told you the truth, which *I have heard of God*." John viii. 40. Peter stiles him "Jesus of Nazareth, *a man approved of God* among you, by miracles, and wonders, and signs, *which God did by him*." Acts. ii. 22. My opponent tells us, "that the body which was born of the virgin, was the body of the mighty God."—The Apostle tells us, "he took not on him the *nature of angels*, but he took on him the seed of Abraham, and in *all things*, was made like unto his brethren." Heb. ii. 16, 17. So that it clearly appears, that Paul the Apostle, and "PAUL" the Trinitarian, were of different opinions! and as both cannot be true, I much prefer the doctrine of the Apostle as being more consistent with Scripture, reason, and common sense!

"PAUL" has already admitted that "the *divine nature* is incapable of suffering!!" and yet he insists, that Jesus of Nazareth was a *divine person*. Now if the *divine nature* be "incapable of suffering," either Jesus endured *no suffering*, or this "*divine person*" was *not of a divine nature*.

Thus, when we view his scheme in any point of light whatever, it presents us with nothing but contradictions and absurdities!!! There is not any thing the least "bewitching" in it. It "bewilders" without "alluring!"—If it "poison" people, it will not be because it is "gilded," but because they take it with every property that can disgust a sensible mind, exposed to view!!! His *Calvinistic idols*, are devoid of every attraction, they neither charm the understanding nor delight the fancy!!!

The vulgar doctrine of "the Trinity," in connection with that of the "atonement," presents to view a specimen of those absurdities engendered by Anti-christ, in the night of the apostacy, when "darkness covered the earth, and gross darkness the people."—It supposes the Deity *divided* into *three* "distinct and separate" parts or persons. One of those persons *wrathful and implacable*, another *merciful and gracious*—that one, by a kind of transubstantiation, was *made mortal*, and was *killed* by the creatures he had made!—It supposes *God was slain*, to make satisfaction to himself—that the *immortal Jehovah* was *put to death* by mortal men, to appease his own wrath!!! Or that *one part* of the Deity was killed, to appease the *other part*, and put him into a capacity to be merciful. It supposes our Heavenly Father is more unmerciful than the wickedest man on earth!!!—that he cannot *forgive* a sinner at all, but that his debt must be paid to the uttermost farthing!!!—It teaches us, that we are not in the least indebted to him for our redemption, since he would not let us escape, until another had paid

his demand in full—and it teaches us, that since the debt of sin is *already paid*, we may live just as we please, for justice cannot demand to be paid *twice* for the same debt—and therefore God cannot punish us for our sins !!!

These, gentle reader, are but a small part of the irrational consequences of my opponent's scheme, which, he would make us believe, contains the only *Christian* views of Scripture truth! Let us now see if our Lord and his Apostles did not preach a different doctrine :—In order to illustrate my views, I will first show what it is that separates God and the soul of man, and make an “atonement” necessary.—2d, Whence it arises.—3d, What are its effects—and 4th, How it may be removed.

1st. That which separates God and the soul, is *sin*—the deadliest foe to human happiness. God is an ever blessed and overflowing fountain of divine love and mercy—always desiring to pour out the richest blessings on his creatures. He delighteth to do us good, and requires nothing on our part but a preparation or qualification to receive it! But *sin* stands as a “partition wall” between God and us; and while it stands, is an effectual barrier between us and the blessings that await our acceptance.

2d. All *sin originates* in a contrariety of our will to the divine will. If man were *always* to maintain a subjection of his own will to the will of his Creator, he could never commit a sin! God manifests his will to man by his own Holy Spirit; sometimes through the medium of the Holy Scriptures—sometimes by the ministry of the Gospel—sometimes by what is called conscience, but principally by that which the inspired writers call, “The law written in the heart,” Rom. ii. 15. “The law of the spirit of life in Christ Jesus,” Rom. viii. 2. “The law of faith,” Rom. ii. 27. “A measure or manifestation of the spirit,” which “is given to every man to profit withal.” Rom. xii. 7. “The grace of God that bringeth salvation, and which hath appeared unto all men !” Tit. ii. 11, &c. &c. &c.

3d. The *effect of sin* is an alienation of the soul from the source of happiness—from the divine life. “For the wages of sin is death,” Rom. vi. 23. When any one wilfully acts contrary to the divine law—he sins; he stands in opposition to God, and so standing, he is separated from God, and is under the curse of the law! He is “dead in trespasses and sins,” and has no more power to restore himself to a life with God, and communion with his Maker, than a dead man has power to raise himself to animal life, and return to a communion with his fellow-creatures!—Thus stood Adam, when he ate the forbidden fruit; and thus stands every son of Adam, when he acts contrary to the known will of God!

Here poor man needs an ATONEMENT indeed ! Now for a Saviour, or he perishes forever ! This brings us to consider—

4th. How his *sin may be removed*—how the dead may be restored to life ! Here we have plain Scripture testimony from the highest authority, which points out the only *effectual Redeemer*, and what is requisite on our part, in order to know “an effectual redemption, a thorough change;”—“not an *imputation of righteousness*” whilst we are actually in sin—“but a real substantial righteousness in the heart and life,” which *only was and is* “**THE RIGHTEOUSNESS OF CHRIST.**”—“Jesus saith unto her, I am the resurrection and the life, he that *believeth in me*, though he were dead, yet shall he live ; and whosoever liveth *and believeth in me*, shall never die.” John xi 25, 26. In this declaration of our blessed Lord, it is evident, that he was speaking of the *death of sin and resurrection to a holy life* ; and of *no other death or resurrection* whatever, as some have absurdly imagined ! In a *carnal point of view*, the declaration is not true ! A *dead man* is not a subject for the exercise of faith—and a *living man*, though the most genuine believer on earth, shall as surely die as the greatest sinner !—When, therefore, our Lord said : “I am the resurrection and the life,” he in fact published himself to the world, *as the only means of salvation*—“for there is no other name under heaven, given among men, whereby we must be saved,” but *the name, which is the power of Christ*. There is *no other power* that can raise the “dead in trespasses and sin,” and restore us unto life with God !

How beautifully does the Apostle elucidate this view in his epistle to the Ephesians, chap. ii. 1, 2, 4, 5, 6, 8 : “And you hath he quickened, [raised unto life] who were dead in trespasses and sins ; wherein in time past ye walked, according to this world:”—“but God, *who is rich in mercy*, for his *great love* wherewith he loved us, even when we were *dead in sins*, hath quickened us [made us to live] together with Christ, and hath raised us up [hath been our “resurrection”] and made us to sit together in heavenly places in Christ Jesus.”—“For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God ! !”

No two passages could possibly run more parallel, than the declaration of our Lord, John xi. 25, 26, and this passage of the Apostle. Christ declares : “He that *believeth in me*, though he were *dead*, yet shall he live.” The Apostle declares : that “*they who had been dead in sins*, God had quickened and raised unto life ! And this gives a true, and the only true view of the Scripture doctrine of atonement ! *Reconciliation and atonement* are synonymous terms under the Gospel ; they both mean the

same thing—a union of things that had been separated!—Sin only can separate God and the soul, Isaiah lix. 2. And sin must be removed, before God can be reconciled to man! The rebellious will of man must be brought into subjection to the will of God, before the *Gospel atonement* can possibly be made! before we can be brought into union and communion with our Creator!

The word “atonement” occurs but once in our translation of the New Testament. The original word, in other places, is rendered “reconciliation:” our English word “atonement,” conveys precisely this idea. It appears to be compounded of AT and ONE, and MENT, signifying that parties who have differed, have been brought together into a ONENESS.—“We also joy in God, through our Lord Jesus Christ, by whom we have now received the At—one—ment,” Rom. v. 11. For, saith the Apostle: “He is our peace, who hath made *both one*,” that is, *reconciled us to God*,” and hath “broken down the *middle wall* of partition between us.” Eph. ii. 14.

Any other atonement than this, is a sin-pleasing doctrine!—it is false and dangerous!—it sets people at ease *in their sins*!—It makes them satisfied in an unsanctified and corrupt state! It supposes a man may be *imputatively righteous*, while he is *actually wicked*!—*imputatively holy*, while *actually in sin*!—*imputatively reconciled*, while the “middle wall of partition” between his polluted soul and divine Purity, has not been “broken down!!!”—It supposes the cry of “Lord, Lord,” will save him, while he is doing the works of the Devil! and finally, it supposes that righteousness may have fellowship with unrighteousness!—that light may have communion with darkness!—that Christ may have concord with Belial! and he that believeth, may have part with an infidel!!! 2 Cor. vi. 14, 15.

Fellow-Christians, “be not deceived—God is not mocked. Such as we sow, such shall we reap. If we sow to the flesh, of the flesh we must reap corruption—if we sow to the Spirit, we shall *of the Spirit* reap life everlasting.” My opponent ridicules this doctrine! but regard him not! He contradicts the plain words of Christ and the Apostles—and the experience of thousands, who have “dug deep” (through the vile rubbish of human tradition, accumulated by priestcraft, to cover the foundation of the Prophets and Apostles) and have laid their foundation on the Rock of Ages, CHRIST THE TRUE CORNER STONE; which, said the Apostle, “was set at nought of you builders, but which is become the head of the corner.” Acts iv. 11.

AMICUS.

Friday, November 22, 1822.

LETTER XL.

THE TRINITY, DIVINITY, AND ATONEMENT OF CHRIST.

EVERY day increases my conviction, that your foundation is the "sand;"—that you have nothing of Christianity but the name! It is a favourite rule of yours, as it ought to be of all, "Ye shall know them by their fruits." By this rule I judge of your Society. If there be any religion in your members, we may expect to find it in your preachers and public leaders. We may expect to hear something of it in their dying language and last exercises in this world. The last words of *Fothergill* were noticed in a former number. He says not half so much of Christ, as a Mussulman would have said about his prophet!—Yet I am much mistaken if his case is singular. In "Poulson's Advertiser," of Nov. 6, is a long obituary publication, which is a disgrace to the Society that published it!—yet I believe it a fair specimen of your *Society*. The writer, from his being the chosen companion of two female "Public Friends," appears to be like the individual whose obituary he writes: "an eminent member of the Society of Friends,—held deservedly in high estimation for his practical piety and active virtue." The account is introduced, with "blessed are the dead that die in the Lord, &c." After which we have a journal of his sickness (without a single spiritual remark from the patient!) for eight days or more. He then expressed a strong anxiety to see the writer of his eulogy, to whom he had something to communicate. He came. With much solemnity he commits to him his surveyor's notes!—assures him he has "nothing further to say on public business; and as to private business his mind was entirely easy."—(Why, gentle reader?) "*I have endeavoured to perform all my duties, both public and private, to the best of my knowledge;—my mind is at ease, and I feel perfectly satisfied!*" (Was not *Socrates* "at ease and perfectly satisfied?") After this he says: "I wish my friends to know, that I feel towards them all, as Addison felt towards his young friend. If I die, I shall exchange this world for a better!" (Did not *Franklin*, a professed deist, express a similar hope!) These were his last expressions, and this is the sum total of those "Christian" feelings, which the eulogist extols so highly!!! Yet in view of this he exclaims: "Mark the perfect man, and behold the upright!" and takes it for granted he has "entered into the joy of his Lord!" Not one word of *Christ*!—not a syllable of repentance for sin;—of faith in a Saviour; or of a change of heart!—not a single intimation that he felt himself a sinner, or

knew that Jesus Christ had come into the world!! Like Fothergill, he has not a single *Christian* expression—not a profession of one doctrine *peculiar* to the Gospel—not a word of *sin*—not a word of *mercy*!—He only proclaims his *rectitude* and *resignation*—enters heaven in all the majesty of merit, and takes eternal glory as it were by right!!! These things, with experimental Christians, need no comment. They speak volumes. Your “Christianity” is a hypocrite!

The above is a practical illustration of that “substantial righteousness of heart and life,” on which you rely as an “atone-ment for your sins!

After the late avowals of your advocate, he must be sceptical indeed who doubts your heresy. After you have denied the *plenary* inspiration of the Scriptures, the *infallibility* of the Apostles,—the correctness of our translation—and the sufficiency of the *Bible* as a rule,—(see your Letters on internal light)—after you have stigmatized Trinitarianism as “Tritheism,”—after you have rejected the doctrine of all Christendom concerning the divinity of Christ, denying the divinity of his *person*, and admitting only the divinity of his *name*,—after you have rejected the *atonement*, and directed us for *justification* to our own personal righteousness, he must be blind himself, who does not see your blindness!

I have been lately reviewing your Letters on the *Trinity*, and have been much struck with the boldness, and even blasphemy of your sentiments. And as the subject hath an intimate connection with our present subject, before noticing his last, I will briefly notice a few things, which if “*AMICUS*” has proved any thing, he has fully proved

1. That the terms “Father, Son, and Holy Ghost,” *have no meaning* as they are used in Scripture! In page 369, he says: “Christ and the Father are convertible terms.” The terms “Father,” and “Christ,” and the “Comforter,” are, when applied to the Deity, *perfectly synonymous*; and consequently, *God the Father, is Christ the Saviour!*” And in page 377 he says: “I showed that the terms Father, Son and Holy Ghost, when applied to the divinity, *mean the same thing!*” It seems then, that “Father” expresses no *paternal*, and “Son” no *filial* relation! and the “Holy Ghost” no *spiritual* character! What a pity the sacred penmen had not been kept, by *inspiration*, from applying to the Deity epithets which have no meaning!

2. He has discovered that the account of our Lord’s baptism (Matt. iii. 16, 17.) is a mere *farce*!—suited to the carnal notions of the Jews! “To suppose,” says he, page 380, “one person of the Godhead walking up out of the water, while a second person is descending in the shape of a dove, and a third

person uttering a voice from heaven, is *altogether inconsistent*, and does indeed appear a gross and carnal conception." Reader, look at your Bible, remember it was written not for learned philosophers, but for humble every-day people, and judge whether the above account was intended as a farce, or as an exhibition of the "Three that bear record in heaven!"

3. That our Lord used "*vain repetitions*" in the *form of baptism*, Matt. xxviii. 19, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, says "AMICUS," these terms all "*mean the same thing!*" Quere, did not our Lord understand language as well as "AMICUS?"

4. That our Lord used words without meaning and calculated to mislead, when he spake of *sending the Comforter*, John xiv. 26, "But the Comforter, which is the Holy Ghost, *whom* the Father will *send* in my name, *he* shall teach you all things." And again, xvi. 7: "It is expedient for you that *I* go away, for if I go not away, the *Comforter* will not come unto you; but if I depart, I will *send* him unto you." How plain, how consistent, how beautiful is this language on supposition of the Trinity! and how dark, how unsatisfactory, yea deceptive upon any other scheme!

5. He objects to any argument being drawn from "*pronouns!*" In answer to one of my arguments, drawn from John xiv. 23, "If a man love me he will keep my words, and my Father will love him, and *we* will come unto him and take up *our* abode with him,"—he remarks very seriously, (see page 408,) that "this argument, like most of my opponent's scheme, is founded on the use of the *pronouns!* The use of *personal* pronouns when applied to the Deity does not prove *personality.*" Quere; if arguments cannot be drawn from "*pronouns,*" can any be drawn from *nouns, verbs, adjectives*, or any other part of speech?

6. That no "*mystery*" is to be believed. He has all along used "*mystery*" and "*inconsistency*" as "*convertible terms.*" Of course when the Apostle calls the ministers of the Gospel "*the stewards of the mysteries of God,*" 1 Cor. iv. 1, he must mean they are preachers of things *not to be believed!!!* And when he says, 1 Tim. iii. 16, "Great is the *mystery* of Godliness, God was manifest in the flesh," he must mean "*great* is the *absurdity* of Godliness, which teaches God was manifest in the flesh, or that Christ was a divine person!!" The fact is, *every doctrine* of the Bible contains something *mysterious* and *incomprehensible*, and if we are to believe nothing but what we can fully comprehend, we may give up the doctrine of *regenera-*

tion, which our Lord describes as a mystery. John iii. 8. and turn universal septics.

7. That the true God is a "phantom," a "nothing!" For he has again and again argued, until the public were tired, that the "Father, Son and Holy Ghost" are either three "substances," or "three nothings or phantoms." (See page 338.) As to their being "three substances," he has said this is equivalent to "three Gods," which he rejects. According to his own and Penn's argument, therefore, he has proved, *if he has proved any thing*, that these are "three unreal, unsubstantial phantoms or nothings!!!" Now as these terms are used in Scripture as the *name of the only true God*, it follows, so far as he has proved any thing, he has proved that the God of Israel is a "phantom," a "nothing!!!"

8. That the whole Christian world are *Tritheists*. That the Methodists, Baptists, Episcopalians, Presbyterians, Lutherans, &c. all worship *three Gods*! For the whole are *Trinitarians*: and he has said again and again, that "Trinitarianism and Tritheism are only different names for the same thing." And again,—“it is downright Tritheism,” &c. (See page 394.) Thus he has excommunicated not only the "Calvinistic" churches, but those which have a tincture of Arminianism.

The articles of the Episcopalian and Methodist churches, are on this subject precisely the same with those of the Presbyterian and Baptist churches.

Yourselves therefore being judges, *we* and *you* do not worship the same object. Between you and us, according to your own testimony, there is a "great gulf fixed"—we are of *different* religions!

Now as you have long known *our* sentiments on these subjects, (for unlike yourselves, we *publish our doctrines* to the world,) you must have always regarded us as *Tritheists*. and of course *not Christians*. It follows, therefore, that you have never looked upon us as *Christian* churches at all, but as you once expressed it: "an apostatized church!"

Let us hear no more therefore of your "*charity*" for us, for it now appears you *never had any*!—neither expect any fellowship from us; for though not *Tritheists*, we believe ourselves to be *just as far off* as you think we are. In other words, we are of a *different religion*, have a *different God*, a *different Saviour*, and a totally different *way of Salvation*!

DIVINITY OF CHRIST.

SECONDLY; that we and you have a different Saviour, will appear from noticing your remarks on the *divinity of Christ*. Among the things which show that he holds to a mere human Saviour,

1. He says that Christ's power was all "*delegated*." I had quoted the Saviour's declaration, John x. 18, "I lay down my life of myself. I have power to lay it down, and power to take it again." "AMICUS" says (page 434,) he did not lay it down "*of himself*," but by power "given" to him, "*delegated*" to him from God! As if *divine* power could be *delegated*! If by "*delegation*" he means no more than that God wrought by Jesus as an *instrument*, then Jesus was no more divine than *Peter* or *Paul*, to whom God "*delegated*" power equally great. But if, as you probably mean, his *divinity* was delegated, then, either the Father *annihilated Himself* to make Christ divine, or we have *two Gods*!! the one Original—the other *originated—delegated—made*!!!

2. His "Christ," it appears, is not a "person," but a "name;" and his "divinity of Christ," of which he has boasted so much, turns out to be not the divinity of a *person* but a *name*. He absolutely rejects and ridicules the idea of Jesus of Nazareth being a "divine person," and understands Isa. vii. 14, and ix. 6, as not asserting the divinity of the *person* of Jesus, but the divinity of his *name*! A most *sage* distinction!—a most "*rational*" way of getting over a "*mystery*!" As if the *name* of a person when rightly given (as it was in this case, being by divine direction,) was not designative of his person, and descriptive of his character!

As this is a favourite quibble of your Society, I will bestow upon it more notice than it deserves.

First, let us look again at the text, Isa. ix. 6, "Unto us a child is born, unto us a Son is given,"—a *person*, a being, is here spoken of, not a mere *name*;—"and the government shall be upon *his* shoulder,"—not on the shoulder of a *name*, but of a *person*—"his shoulder;"—"And *his* name (not the *name* of *his* name) shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, (literally the Father of eternity,) the Prince of Peace." Any one the least acquainted with the style of Scripture, knows that "to be *called*," in such a connection, is the same as "to *be*." The *name* is intended to express the *character* of the *person*; and therefore, the above phrase is equivalent to saying: "this *person* who shall be born, *shall be* the mighty God, the Father of eternity, the Prince of Peace!"

Secondly; compare other examples, Gen. xvii. 5: "Thy *name* shall be *Abraham*, (i. e. father of a multitude) for a father of many nations have I made *thee*."

Quere, was his *name* the "father of nations," or was *Abraham himself* the "father" here spoken of?

Again; Gen. xxxii. 28: "And he said, thy *name* shall be no more Jacob, but *Israel*, (Prince of God,) for as a Prince hast thou power with God and with man, and hast prevailed." Quere,

was not Jacob *himself* this “Prince,”—or was nothing but his *name* “Prince?”

Again; it is said of Solomon, 2 Sam. xii. 25: “And the Lord loved him, and he called his name *Jedediah*,” (beloved of the Lord.) Quere, was not Solomon *himself* beloved?

Again; Isaiah xlii. 8: “I am JEHOVAH, (the self-existent, eternal, and unchangeable God,) that is my NAME.” Quere, is not the Deity *himself* “self-existent and eternal?”—or do these attributes belong only to his *name*?”

In view of all these parallel passages, let the candid reader judge whether Christ’s *name*, or Christ *himself* is the “mighty God!!”

But you object: “*name* signifies *power*, and these passages mean no more than that divine *power* shall manifest itself in him.” Answer: If his exercising divine *power*, was the only thing that rendered him “divine,” then *Peter* and *Paul* were also divine, for they were gifted with *divine power*, as appears by their miracles. So that you hold, as I have before stated, the divinity of Jesus, no more than the divinity of his Apostles! You look upon Jesus, in all except his *name*, as a mere man; and I have little doubt many of you would join with an eminent lady of your society in this borough, in saying, that “George Fox was as good a man as Jesus Christ!!!”

It therefore appears, that the Saviour you preach, is a Saviour only in *name*—the divinity of Christ, is the divinity of a *name*—and the object of your trust, is a mere *name*!!

3. “God in Christ is the true and exclusive divinity of Christ.” This is a favourite expression of yours. To which I might answer: “God in *Moses*, is the true divinity of *Moses*”—“God in *Paul*, is the true divinity of *Paul*!!!” If there was no *personal union* of the divine and human natures in one person in Jesus, then Moses and many others, are as divine as the Son of Mary.

4. You make it as a *very important distinction*, that “It is not said *He* shall be called, but his *name* shall be called the Mighty God.” There is no difference in the meaning of the terms. See Luke i. 60, 63. But contrary to his assertion, *it* is expressly said: Jer. xxiii. 6; “*He* shall be called the LORD (Jehovah) our righteousness.” According to your own implied admission, therefore, Jesus of Nazareth is a divine person!

5. You seem to think, that “POWER” is the only attribute of God employed in our salvation. And all you want of a Saviour, is “power” to bring “your will into subjection to the divine will,” to work in you a “substantial righteousness of heart and life.” If so, what need was there of his incarnation, his obedience, sufferings and death! He was as *almighty* before as he is now. But whatever *you* feel, Christians feel their need

not only of *power* to change their hearts, but of an *atonement* to deliver them from the curse of the law, and an *obedience*, or a righteousness to entitle them to life. They feel their need of Christ as a *Priest*, as well as a *King*.

In short, you hold the "divinity of Christ," just as you do "Baptism" and the "Lord's Supper," in a sense which amounts to a *real and total rejection of the Christian doctrine* ! !

On this subject the Christian public will no longer be deceived, by any plausible *abuse of Scripture terms*, or equivocations you may use.

I now proceed to notice his remarks on the doctrine of

ATONEMENT.

1. He admits, as the Bible compels him, that we are to be saved by the "*righteousness of Christ*." This seems fair and promising ! But take care, lest this "righteousness" of Christ turn out, like the "divinity of Christ," to be a mere *abuse of terms*. What does he mean by this phrase ? Hear ! "*A real substantial righteousness of HEART and LIFE was and is the only RIGHTEOUSNESS OF CHRIST !!*" This is really another name for our *personal righteousness*, and is only *Pharisaism* baptized with a Christian name. You see, Christians, how little he makes of Christ's *sufferings*, and *death*, and *active obedience*, which we view as an essential part of that "righteousness" by which we are to be justified. You see how little they make of the "cross" in which the Apostle gloried, Gal. vi. 14 ; and of that "blood," without which there is "no remission of sins." Heb. ix. 22 ; and of that "death" which was a "ransom for many." Matt. xxii. 28. All they want of him, is *some assistance* in conquering their evil natures, and producing in them a "substantial righteousness of heart and life." They need no *atonement*, using this word in its proper sense, as meaning a *satisfaction*, an *expiatory price*.

2. Speaking of the atonement, he says : "Atonement" and "reconciliation" mean the same thing, are synonymous terms. "The rebellious will of man must be brought into subjection to the will of God, *before the Gospel atonement can possibly be made !!*" Behold, then, Christian brethren, the mistake under which the *whole Christian world* has always laboured ! They have been in the habit of regarding the **DEATH OF CHRIST** as the **GREAT ATONEMENT** offered for the sins of the world ! But here we are taught that *there is no such atonement*—that the *only* atonement was not made on Calvary, but is made *in our hearts*, by a "subjecting of our wills to the divine will," and by a "substantial righteousness of heart and life !! ! ! " The only "atonement" in which the Friends believe, consists in a

moral life, with a *part* of the *merit* of which they compliment the Deity!

Thus you reduce to a mere *name*, the DIVINITY and ATONEMENT of Jesus Christ, and treat with contempt two ESSENTIAL, FUNDAMENTAL and DISTINGUISHING doctrines of Christianity!

PAUL.



Sixth-day, 11th mo. 29, 1822.

LETTER XL.

“Not the hearers of the law are just before God, but the doers of the law shall be justified.” Rom. ii. 13.

WHEN “PAUL” commenced his series of Letters to the Religious Society of Friends, it might be supposed he meant them as an invitation to embrace the Calvinistic scheme. When, by a course of reasoning, he attempted to sustain his views, it may be taken for granted, that he supposed that scheme a *rational* one. AMICUS believed it was both irrational and unscriptural—absurd in theory, and wholly repugnant to the plain and decided testimony of the inspired penmen. To try this point has been the duty of AMICUS, not only to excuse ourselves for rejecting it, but for the purpose of bringing into view doctrines more worthy of the Divine character—doctrines which demand the assent of our reason, and recommend themselves by their purity, their simplicity, their excellence;—doctrines calculated to manifest the unbounded love of God to his rational family, and adapted to every capacity, as the only means of happiness in this world, and of eternal felicity in the world to come.

This point has now been tested; and I think the most sceptical, the most prejudiced (in the moment of cool reflection) must admit, that the doctrine of the Trinity, as explained and enforced by my opponent, is *irrational, absurd, and grossly blasphemous!!!* I am aware that many who are called Trinitarians, have views of this subject that widely differ from “PAUL’s,” and approach much nearer the standard of Scripture truth. Many of these, I have heard express themselves, with as much disgust at the opinions of my opponent, as ever *I* have done; and some of them, in friendly conference on the subject, have differed from me in very little, except the terms they used. The truth is, as expressed by AMICUS, in his first Letter on this point: *“there is no commonly received doctrine of the Trinity:”*—I mean, that among those, who, with the strongest intellectual powers—the greatest learning—and largest opportu-

nity of conference with religious characters, have thought and wrote on this subject, there is the greatest variety and *contrariety* of opinion—the greatest jarring and confusion!!!

Now this is not at all wonderful, when we consider, that this doctrine originated in a *departure* from the *spirit and language* of the holy penmen—in a *desertion of that standard*, which these sectaries acknowledge as “*the only infallible rule!!!*” For, as Dr. Taylor has said: “he that goes about to speak of a Trinity, and does it by words and names of man’s invention, and by the distinctions of the schools, if he only talk of *essences*, and *existences*, *hypostases* and *personalities*, *distinctions without difference*, *priority in co-equalities*, and *unity in pluralities*, he may amuse himself, and build tabernacles in his head, and talk something, but *he knows not what!!!*” Serm. John vii. 17.

That this has been the awkward situation of my poor bewildered opponent, has been seen by his own papers. He has virtually confessed that he does not understand his subject.—He has been “talking something but *he knows not what.*”—Unhappily for his cause he thought otherwise, and attempting to be “wise above that which is written,” he has run into the grossest errors that have appeared in print for two hundred years!—He has published to the world, in characters not to be obliterated, that GOD THE CREATOR OF THE WORLD WAS BORN FOUR THOUSAND YEARS AFTER THE CREATION!!!—He has told us that “JEHOVAH, THE AUTHOR OF LIFE, WAS KILLED!!!” Such conclusions, offered to the attention of reflecting men, must be productive of deep felt disgust, and tend to precipitate the downfall of a doctrine, whose doom is sealed, that “it shall surely die!”

The term “PERSON,” and its derivatives, “PAUL” uses in one of his Letters *more than forty times!* He says: “the question between Unitarians and *Christians* is, whether the union of the human nature with the Divine nature, was so perfect, as to constitute but *one person.*”—Now can “PAUL” tell us what he means by the term “*person?*”—“Boethius,” “Aquinas,” “Calvin,” “Archbishop Usher,” “Bishop Stillingfleet,” “John Locke,” “Laurentius,” “Valla,” “Wallis,” and “Sherlock,” all attempt to define it, and scarcely two of them agree. Some of them define it philosophically, and some with reference to the doctrine of *saint* Athanasius. Of the latter, some are unequivocally TRITHEISTS, and some SABELLIANS. But Dr. Miller, who published his notions on the subject about a year ago, is so candid as to say: “If it be asked what kind of distinction is that which is expressed by the word *person?* We frankly answer *we do not know!!!*” Perhaps, however, my sagacious opponent, more accute than

the learned doctor, has scented out its meaning!—If so, and he would oblige us by defining it, perhaps we might answer the question between the *Christians* and the *Unitarians*! If he cannot define it, then, according to his own acknowledgment, the question will be: “*Whether the union of the two natures was so perfect as to constitute something, we know not what!!!*” Now I hope “*PAUL*” will be so kind as either to define this mysterious word, or, like Dr. Miller, frankly to tell us, *he does not know its meaning*.

But though my opponent has, in his elaborate xxxixth Letter, used this word and its derivations *more than forty times*, yet the sacred writers have *never used it once*, as applicable to our Saviour!!! What clearer proof can we desire, that it and the doctrine it inculcates, are *wholly foreign to the doctrine of the Gospel*? What better evidence can we have, that the scheme it supports, is *the invention of men*?—the legitimate fruit of apostacy from Christ, and justly to be ranked among the *contrivances of antichrist*, to draw away the mind from the purity and simplicity of the Christian faith?

Thus we have it in evidence, that the Trinitarian scheme is unscriptural and irrational! I am however aware, that a writer who only points out the errors of any system, leaves at least half his work undone! and therefore, I have been careful in the course of this discussion, not only to prove the absurdity of my opponent’s scheme, but by frequent reference to the inspired writings, and by plain deductions from them, to shew, that the Society I advocate, have embraced such views and opinions of the Divine nature, as are closely in accordance with those of the sacred writers!

As the doctrine of the *Trinity* in connection with the *atonement*, embraces the Calvinistic plan of salvation, from which *we* essentially differ, it will, I presume, be interesting to the candid inquirer after truth, to see our views contrasted. *In one great point* we all agree, that CHRIST IS THE ONLY MEANS OF SALVATION,” “there is no other name under heaven, given among men, whereby we must be saved,” Acts iv. 12. In the mode by which the great work of man’s redemption is effected, lies the difference between us!

In my last I gave our views of the origin, nature, and effects of *sin*. In my opponent’s reply he does not attempt to controvert my statements on this point. I presume therefore we do not differ on it.—SIN is a taint, a disease of the soul, arising from disobedience to the revealed will of God. It separates man from God, the source of divine life and light. It is, as the Apostle describes it, “a middle wall of partition between the soul and its Creator,” Eph. ii. 14.

Now in order that sinners may experience the only Gospel *atonement*, we believe this “middle wall of partition,” must be “broken down”—that God never can be reconciled to man, whilst he is in a state of sin. “For whosoever committeth sin, is the servant of sin,” John viii. 34. “And his servants ye are to whom ye obey, whether of *sin* unto death, or *obedience* unto righteousness,” Rom. vi. 16: “He that committeth sin is of the devil,”—and “*for this purpose the Son of God was manifested that he might destroy the works of the devil.*” 1 John iii. 8.

Here we see in plain Scripture language, that the very purpose of Christ’s coming, was to “destroy the works of the Devil”—to reconcile us to God, to “make both one,” not by a *nominal atonement* or *imputative righteousness*, but by actually “breaking down the middle wall of partition between us.”—No man, nor all the power of men and angels, can break down this wall.—Unless *divine power* interpose, the sinner is lost—the “wall” must remain an everlasting barrier between God and his soul!—This wall is *sin*—“the work of the devil”—the fruit or effect of disobedience; and CHRIST, who is “God manifest in the flesh,” is the *only power* that can destroy it, and so, make an effectual *atonement* between the soul and the source of divine purity!

Now the very object of Christ’s coming is to communicate *this power to the soul*; and by a “new birth” of the divine nature, to lay the Gospel “axe to the root of the corrupt tree!”—This was the forerunner’s first annunciation of the Gospel that came by Jesus Christ—and his second was similar in its nature—“He [Christ] shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with fire unquenchable.” Luke iii. 9. 16, 17. But this, fellow Christians, is not easy work to the sinner—he does not like this *fire-work*—he does not relish the idea of *burning his chaff*—he does not like to part with *his beloved sins*—he does not desire an *atonement* on these conditions!!! And therefore, “the whole Christian world,” the whole world of carnal Christians of every religious society, prefer an “*imputative righteousness*”—prefer a smooth easy road to heaven—“have been in the habit of regarding the death of Christ”—the sufferings of another, more than seventeen hundred years before they were born, “as the GREAT ATONEMENT”—as having paid the price of their sins, as having made *satisfaction* for them, and so, *reversing the order of the Gospel*, they have found out a way of reconciling the *purity* of God with the *filthiness* of a sinner—a way of *mixing light and darkness* together, away of bringing Christ into concord with Belial!!!

It is no wonder that this plan of salvation, so congenial to the corrupt inclinations of sinful men, has so many advocates ! It is no wonder that the world, under such teaching, should present a scene of selfishness and corruption—that “the strong man armed,” with all his defilement, should keep possession of the house—that the religion of the Scribes and Pharisees should be the religion of Christendom !!!

My opponent seems much offended that I said : “the righteousness of Christ was and is a real substantial righteousness in the heart and life !”—he thinks this “an abuse of terms.”—Now what could it be ?—Was it an *unreal, substantial* righteousness ? It has been already proved, from “PAUL’S” own statements, that the *three persons* that compose his Deity, are “unreal and unsubstantial.” See AMICUS’ xxxivth Letter, p. 364. My opponent is therefore quite consistent in supposing, the righteousness of one of his *unreal unsubstantial persons*, is *imaginary!!!*—an *imputative righteousness* must necessarily be *unreal and unsubstantial!!!*

Calvin teaches, that men are *justified*, “not by infusing righteousness into them,” not by becoming really righteous, “but by accounting and accepting *their persons* as righteous ; not for any thing wrought in them, or done by them, but by *imputing* to them the obedience of Christ for their *whole and sole* righteousness!!!” Thus the righteousness of Christ is made a kind of a cloak, to cover the filthy sinner, when nothing has been “wrought in him, or done by him,” but the works of sin and iniquity ! Again: “Christ by his obedience and death, did fully discharge the debt of all thus justified ; and by undergoing in their stead, the penalty due unto them, did make a proper and full satisfaction to God’s justice in their behalf.” Thus, the debt being paid, these sinners under a cloak, may go on in their sins, and God will accept them, and justify them *because of the cloak they wear!!!*

This conclusion is supported, not only by the general conduct of most Christian professors, but by other parts of Calvin’s scheme: for he tells us, that “those” who have once put on this cloak, “never can fall from a state of justification, although, by their sins, they may fall under God’s displeasure!!!” Thus, though God has expressly said: “I will not justify the wicked.” Exod. xxiii. 7.—this doctrine contradicts him!!! It teaches us, that men may be under God’s displeasure because of their wickedness, and yet be justified by him at the same time !—that they may stand in a two-fold character—at once the servants of sin, and the servants of God!!!” It renders a man *justified and condemned, alive and dead, redeemed and not redeemed* at the same instant ; the former, by an *imputative righteousness*,

the latter, by a "*personal unrighteousness.*"—The doctrine is absurd!

But it is not only absurd, it is highly dangerous. "It flatters men, while subject to the world's lusts, with a state of justification, and thereby invalidates the very end of Christ's appearance, which was "to destroy the works of the devil," and to "take away sin."

That there is but one kind of righteousness, by which we can be saved, is abundantly manifest throughout the Holy Scriptures, and this is "a real substantial righteousness of the heart and life." It is often called by the sacred penmen, "the righteousness of God,"—because God is its author. Rom. iii. 5, 21, 22, &c. &c. It is called "the righteousness of faith," Rom. iv. 13, because it is produced by obedience to the word of God, nigh in the heart by faith. See Rom. x. 6, 7, 8. It has also many other appellations in Scripture, but all meaning the same thing.

There is also another kind of righteousness, described by the inspired penmen, called "the righteousness which is of the Law." Rom. ii. 26.—viii. 4.—x. 5. Matt. v. 20. The *former* is the righteousness of the true Christian, the Jew inward; "whose circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Rom. ii. 29. It is produced by his submission to the operation of the spirit of Christ in the soul, whereby he experiences repentance from sin, his own will "brought into subjection to the will of God," and his whole life and conversation made conformable to the holy pattern of his Lord. In this way sin comes to be mortified, the partition wall to be broken down, the dead raised, and the true Gospel atonement to be experienced. This is "**THE RIGHTEOUSNESS OF CHRIST.**" The *latter* is a righteousness much more common in the world! It is a righteousness, "baptized indeed with a Christian name," but which is nothing more than "the righteousness of the Pharisee!" It is an "*imputative righteousness,*" which a man can possess in an unsanctified and corrupt state! It is a very accommodating kind of righteousness, it will live on good terms with sin, and in familiarity with iniquity! It is a kind of cloak, that is used to cover the outside, while the inside is defiled with gross impurity! It is "like whited sepulchres, which indeed appear beautiful *outward*, but *within* are full of dead men's bones and all manner of uncleanness!" Matt. xxiii. 27. It blows a trumpet when it gives an alms! It makes long prayers to be seen of men! It compasseth sea and land to make one proselyte, and then makes him two-fold more the child of hell than he was before!—It tythes mint, annise, and cummin, and neglects the

weightier matters of the Law, judgment, mercy, and faith!"—It binds heavy burdens and grievous to be borne, and lays them on men's shoulders, but will do nothing to remove them! It makes broad the phylactery, and enlarges the border of the garment!—It loves the uppermost rooms at feasts, the chief seats in the synagogues, and greetings in the markets, and to be called of men *rabbi, rabbi!*—It makes a great noise about religion, and loves religious titles!—In fine, it is a righteousness produced by the will of man without the humbling purifying influence of God's Holy Spirit!!!

The Apostle Paul, in the third chapter to the Philippians, gives us a very accurate idea of these two kinds of righteousness. He had fully experienced both of them. He had had a theological education, and was an *orthodox* Pharisee! But what does he say of this state? He was a zealous professor, but how did his zeal influence him? "Concerning zeal, persecuting the church;" "concerning the righteousness of the Law, blameless!" It appears then, that this righteousness did not interfere with a persecuting spirit! This legal formal righteousness, has always been of a persecuting species!—When it has temporal power, it uses it—when it has none, it cries "heretic," "infidel," &c. But how was it with him, after he had been changed by the power of the Holy Spirit? Then he could say: "I count all things loss for the excellency of the *knowledge of Christ*, that I may *win him*, and *be found in him*, not having mine own righteousness, which is of the Law, but the righteousness which is of God, *by faith*: That I may *know him*, and the *power of his resurrection*, and the fellowship of his sufferings—being made conformable to his death."—Here Paul gives demonstrative evidence, that he understood the nature of "Christ's righteousness," and the way in which the Christian can only be benefitted by the death of Christ—that is, by being made conformable to it!

Before I close this Letter, I will notice a few of "PAUL's" remarks, that for want of room have not yet been reviewed.—He says: "You use the term 'Christ,' to signify *a nature, an influence from God*." The inaccuracy of this statement must be obvious to all who have read my Letters. We use this term just as the Apostles used it, to signify "God manifest in the flesh," "God in Christ reconciling the world unto himself!" If the term were used as my opponent uses it, "to signify *God and man* in two distinct natures, but one person forever," it would make the Apostles as absurd theologians as the Calvinists! When the Apostle said: "I am crucified with *Christ*," we must suppose he was crucified on an *outward cross* with Christ!—When he said: "Nevertheless *I* live, yet not *I*, but

Christ liveth in me," we must suppose, that the body that was born of the virgin Mary, lived *in him* !!!—Again; when he said: "Examine yourselves, whether you be in the faith—know ye not, how that Jesus Christ is *in you*, except ye be reprobates," we must understand that believers are reprobates, unless *the person* of Jesus of Nazareth is *in them*! I could easily quote fifty passages of this sort, to show, that the inspired penmen held no such carnal notions! but it is needless; "PAUL's" scheme cannot be supported without a perversion of almost every page of the New Testament!!!

Again; "you may say every thing of Moses which you have said of Christ." What a desperate state must my poor opponent be in, when he can descend so low as to make such assertions! Did I ever say of Moses, or the Prophets, or the Apostles, that they were "Emmanuel God with us"—"God manifest in the flesh"—"the Saviour of the world"—the only means of salvation?"—Does "PAUL" think, like the ancient heretics, that a departure from truth is lawful in defence of his dogmas?

Again; "you deny that Christ is come in the flesh!!!" This might be much more truly said of my opponent, who affirms, that "the two distinct natures are *one person* forever;—that *Christ is flesh*, not *come in the flesh*!!! I have said over and over, that Christ is "God manifest in the flesh!!!"

In this way I could easily refute his various calumnies, but they are not worth the time!

In his last Letter, "PAUL" seems much disturbed, that our members are willing to die without the aid of a priest! He finds, in a Philadelphia paper, an account of the last illness and death of a man, who, for many years, had been a pattern of piety and virtue,—an active member of civil and religious society, beloved wherever he was known. He finds him, in his dying moments, happy and comfortable—his peace made with God, and his mind easy. He finds him, like Addison, expressing his religious concern for survivors, and like him, showing them "in what peace a Christian can die!"—He finds him full of hope of a happy immortality; and wonderful to relate—*all this is a proof that he was no Christian*!!! Now, I suppose, if, like some hardened sinner, roused by his fears, he had recounted his sins, with all the loquacity of a trembling hypocrite, and had made great professions of repentance, it would have been a great honour to any religious society to publish it!!!

Upon "PAUL's" hypothesis, how disgraceful it was for the Apostle, on leaving the world, "not to say a syllable of repentance for sin, or a change of heart;"—"not to give a single intimation that he felt himself a sinner;"—instead of which, "proclaiming his rectitude," "seeming to enter heaven in all

the majesty of merit, and taking eternal glory as it were by right"—“I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and *not unto me only*, but unto all them that love his appearing.” 2 Tim. iv. 7, 8.

“Blessed are they that *do his commandments*, that they may *have a right* to the tree of life, and may enter in through the gates into the city.” Rev. xxii. 14.

AMICUS.



Friday, December 6, 1822.

LETTER XLI.

ON THE ATONEMENT.

— “*Then Christ is dead in vain.*” Gal. ii. 21.

THE grand question to be decided by this controversy, was, “whether there be an *essential difference* in doctrine between your Society and the Christian world?” A question upon which there can be no longer any doubt. Besides denying the *supreme authority* of the Bible as a rule of faith; rejecting with contempt the doctrine of the *Trinity*—the *divinity of Jesus* as a distinct person from the Father, and ridiculing the *atonement*! all which are as essential to Christianity as a foundation to a building;—you have, in your last, confessed that from “the plan of salvation, which embraces the doctrine of the *Trinity*, in connection with the *atonement*,”—a plan, held, as you afterwards acknowledge, by the “whole Christian world,” you “*essentially differ!*” Thus the GRAND OBJECT of this controversy is attained! You have been convicted, at the bar of the Christian public, on the most unequivocal testimony, even *your own confession*, of the main charge which I have brought;—the charge of holding ANTI-CHRISTIAN sentiments,—being of an “*essentially different*” religion from the Christian church!

Whether *you* or the *Christian world* are *right*, is another question, which I shall leave to others to discuss. To prove the truth of Christianity, or even to give a thorough systematic view of orthodox doctrines, has been with me a *secondary* object. If any, therefore, have complained of my not entering more deeply into the doctrine of the Trinity, divinity of Christ, &c. and not noticing all the flimsy arguments of my opponent, they mistook the object of this controversy. Almost my only object was to *prove you heretics!*—to warn my Christian brethren

against the contaminating influence of your doctrines. Hence my chief design has been to *draw you out*, and to obtain a *confession of your sentiments*. Hence I have gone no further into any subject than was necessary to conceal my object, to preserve respectability, and to arm the ignorant and unwary. So far, I have gained *all I wished*, and more than I anticipated!

The subject of *atonement*, I have as yet hardly touched.—To this, therefore, I shall devote the present number, after noticing two or three of your occasional remarks on

THE TRINITY AND DIVINITY OF CHRIST.

He still asserts, that “there is no commonly received doctrine of the Trinity;”—that among our writers, there is the “greatest contrariety of opinion, the greatest jarring and confusion!” This will be perfect *news* to Trinitarians. They are aware of differences upon *other points*, but I defy “AMICUS” to show any “variety” in this. The individuals with whom “AMICUS” says he has conversed, and who “expressed disgust” at the idea of three persons in the Godhead, cannot belong to any *Christian* society in this or any other place, or they are condemned by the *express language of their own creed*, and ought in honesty to avow their change, leave a Christian society, and join the Unitarian ranks.

He is much *shocked* at the idea of “God the Creator being *born* four thousand years after the creation!” I would ask him, whether the Creator was ever *incarnate*? and how far,—and when? Does not the *incarnation* of the Deity imply his uniting himself to *humanity in all its stages of existence*? Or does “AMICUS” hold that God was not incarnate until *Jesus of Nazareth was thirty years of age*? Was not God in him, when at “twelve years of age” he questioned the doctors in the temple, and told his parents he “must be about his *Father’s* business?” And was not God in him when he was *born*? If not, why was the “child” that was “born,” the “son” that was “given,” called “Emmanuel,” and the “Mighty God!!” Was Infinite Wisdom guilty of a *misnomer*?—You see, therefore, my brethren, that the Friends virtually deny the INCARNATION!!! Christ “without,” with them is nothing; Christ “within,” or a *deceitful heart* is every thing!

He is very anxious for a definition of the term “*person*!”—as if he had not already had at least a half dozen before him! Language will not permit a *perfect* definition of what we cannot perfectly comprehend; but in p. 318, he has quoted, or pretended to quote several definitions from Waterland, Howe, Owen, Pearson and Bull; either of which he may take *with their explanation*. By “*person*,” is generally understood a

“distinct, indivisible, intelligent agent.” And when we speak of a *Trinity* in the Godhead, we mean “three distinct, intelligent agents,”—not so *distinct*, however, (mind!) not so **DIS-TINCT** as three *men* or three angels; nor so distinct as to destroy *unity of essence*. But so “distinct” that one has properties which do not belong to another, (it is the property of the first person to be a *Father*, and of the second to be a *Son*, &c.)—so distinct, that one can *send*, and another be *sent*; one can make *atonement* to another, and *intercede* with another; in short, so distinct as to justify the use of the *personal* pronouns *I, Thou, He*, which cannot be on *your* principle of unity. It is a distinction, however, which we do not profess to *comprehend, explain or prove* farther than this, *that it exists!* Upon *your* principle, there can be no such thing as the Father’s *sending* the Son; the Son *leaving the bosom* of his Father; and the Holy Ghost the Comforter, being *sent* by the Father and the Son. There can be no such thing as divine atonement, intercession or mediation between the persons of the Trinity; in short, there can be no such thing as the Gospel, no such thing as *Christianity!*

When we speak of Christ as uniting divinity and humanity in *one person*, we mean (as well as words can express the mystery,) that his divinity and humanity were so closely united as to form but *one* “*distinct indivisible intelligent agent*,” so that without his humanity he would not be “Christ,” and without his divinity he would not be “Christ.”—Without *your body* you would not be a man; without *your soul* you would not be a man; yet when body and soul are united, you form but *one* man, one “distinct indivisible intelligent agent.”

Upon *your* principle, Christ was *two persons*, or two “distinct intelligent agents;” as *man* he was *one* agent,—as *God* he was *another!* But *we* hold to such an *indivisible* union of divinity and humanity, that his every *action*, and every *suffering*, was the action or suffering of the *same person*, or *same* “intelligent agent.” We are not afraid therefore to say, that “the Mighty God, (meaning the second person of the Trinity,) was once a child,” Isa. ix. 6. “that God, the Prince of life was killed,” Acts iii. 15. Or that he who was born of the virgin Mary is “King of kings and Lord of lords,” Rev. xix. 16. Because these things are not spoken of *two persons*, but of *one* and the *same* person! Your doctrine is a denial of the real *divinity* of *Christ*.

I now proceed to offer some remarks on the doctrine of

ATONEMENT.

By “atonement” I mean a *satisfaction for sin*. And by the atonement in this controversy, I mean “*that infinite satisfaction*

which Jesus Christ rendered to God the Father for the sins of his people."

This doctrine of atonement "**AMICUS**" has explicitly denied. He has said, that the "only Gospel-atonement" is made within us:—that the great "object of Christ's coming, was to *communicate power to the soul*" to overcome sin;—that the way adopted by the "whole Christian world, who have been in the habit of regarding the death of Christ as the *great atonement*, as having paid the price of their sins, and made *satisfaction* for them," is "a way of *mixing light with darkness*, and bringing *Christ into concord with Belial!*"

Now that such an *atonement*, such a *satisfaction* as he here reprobates, is essential to salvation, and has actually been made, I prove,

1. Because otherwise the **LAW** of God which we have broken is *not good*. If "the Law is holy and the commandment holy, and just, and good," as is expressly asserted, Rom. vii. 12, then it ought to be *satisfied* and executed. If the Law be good its *penalty* is good, and *ought* to be inflicted on transgressors. If then, this penalty be set aside, the Law is dishonoured, is pronounced "not good." By denying the necessity of *atonement*, therefore, or of *satisfaction* to the Law, you *condemn that Law!*

2. God has no **JUSTICE**, if he pardon transgressors *without a satisfaction* for sin. He is the "*Judge* of all the earth," and if he ever will "do right," he will execute his Law and demand full *satisfaction* for sin. To say that He will forgive a convicted criminal before his crime has been expiated by the suffering denounced by the Law, is to make him decide *contrary to Law*, justifying whom the Law condemns; of course proving an unjust judge! In denying the necessity of atonement, you deny the *justice* of God.

Obj. "If *justice* must first be *satisfied*, where is the room for *mercy*?" Answer none;—if the criminal *himself* has endured the punishment and penalty;—but if the judge himself provide a surety and a substitute, there is *mercy* in this provision.—Now the very object of giving his Son to die in our stead, was that he might be *just*, and the justifier of him that believeth! Rom. iii. 26.

3. If there be no *atonement*, then the **CEREMONIAL LAW** had no meaning! What was the end of all the ancient sacrifices of lambs and doves and other *innocent* animals. but to shadow forth salvation by the *death* of an *innocent victim*? I cannot quote the *whole* book of Leviticus, or I might fill this sheet with proof of my position. Read only the first five chapters, and you will find passages of this sort: "and he (the sinner) shall put his hand on the head of the burnt offering, and it shall be

accepted for him, to make ATONEMENT for him," Lev. i. 4. Again: "the priest shall make ATONEMENT for them, and it shall be forgiven them," iv. 20, 26, 31, 35. Again: "and the priest shall make ATONEMENT for him before the Lord, and it shall be forgiven him for any thing of all that he hath done in trespassing therein," vi. 7. How clearly did these typical sacrifices teach the ancient church, the necessity of a satisfaction or atonement for sin; and that before a sinner could be pardoned, an innocent victim must die!

The ceremonial as well as the moral Law was "a schoolmaster to lead sinners to Christ"—and is the first lesson to teach them the doctrine of atonement. In reference to these typical sacrifices, Christ is called "the LAMB of God, who taketh away the sin of the world." John i. 29.

4. Because it is expressly asserted, that "*without shedding of blood there is no remission*," Heb. ix. 22. Now either there is no such thing as remission of sins, or an atonement has preceded. For 1. Here is an atonement, "shedding of blood."—2. Here is the necessity of atonement, "*without shedding of blood is no remission*." 3. It is implied that *after* such atonement, there is "remission." Now 4. As Christ is now "exalted a Prince and a Saviour to give repentance and remission of sins," Acts v. 31, it follows there has been an atonement made.

5. If there be no need of an atonement, the SUFFERINGS OF CHRIST were unnecessary and unaccountable! I suppose you will grant he was a *sinless* person, "holy, harmless, undefiled and separate from sinners." Why then did he *suffer*?—and suffer death, which is the "wages of sin?"—Why that agony and bloody sweat?—that "strong crying and tears" in the garden of Gethsemane! Was he *afraid* of death,—or did he suffer more than others? Had he less fortitude than *Peter*, who was not only willing to be crucified, but to be crucified with his head downwards! Many of his disciples went *singing* to the flames, and with joy met devouring lions! Where was then our Saviour's fortitude? or was he enduring more than ordinary suffering? If so, why thus agonized and overwhelmed? It was not for *his own* sins, for he had none;—but for the sins of his people. He himself explains the cause of his agonies on that awful night: "this is my *body broken* for you; this is my *blood shed* for many, FOR THE REMISSION OF SINS." Or as he had said before, Matt. xx. 28: "The son of man is come to give his *life* a RANSOM for many." If there be no need of an atonement, then what the Apostle shuddered to think of is true: "CHRIST IS DEAD IN VAIN!" Gal. ii. 21.

6. You entirely annul his office of a PRIEST. The Saviour promised to the world, was to bear a three-fold office of a Pro-

phet, of a Priest and of a King. You acknowledge him (in part) as a Prophet, sent to be a "light" to the world; and as a King, you profess to look to him, to "subject your wills to his will." But if you deny his atonement, you deny his *priestly* office altogether. That he was a Priest is evident, from Heb. viii. 1.: "We have an *High Priest* who is set on the right hand of the Majesty in the heavens." Now the office of a priest is to offer a *sacrifice* for sin, and make *intercession* for sinners. As it is written: "Every high priest is ordained to offer gifts and sacrifices: Wherefore, it is necessary that this man, (Jesus Christ) have somewhat also to offer." viii. 3. But what did he offer? "But Christ being come an *High Priest* of good things to come, neither by the blood of goats and calves, but *by his own blood*, he entered in once into the holy place, having obtained *eternal redemption* for us." ix. 11, 12. And "having an unchangeable priesthood," he is "able to save to the uttermost all who come unto God by him, seeing he ever liveth to make *intercession* for them." vii. 25. Thus, by denying the atonement, you annul the Saviour's office of a Priest, and forget his chief object in visiting this world.

7. The reality of an atonement is proved by all those passages which speak of his *dying for us*: Rom. v. 6, 8. "In due time Christ *died for the ungodly*;" and "while we were yet sinners Christ *died for us*." To die *for* a person in these passages, is to die *in his stead*, that *he* may not die. Thus in the 7th verse: "Scarcely for a righteous man will one die," i. e. to save a righteous man from death. His dying for us, therefore, proves a substitution, a vicarious atonement.

8. The *liiid chapter of Isaiah*, proves an atonement, verse 6: "He was *wounded for our transgressions*; he was *bruised for our iniquities*; the chastisement of our peace was upon him; and by his stripes are we healed. All we like sheep had gone astray, and the Lord *laid on him the iniquity of us all*. For the transgression of my people was he stricken." If these passages do not prove that the object of Christ's sufferings was to *atone* for our sins, the doctrine cannot be taught in words.

9. Those passages which speak of his *purchasing* and *redeeming* us, prove an atonement, 1 Cor. vi. 20: "Ye are *bought with a price*." Acts xx. 28: "He *purchased* the church *with his own blood*." 1 Pet. i. 18: "Forasmuch as ye know that ye were not *redeemed* with corruptible things, as silver and gold, but *with the precious blood* of Christ." Mat. xx. 28. "The Son of Man came to give his life a *ransom* for many." And the whole church in heaven acknowledges, "Thou wast slain and hast *redeemed* us to God *by thy blood*."—Note 1. Here is a *redemption*, a *ransom*, a *price* which Christ paid for us. 2. That

ransom or price was his *blood*. And yet you deny an Atonement!

10. His *bearing our sins*, proves an atonement. Isaiah liii. 11, 12: "He shall *bear their iniquities*;"—and again: "he *bare the sin of many*." Which is echoed by the Apostle Peter: "Who his own self *bare our sins* in his own body on the tree." 1 Peter ii. 24. Objection: "Christ *bears away* our sins, by removing them, *by his Spirit*, from our *hearts*." Answer: No; for 1. To *bear* is not to "*bear away*," but to *suffer* the punishment due to sin. 2. Note *how* he bears our sins, not *in our hearts*, but "*in his own body*." 3. The *place and time* in which he bears our sins,—not *hereafter*, but "*on the tree*" of crucifixion—that is: "eighteen hundred years ago."

11. His being *made sin for us*, proves an atonement, 2 Cor. v. 21: "He *who knew no sin* was *made sin* (or a *sin offering*) *for us*, that we might be made the *righteousness of God in him*." Here every word is full of meaning. Note 1. His *personal innocence*; "he knew no sin." 2. He was treated as a sinner; "he was made sin." 3. His *substitution* in our stead; "he was made sin *for us*." 4. His death is the means of our *righteousness*, "that we might be made the *righteousness of God in him*." He that can get over this without admitting an atonement, must be a good torturer of Scripture!

12. Our being *cleansed by his blood*, is another proof of an atonement, 1 John i. 7: "The *blood of Jesus Christ his Son cleanseth us from all sin*." Rev. i. 5: "Unto Him that loved us and washed us from our sins in his own blood." And vii. 14: "These are they who have *washed their robes* and made them white in the *blood of the Lamb*." The "*blood of the Lamb*" is the atonement.

13. His being *made a curse for us*, is another argument; Gal. iii. 13: "Christ hath *redeemed us from the curse of the Law*, being *made a curse for us*." Note 1. We were under a *curse*, "the curse of the Law." 2. Christ hath *removed* this curse, "hath *redeemed us*." 3. The *manner* in which this curse was removed,—not by "*subjecting our wills*," or "*working in us a substantial righteousness of heart and life*," but by being "*made a curse for us*." And if you say this curse is *yet to be borne* when we are converted; I answer, the same text tells you it was borne when he was "*hanging on the tree*."

14. That a *sacrifice for sin* is *essential* to salvation, proves the *necessity of atonement*. It is given as a reason why certain sinners cannot be saved, that "*there remaineth no more sacrifice for sin*." Heb. x. 26. Now, if a sacrifice for sin be not essential to salvation, where is the force of this passage?

15. Our salvation is attributed to Christ's *once offering up*

himself in sacrifice. Read Hebrews ix. and x.: "Now in the end of the world, hath he appeared to *put away sin by the sacrifice of himself*;" and again: "Christ was *once offered to bear the sins of many*." ix. 26, 28. And again; Heb. x. 14: "By his *one offering*, he hath *forever perfected* them that are sanctified." Note, there is no need of his making *atonement* every year, and every day and hour, as your system supposes; but by "*one offering*," he hath "*forever perfected*" those who believe in him.

16. The atonement was the *first grand article* of the Gospel which the Apostle of the Gentiles preached. 1 Cor. xv. 3: "By which also ye are saved, if ye keep in memory what I preached unto you; for I *delivered unto you FIRST OF ALL, that which I received, how that CHRIST DIED FOR OUR SINS, according to the Scriptures*." Now, what he made "*first of all*," you put last of all! He determined "*not to know any thing else than Jesus Christ, and him crucified*;" you give *every* thing else the preference! He determined, "God forbid that I should glory save in the CROSS OF CHRIST;" you say: "God forbid that I should believe a doctrine which *mixes light with darkness*, and brings *Christ into concord with Belial*!" But all this is easy to account for: "The preaching of the CROSS is to them that perish, *foolishness*, but unto us who are saved, it is the power of God and the wisdom of God." 1 Cor. i. 18.

And now I appeal to the Christian community, and to those who love the Bible, who trust in the "*great atonement*," who hope for salvation through the blood of Christ, who mourn when heresy is abroad, and who long for the salvation of all mankind,—ought doctrines which undermine the foundation, and overturn the whole fabric of Christianity, to be countenanced by you, as they are, in this region! Have you no regard to the doctrine of the Trinity—the divinity of Christ—the great atonement—and justification by faith? Can you sit still, and see the *Bible* set aside as more deceitful than the *heart*? Are you willing to see the *ordinances* of Christ's house despised, the Sabbath day profaned, and the cause of Bible and missionary benevolence opposed? You are sending the Gospel to the heathen; you do well;—you are labouring to enlighten the benighted in your own western territory; you do well. But why neglect a large body of lost souls near home? Why *support, countenance and flatter* a society which corrupts your children and friends, preaches down Christianity, and labours to diffuse the principles of deism! So long as Christians call them "*Christians*," you confirm them in their delusion, you assist in deceiving your children, who will be less on their guard against those whom you profess to esteem! What then should you do?—

Deny them the Christian name, until they profess Christian doctrine ; labour to diffuse a knowledge of the Bible, and to excite a spirit of inquiry among them,—make them the subject of your private and your public prayers ;—persuade them to attend Christian sanctuaries where the Gospel is preached ;—warn them of the errors of their teachers ; in short, make use of every Scriptural means to bring them to a knowledge of salvation !

And now, my dear friends, I have nothing against you as men. Your persons I love, your virtues I admire, and the salvation of your souls is my daily petition. If the Bible be true, you are certainly wrong ; and if there be no Saviour but Christ, you must be converted or lost !

PAUL.



Sixth-day, 12th mo. 13, 1822.

LETTER XLI.

“Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables ; that seeing they might not see, and hearing they might not understand.” Luke viii. 10.

THE celebrated ORIGEN, who flourished about two hundred years after Christ, and whose piety and firmness in the Christian cause were never disputed, has been accused of interpreting the Bible in a *mystical* manner! “It is,” said he, “taught that the Scriptures were in many places void of sense, if taken according to their *literal* import ; and, that the true meaning of the sacred Writings, was to be sought in a hidden or internal sense, according to the *nature of the things treated of.*” How far the censures passed upon him, in succeeding ages, when the church had fallen into the trammels of a *pretended* orthodoxy—when, in defiance of reason, the grossest and most carnal interpretation of the inspired records, was adopted and forced upon mankind, under pain of death ;—I say, how far these censures were just or reasonable, it is perhaps at this time impossible to determine. To his avowed enemies we are indebted for much of our information respecting the character of ORIGEN : and the Society I advocate have good reason to know, how little dependance is to be placed upon the statements of those, who, from bigotry or superstition have ranged themselves in opposition to individuals or societies that cannot conform to their Creed! One thing however is certain, that on the partial reformation from popery by the Protestants, those who stiled themselves the “orthodox,” were forced, in some

instances, to resort to a figurative interpretation of Scripture, in order to sustain their opinions! Thus, when the Catholics, in defence of *transubstantiation*, urged the literal meaning of the text: "This is my body," the Reformers contended, that it could not be taken literally.—When the former quoted the passage: "This is my blood of the New Testament, which is shed for many, for the remission of sins," the latter justly plead for a figurative interpretation of it! They boldly declared, that though our Lord had positively affirmed, that the bread was his body, and the cup his blood, yet he only meant, they were so *in a figurative sense*!

Now, *so far* the Reformers followed in the footsteps of ORIGEN!—*so far* they virtually declared, that "the Scriptures were, in some places, void of sense, if taken according to their literal import!" And, *so far* every Protestant applauds their sentiment! If it were necessary, I could cite many cases of this kind, to show, that the self-styled *orthodox*, have frequently done the very thing for which they have censured one of the most learned and pious men of his age—one of the most distinguished names on the page of Ecclesiastical History! The truth is, and no *Christian* will deny it, that a *spiritual or internal sense*, is intended by many passages of the *Holy Scriptures*; where, by taking them in a *literal or external sense*, we should involve our Lord himself, and the inspired penmen, in the grossest absurdity.

Christ expressly declared to the Jews: "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: For my flesh is meat indeed, and my blood is drink indeed.*" John vi. 53, 54, 55. On this passage commentators differ widely; some explaining it one way, and some another; but all (excepting perhaps the Roman Catholics) agree, that it must have a *figurative meaning*! This being conceded, I can see no reason, why the Society of which I am a member, have not, on the broad ground of Christian equality, as good a right to judge of its meaning as any other!—Nor, can I see any reason why those, whom the "mother church" called "*blasphemous heretics*," but who have now the *modesty* to arrogate to themselves the exclusive title of "*orthodox Christians*," should be invested with the sole privilege of expounding this text!!! Where, I would ask, did these presumptuous sectaries acquire this right? No one who is unwilling to commit his soul for safe keeping, into the hands of a priest, will find any difficulty to answer this question!!!

But whatever authority *others* may have for their interpre-

tation of *this text*, on the true meaning of which so much depends, *we* claim the authority of Christ himself for *our* understanding of it! Our Lord has given us the key to unlock its meaning, and unfold its heavenly treasures! and not only to unfold the meaning of this passage, but of many others of a similar nature!

"Except ye eat the *flesh of the Son of Man*, and drink his *blood*, ye have no life in you." It appears by the context, that many of the "orthodox" of that day, interpreting these words (as many now understand the Scriptures) in "a literal and logical sense," were highly "offended," and "murmured at this saying!" To the right understanding of Gospel truth, our Lord's reply is *one of the most important passages on record!* "It is **THE SPIRIT** that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John vi. 63.

Here we are taught from the lip of Truth, the *true meaning* of the "*flesh and blood of Christ*," so frequently spoken of by our Lord, the Evangelists and Apostles! *The only flesh and blood that quickeneth—that giveth life to the soul, is the HOLY SPIRIT!* "It is the spirit that quickeneth."—No other power can raise the dead sinner to life—break down the partition wall of sin, and make an atonement between God and the soul! "The flesh profiteth nothing." What flesh profiteth nothing? Christ answers the question! "The flesh of the Son of Man." And by a parity of reasoning, his *outward material blood*, must be equally unprofitable! and for a very plain reason; because elementary flesh and blood are not applicable to the soul!—there is no analogy between material flesh and blood, and the immaterial nature of an immortal spirit! *Elementary substances* may nourish *the body*—nothing inferior to *spiritual food* can sustain *the life of the soul!!!*

By this mode of interpretation, our Lord has given us a *key* to unlock the meaning of many passages of the Holy Scriptures, which otherwise admit of no rational explanation. As the subject is of primary importance, and immediately connected with the doctrine of the atonement, I will spend a few minutes in illustrating my views.

In the first place, it will be conceded by all, that the *blood of Christ* is absolutely necessary to purify us from sin, and prepare us for admission into the kingdom of heaven; that every soul must be washed in the *blood of the Lamb*, before it can be fitted for immortal blessedness! Now if we understand by the *blood of Christ* his *outward material blood*, this is impossible! No man was ever washed in this blood!

Blood is the *life* of animal nature, and under the Mosaic dis-

pensation, was used as a type or figure of the *divine life*! The Apostle speaking of "the blood of the Testament, which God had enjoined on the Jews:" Heb. ix. 20, &c. says: "almost all things are by the Law purged with blood; and without shedding of blood is no remission." Hence he argues, that as *outward blood* was necessary for the remission of *legal sins*, so a "better sacrifice" than outward blood, was necessary for the remission of sins under the "New Covenant." The animals offered as an atonement under the Law, were typical of Christ, the true Gospel atonement. As without the shedding of their blood there was no remission of legal sins—so without the pouring out of the Holy Spirit (the spiritual blood of Christ) there is no remission of sins under the Gospel. See Acts ii. 17.

Secondly. The "blood of Christ" as an active agent, or cause of redemption and reconciliation with God, is described as an *operative, effective principle*; thus it is said: Heb. ix. 14; 1st. To "*purge the conscience from dead words, to serve the living God.*" 2nd. "*To cleanse from all sin,*" 1 John i. 7. 3d. "*To redeem us to God,*" Rev. v. 9. 4th. To "*wash the robes of the saints, and make them white,*" Rev. vii. 14. Now it is impossible that *material blood* can do this for the soul! But by our Lord's explanation of the term, these passages are perfectly plain, and truly descriptive of the means of redemption! It is therefore clear, that they refer us to the HOLY SPIRIT. As *material blood*, the atonement for *legal sins*—*Material water*, the means of *external purification*—*material fire*, that separates the *pure gold* from its *dross*, are all frequently used in the sacred Writings, as symbols of the "*Holy Spirit*," so the *sprinkling of blood*, the *washing of water*, the *baptism of fire*, are all descriptive of the purifying, cleansing operation of the same Divine power in the work of man's redemption.

Thirdly. That the salvation of the soul is effected, not by that which Christ did for us in his outward and temporary manifestation to the Jews eighteen hundred years ago; not by any imputation of his merits or righteousness, may easily be demonstrated from many parts of the inspired Writings; I will quote a few of them: And 1st, "Except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven," Matt. viii. 3. "Except a man be *born again*, he cannot see the kingdom of God," John iii. 3. "According to his mercy he *saved us, by the washing of regeneration and renewing of the Holy Ghost*," Tit. iii. 5. "The *grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly*;" Tit. ii. 11, 12. "For by *grace* are ye *saved, through faith, and that not of yourselves, it is*

the gift of God." Eph. ii. 8. I could easily fill my paper with similar quotations, all going to prove, that salvation is a work effected in the soul by the Holy Spirit; an actual redemption from the captivity of sin; a release from the bondage of corruption; a deliverance from the power of darkness, and translation of the soul into the kingdom or government of the Holy Spirit, which is a kingdom of *Divine life and light*.

I am aware, a very different view of the Scripture plan of salvation has been adopted by various professors of the Christian name. A view, as derogatory to the character of a just and merciful God, as it is shocking to reason and contradictory to the express language of the inspired penmen! We are told, that "Christ, by his perfect obedience and sacrifice of himself, hath *fully satisfied* the justice of God, and paid the *price* of our redemption,"—so that in his obedience and sacrifice, there is an "infinite superabundance of righteousness and merit;"—that this store of merits is to be effectually applied, and communicated to a *certain number* of mankind, who were eternally predestinated and foreordained to salvation!—that "this number is so certain, and definite, that it cannot be either increased or diminished"—and the rest are sent into everlasting torment, for what they could not possibly avoid!!!

This plan we reject, as *grossly injurious to the amiable and glorious character of the Deity!*—and directly contradicted by many Scripture testimonies! In the first place, the doctrine of *paying a price to God* for our redemption, to satisfy his offended justice, is not to be found in any part of the Bible; the word "satisfaction" does not once occur in the New Testament! Our Lord's mission to mankind, was the pure effect of divine compassion: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John iii. 16.—That Christ, by his obedience, laid up an infinite *magazine of merits*, to be applied in succeeding ages to a favoured few,—to be dealt out in morsels to those already predestinated to salvation, is the mere invention of benighted men, unsupported by a single Scriptural text. The word "*merits*" is not found in the sacred records. The scheme it supports was contrived by Anti-christ, in the dark ages of Romish superstition; and was a source of immense profit to the clergy, who kept the magazine of merits, and used to retail them as a license to commit sin, or as a kind of plaster for guilty consciences!!! When Luther and his fellow-labourers succeeded in their opposition to the church of Rome, they took the *key* of this magazine from the clergy, and appointed the *third* person of their *Trinity* its keeper, who now dispenses its important contents to the *favourites of heaven*, and suffers the rest

to tumble into the bottomless pit, without remedy ! That such a belief as this, should be entertained in days of gross ignorance and superstition, when every priest was deemed an oracle, and every man bound to assent to this creed, under pain of death or torture, is not very marvellous !—but that it should find advocates in the present day, when every man may read his Bible, and when there is neither a gibbet, nor inquisition in our land, is truly astonishing !!!

The great object of my opponent in commencing and continuing the present controversy, he has at length developed—an object that has always been very manifest to all but himself ! No one, having a moderate share of discernment, could ever doubt *the nature* of his motives.—We now see the cause of his long “prayers, and anxious inquiry after duty !!!” Placed by the goodness of Providence, out of the reach of secular power in combination with clerical intolerance, it is truly amusing to see the various little manœuvres of the priesthood, to increase their influence, and consequently to augment their funds !!! “PAUL,” after “anxious inquiry,” found it his “duty” to prove us “heretics ;” and having, with great dexterity, passed over the great majority of my arguments, he grasps the conclusion, and fixes his *terrible* seal on it !!!—and what then ? Why, then he calls on his “Christian brethren” to withdraw their “support” and “esteem” from us—to deny us the Christian name, until we profess *Christian* “doctrine ;” that is, the doctrine of TRITHEISM, according to his explanation of it—and of course, until we profess this doctrine,—these “brethren” are invited to join those who do profess it !—“This he has said because he had the bag, and bare what was put therein.” John xii. 6.

As for our “Christian brethren” of all religious societies, I trust we justly value their “esteem,” and love them as cordially as any people ; but we do not ask their “support”—we do not even desire it ! It is enough for us, if we are *supported* by the hand of a gracious Providence, as we have hitherto been, “through evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold we live.” 2 Cor. vi. 8, 9. Can “PAUL” have the vanity to suppose, that after standing against the united power of the clergy, when armed with all the terrors of the civil law, and exercising all the cruelty of a Nero on an innocent unoffending people, we can be in the least injured by the cry of “heretics ?” Has “the rain descended, have the floods come, and the winds blown, and beat upon our house, and it fell not”—and is it now to fall by the breath of a moth ! It is impossible ! The character of the people he has attacked has been too long tested, to be

shaken by his puny efforts ! The character of our assailant and his doctrines, has been too clearly exhibited, to shake any thing that stands on the ground of deliberate reflection.

That "PAUL" did not design to enter *deeply* into "*orthodox doctrines*," was very prudent in him ! His shyness on this point, has been very manifest from the commencement ! He would have acted more discreetly, if he had not *sometimes* lost sight of his design ! The truth is, they will not bear it ; they have already been too "*deeply*" examined. *Investigation is their worst enemy !* Like vice they are

"—— a monster of such hideous mien,
That to be hated, need but to be seen."

The division of the "One God" into "three,"—the *death* of a *merciful Creator* to satisfy his *unmerciful Father*—the *justification* of wicked men by a *nominal* righteousness—the eternal punishment of millions by an "eternal decree,"—limiting the mercy of God to a small number of mankind—making JEHOVAH the *author* and *instigator* of sin—sprinkling a little water in the face "a *seal* of the new covenant"—eating bread and wine "a *badge* of Christianity," are all such gross absurdities, that unprejudiced Christians must reject them. They are doctrines adapted to the meridian of ROME in her darkest days ; but illy suited to a country, where men are at liberty to think, and where there is neither an *Ecclesiastical court*, nor *inquisitorial dungeon* !!!

I will now recur to some of my opponent's arguments to prove that God cannot pardon sin, unless he receive some compensation by way of satisfaction. I will at present pass over the absurdity of this doctrine, which supposes the *death* of our *Creator* to make *satisfaction to himself*—which supposes *one part* of the Deity so inflexible, that nothing less than the murder of *another of his parts* can appease him !—which supposes that the second and third persons of their three-fold Divinity, though as much Gods as the first, should need no satisfaction at all ! All those, and many more irrational consequences of the Trinitarian scheme, will naturally occur to the intelligent reader.

1st. He says : "If the Law be good, the *penalty* is good, and ought to be inflicted on transgressors." Now if this argument be good, God ought to have destroyed the Ninevites at the end of forty days, according to the prediction of Jonah. When that great city *repented* and "turned every one from his evil way," God "dishonoured his own Law,"—he "denied his own justice," by *forgiving* them !!! My opponent tells us, that "to say God will *forgive* a convicted criminal, before his crime

has been expiated, by the suffering denounced by the Law, is to make him *decide contrary to Law*; justifying whom the Law condemns, of course proving an *unjust Judge*!" Thus my learned opponent has pronounced God an "unjust Judge;" because when he pardoned the *repenting* Ninevites, refusing to destroy half a million of people, he acted contrary to Law!!!" *Forgiveness then is contrary to God's Law!!!*

According to this doctrine; when our Lord said: "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying *I repent*, thou shalt forgive him," he only meant, that if the trespasser paid full damages for his trespasses, we should *kindly* forgive him!!! Again; when he taught his disciples to pray to God, saying: "forgive us our debts, as we forgive our debtors," Matt. v. 12, he only meant to teach, that we should forgive our debtors, after they had paid us, and taken a receipt in full!!!

2. Again he tells us: "If there be no atonement, then the Ceremonial Law had no meaning." To this position I freely subscribe. I have never said there is "no atonement." On the contrary, I have plead for a *real, effectual* atonement! for a divine power that really cleanses the soul from sin, and brings it into *reconciliation* with God. The Ceremonial Law was an outward law, "having," as the Apostle says, "a shadow of good things to come." Heb. x. 1. *Legal* offerings and sacrifices are called *shadows*, in opposition to *spiritual offerings*! Now if the material blood, which by sprinkling it on the outward altar made an atonement for legal sins, were a type of the *material blood* of Christ, then we must conclude, that *one material substance was a type for another material substance*; which would destroy the relation between type and antitype! The *outward temple* was a type of the *true Christian*, whom the Apostle tells us, is a "temple of the Holy Ghost," 1 Cor. vi. 9. The outward altar was a type of the altar of the heart.—The incense arising from the Jewish altar was a type of the prayers of the saints, ascending from God's spiritual altar, a purified heart! Rev. viii. 4. In like manner, "the blood of bulls and of goats, and the ashes of an heifer, which, sprinkling the unclean, sanctifieth to the purifying of the flesh," was a type of "the [spiritual] blood of Christ"—the Holy Spirit, which alone can "purge the conscience from dead works to serve the living God." Heb. ix. 13, 14.

Under this view of the subject, we see, that "the ceremonial Law" had a sublime, a deeply important meaning! It was "a shadow of good things," *divine realities*, "to come:"—Its *types* and *figures* had their respective *antitypes*—and are all fulfilled in the experience of "the crucified and quickened Christian."

All my opponent's arguments, therefore, which go to prove an atonement necessary, are works of supererogation! The great difference between us in this point, as in almost all others, lies in our mode of understanding the Scriptures. We consider God as *one pure, eternal Holy Spirit*, who created, and upholds, and fills all things. He considers him a kind of *compounded being*, made up of *finite* parts, one of which can be in one place, while the others are in another. One of which is again compounded of flesh, and blood, and bones, and spirit—the others being *two distinct Holy Spirits!*—one of them *mortal*, the others *immortal!*—one of them *rigidly just*, but very *unmerciful*; another very *merciful*, but very *unjust!* We consider the *saving "flesh and blood of Christ."* are "*spirit and life*;" he considers them *outward and elementary*.—We consider the righteousness of Christ *real and substantial*—he considers it *unreal and imputative*—we consider the Gospel justification a *being made just*,—he considers it a *cloak for sin!* We consider the baptism of Christ, a baptism of the "*holy spirit and of fire*,"—he considers it the *sprinkling of water in the face!* We consider the Lord's supper, a *spiritual communion with Christ*—a participation of "*the bread that cometh down from heaven*," and of the "*new wine of the kingdom*;"—he considers it the eating of *bread that grows out of the earth*, a drinking of *wine the production of Madeira or Teneriffe!* We consider God's love *universal*, that he is "*not willing that any should perish*, but that all should come to repentance;"—he considers it *limited* to a very few, and that God has eternally decreed that all the rest should go into everlasting perdition! And for all this he considers us as "*heretics*," and calls upon our "*Christian brethren to deny us the Christian name*;"—and we consider him like those who requested our Lord to call down fire from heaven, to consume those who differed from them in opinion—that he "*knows not what spirit he is of*,"—that his mind is darkened, being alienated from that divine light, which "*is the true light, that lighteth every man that cometh into the world.*"

At the same time, that from the unequivocal evidence furnished by himself, we are bound thus to consider our opponent, I would not be understood to mean, that we consider all those who do not subscribe to our sentiments, in the same state. Far be it from us!—We believe that our Lord "*has many sheep that are not of our fold*"—that "*in every nation, they that fear God and work righteousness, are accepted of him*;"—that God does not judge of men by their creeds, but by the sincerity of their hearts, and the purity of their lives—and that all the noise that is made in the world about "*modes of faith*," is to him but "*as sounding brass or a tinkling cymbal*," unless it be ac-

accompanied by "a real substantial righteousness in the heart and life."—And we believe, that however Christians may differ in doctrinal points, yet if they walk in the light, as GOD is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. AMICUS.



Friday, December 20, 1822.

LETTER XLII.

ON ATONEMENT AND JUSTIFICATION.

"This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood." 1 John v. 6.

THE salvation of Jesus Christ has two parts: Justification and Sanctification. These two, though they never should be separated, should never be confounded. By justification we are delivered from the curse of the Law, and *entitled* to heaven; by sanctification our nature is renewed, and *made meet* for heaven. The *former* Christ hath purchased by his "*blood*," or his *sufferings* in our stead; the latter is accomplished by his *Spirit*, so often emblemized by "*water*." That Christ should come "*by water*," i. e. to *cleanse* our hearts from the *pollutions* of sin, was predicted and typified under the old dispensation, by *ablutions, baptizing, purifyings, &c.*: that he should come also by "*blood*," i. e. to *expiate* our *guilt* by *dying* in our stead, was also typified and certified by all their *bloody sacrifices*. See Hebrews ix. and x. One part of this salvation you would have us leave entirely out of view. You would make us believe he came "*by water only*;" whereas, he came "*not by water only, but by water and blood*." He came not only to work in us a "*righteousness of heart and life*," but, as a preparatory step, to "*deliver us from the curse of the Law, by being made a curse for us*." Gal. iii. 13. These two parts of his salvation are strikingly represented by the two ordinances of *Baptism* and the *Lord's Supper*. The latter represents our justification by the "*blood*" or atonement of Christ, and is therefore called the "*cup of the New Covenant in his blood*;" the latter represents our sanctification by the "*washing of regeneration and renewing of the Holy Ghost*." Tit. iii. 5. Hence, in speaking of the "*three that bear record in earth*," (1 John v. 8,) he mentions as *two* "*the water and blood*," i. e. the two standing ordinances of the church. And while these two ordinances continue to be administered in the church, we shall have *Two*

Witnesses that Christ came "not by water only, but by "blood," to make atonement, as well as to work in us a "substantial righteousness of heart and life."

That an atonement is absolutely necessary to salvation, and has actually been made, I brought in my last, *fifteen* arguments to prove. Of these "AMICUS" has noticed only two or three; for what reason he was so shy of the rest, let the public judge. Among other erroneous remarks, I notice the following :

Rem. 1. "That the salvation of the soul is effected, *not by what Christ did for us in his outward and temporary manifestation* eighteen hundred years ago ; *not by any imputation of his merits or righteousness*, may be easily demonstrated from Scripture." *Easy*, however, as he thought it to "demonstrate" his position, in his attempt he completely failed ! His quotations only prove that the atonement is not *all* the salvation of Christ ; that *sanctification* must follow that atonement before salvation can be complete. We do not say that Christ came "by blood only," but "by *water and blood*." And all his efforts to prove that the Saviour came by "water," do not prove that he came by "*water ONLY*"—which it was his object to prove !

2. He is continually railing against *predestination, election, and particular redemption*, as if PAUL had ever advanced these sentiments, or even hinted at them ! They have nothing to do with this controversy ; and the only remark (now recollected) ever made by PAUL upon these subjects, was to this effect : that "a belief of the above doctrines was not essential to salvation." Where then does "AMICUS" get his ground for railing ? Reader, he got it where he got my "declaration" that I was a "hireling minister,"—a scholar from a "theological seminary ;" a declaration which he assures you *I have made !!!* A writer, however, who can quote from Scripture *what is not in Scripture*, may well quote from my writings what no one but himself ever saw in them ! The fact is, he wishes to excite a diversion in his favour among the Christians who are opposed to "Calvinistic" doctrines, by identifying the doctrines of the Trinity, the divinity of Christ and the atonement with the Calvinistic system ! This high compliment to Calvinistic churches, the Methodists and Episcopalians will not thank him for. They will esteem it no honour to be ranked with Socinians, Arians, Sabellians, and those who "deny the Lord that bought them," and reject the fundamental doctrines of the Gospel !

3. He says : "The doctrine of *paying a price to God* for our redemption, to satisfy his offended justice, is *not to be found in any part of the Bible*." That *you* cannot find it, is no proof it is not there. Those who cannot find the doctrine of the Trinity and divinity of Christ, would not surprise us if they failed to

find any one doctrine of Christianity in the sacred volume ! However, if Christ paid no "*price* for our salvation," how could the Apostle say 1 Cor. vi. 20. vii. 23 : "Ye are *bought* with a *price* !" Acts xx. 28 : "He *purchased* the church with his own *blood*." 1 Pet. i. 18 : "Ye were *redeemed* not with corruptible things, as *silver* and *gold*, but with the precious *blood* of Christ." Matt. xx. 28 : "The Son of Man came to give his *life* a *RANSOM* for many." Now, how could he "*purchase*" without a *price* ! What is a "*ransom*," but a *price* ! And what was this ransom but his "*life*," his "*blood* !" The Bible therefore plainly teaches, that our salvation was purchased with a *price*, and that price was the *blood* or the *atonement* of our Saviour.

4. He brings the case of the *Ninevites* as a proof that God can and does *pardon sin without a satisfaction*.—Now, not to argue, as I might, that the "*repentance*" of these *Ninevites* was, like the repentance of Ahab, merely external ; and the "*pardon*" bestowed a mere removal of *temporal judgment*, (as most Christians and commentators suppose) ; if we grant their repentance was *sincere*, and their pardon complete, does it follow their sin was pardoned *without a satisfaction* ? By no means ; for in the purpose of God, and in the eternal covenant of peace, Christ was "*the Lamb slain from the foundation of the world*." Accordingly, God is said to set forth Christ "*to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins that were past, through the forbearance of God*," i. e. that God might appear to be righteous in the forgiveness he had already shown to ancient saints. As it is said in the next verse : "*to declare his righteousness, that he might be JUST, and the justifier of him that believeth in Jesus*," Rom. iii. 24. If there be any meaning in these passages, they prove that without such a "*propitiation*," God could not have been "*righteous*" in the "*remission of sins* ;" without such a satisfaction, he could not have been "*just*" in "*justifying*" those who believe. In other words, they prove the *necessity* and the *reality* of an atonement.

5. He says : "The sacrifices of the ceremonial Law typified not a *material* outward sacrifice, but a *spiritual* offering on the altar of the *heart*," i. e. the ancient sacrifices of living victims were typical of the influence of the Holy Spirit on our hearts. According to your statement, then, the DEATH OF CHRIST was an event of *no consequence*, and had no typical representation under the old economy !!! The fact is, the influence of the spirit on our hearts was typified (as I have before observed) by the *sprinklings*, *incense*, *circumcision*, and other shadows of that dispensation ; while every *innocent victim* slain to "*make atonement*" for sin, was typical of that ONE GLORI-

OUS VICTIM, who was afterwards offered on Mount Calvary for the sins of the world!

6. He thinks it a *horrible doctrine*, that "*Forgiveness is contrary to God's law!*" I would ask him in what part of the *moral law* (for it is *this law* of which sin is a transgression) provision is made for forgiveness? I never saw it; I only read, "*Cursed is every one who continueth not in all things written in the book of the Law to do them:* Gal. iii. 10. Forgiveness is contrary to this law; and "if righteousness (or forgiveness) could have come by it, then Christ is dead in vain!" Gal. ii. 21. I speak not of the forgiveness of a brother's injury, but of the conduct of a *judge* towards a convicted criminal. As individuals, we are bound to forgive our individual personal injuries, even till "seventy times seven times," and that without any *satisfaction* on their part. But a *judge* has no right to forgive; and if he does *forgive* a criminal whom the law *condemns*, he acts contrary to law, and is an *unjust judge*. I repeat it, therefore, in denying the atonement, you make God an "unjust judge," trampling on his own holy and perfect law!!!

And here I leave the subject of *atonement*. His principal objections are now answered; and ten or twelve of my strongest arguments he has not dared to notice.

I cannot *conclude this controversy* with a more important subject than that of

JUSTIFICATION.

In Letter xvi. p. 179, the public has had a short introductory essay on this subject, which (should these Letters be ever published in a volume) I should be glad to have inserted here. In that number, the importance of the controversy, the precise state of the question, your sentiments quoted from Barclay, Kersey and others, and a few arguments for the truth, were presented to the public.

The errors with which you were then charged, "*AMICUS*," in his last two numbers, has fully avowed. He has laboured to prove that we are not to be justified by the righteousness of "*another*, who died eighteen hundred years ago," but by a "substantial righteousness of heart and life," by a "subjecting of our will to the Divine will," by a righteousness "*PRODUCED BY OUR Obedience* to the word of God nigh in the heart; or, as he says again: "*PRODUCED BY OUR SUBMISSION* to the operation of the Spirit."

Now, that your foundation is a foundation of sand, is evident.

1. Because to be justified by *internal* righteousness, is really to be justified by *our own works!* Your internal righteousness

is made up of several different graces ; such as faith, repentance, love, humility, thankfulness, &c. all which are “ works of our own ;” and to be justified by these, is to be justified by our own works ;—in other words, these works are “ the works of the Law,” by which “ no flesh living shall be justified.” We can be justified in no other way than by the obedience and death of Jesus Christ.

2. We cannot be justified by any “ righteousness in our hearts,” because *all such righteousness is imperfect*. To be justified without righteousness is impossible ; and to be justified by an *imperfect* righteousness is equally impossible. For to justify is to *pronounce perfectly righteous*. But no man can be pronounced as in himself perfectly righteous. For if we admit him to be perfect in love and obedience *at the present time*, it will not be pretended of any sinner that he was *always* perfect ; or that taking his *whole life* into view, he can be pronounced *perfectly* righteous. If therefore a man, who was once a sinner, be at this time ever so “ righteous in heart and life,” if he be ever so “ obedient to the word nigh in the heart,” or ever so “ submissive to the operation of the spirit,” he cannot be thereby justified ; because he was not *always* perfectly righteous, and a long score of former sins is yet unexpiated ! But by the death of Jesus Christ, all our old sins are expiated, and by his obedience or righteousness *imputed* to us, we are completely justified who believe in him.

3. We are to be justified “ *by faith without the deeds of the Law.*” Rom. iii. 28. “ Therefore we conclude,” says the inspired Apostle, “ that a man is justified by faith without the deeds of the Law.” Here, Note 1. The Apostle takes it for granted, there is such a thing as Justification ; “ a man is justified.” 2. He is justified without any obedience or righteousness of heart and life,—“ without the deeds of the Law.” 3. That he is justified *by faith alone* : “ he is justified by *faith without the deeds of the Law.*”

4. We are to be justified by a righteousness *not properly our own*, but received from God *by faith*. Phil. iii. 9 : “ That I may win Christ and be found in him, *not having mine own righteousness* which is of the Law, but that which is through the faith of Christ, the *righteousness which is of God by faith.*” Here the Apostle points out the righteousness by which he expected to be justified :—1. Not by any righteousness of heart and life : “ not having on *mine own* righteousness.” 2. Nor *faith* itself (which some have taught was the meritorious cause of our justification,) but that which is “ *through faith,*”—“ the righteousness which is of God by faith ;” that is, the righteousness of Christ made ours by imputation.

5. We are to be justified *freely* and through *grace*. Rom. iii. 24. "Being justified *freely* by his *grace*, through the redemption that is in Jesus Christ." Note, believers are to be "justified,"—justified "freely," without any consideration of merit or demerit in their hearts or lives,—justified by his "grace," without regard to works either good or bad;—justified "through the redemption that is in Jesus Christ;" i. e. through the ransom which he paid, and the righteousness he prepared.

6. We are to be justified by *Christ's righteousness*, in the same way in which he was condemned for our sins. 2 Cor. v. 21: "He hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." Now Christ was "made sin," not by infusing a "substantial sinfulness of heart and life," but *imputing* sin, or *charging sin to his account*. In the same way we become "the righteousness of God in him," not by his working in us a "substantial righteousness," but by *imputing*, or *crediting* his righteousness to our account.

7. We are to be justified by *imputed righteousness*: Romans iv. 5. "David describeth the blessedness of the man unto whom the Lord **IMPUTETH RIGHTEOUSNESS WITHOUT WORKS.**" From this passage we learn—1. There is such a thing as "*imputed righteousness*," which many speak of as if it were an *absurdity*!—2. That there is such a thing as "*righteousness without works*," which according to your doctrine is impossible!—3. That this is the very righteousness by which "David" hoped, and every Christian hopes to be saved. And therefore—4. Your doctrine which founds justification on an *internal* righteousness, and measures our righteousness by our "*works*," is unscriptural and dangerous. Our justification is *perfect* in Christ,—is perfect the moment we believe in him;—but our *sanctification* is progressive and in exact proportion to our works.

8. We cannot be justified by *internal* righteousness, because we are justified *when ungodly*. Rom. iv. 5: "But to him that *worketh not*, but believeth on him that **JUSTIFIETH THE UNGODLY**, his faith is counted (or *imputed*) for righteousness." From this passage we learn, 1. That our *works* do not constitute our *righteousness*—"to him that *worketh not* his faith is counted for righteousness." 2. That it is not our *godliness* which justifies us, for we are justified when "*ungodly*." Now if the "*ungodly*" have a righteousness to justify them, it cannot be *in themselves*, for this would be a contradiction in terms. The righteousness, therefore, by which sinners are justified, must be *without* themselves,—in other words in Jesus Christ.

9. The Scriptural way of justification *excludes boasting*. Rom. iii. 27: "Where is *boasting* then? It is excluded." iv. 2: "If

Abraham were justified by *works*, he has whereof to *glory*." It is plain, then, 1. That a way of justification which admits of *boasting*, is not the right way. But 2. Your doctrine, that our *obedience* to the word nigh in the heart "**PRODUCES**" righteousness; that our "*submission* to the operation of the Spirit **PRODUCES**" that righteousness by which we are justified, really takes the glory of our salvation from God, and gives *all the credit to ourselves!!!* Your doctrine makes man the "*producer*" of his own righteousness, and the author of his own justification!!!

To all this it will be objected,

Obj. 1. "The doctrine of *imputation* is not found in the Bible." I know not what Bible *some people* may use, but if you will take the common edition, and turn to the fourth chapter of Romans, you will find the term "*impute*," and its equivalents "*count*," "*reckon*," used no less than *ten times* in that single chapter! Witness the following expressions: "It was *counted* unto him for righteousness"—"his faith is *counted* for righteousness"—"God *imputeth* righteousness without works"—"Blessed is the man to whom the Lord will not *impute* sin"—"faith was *reckoned* to Abraham for righteousness"—"that righteousness might be *imputed* unto them also"—"And therefore it was imputed unto him for righteousness." "Now it was *imputed* to him for us also, to whom it shall be *imputed* if we believe," &c. Rom. iv. 3, 5, 6, 8, 9, 11, 22, 23, 24. And yet there is no such thing as imputed sin or imputed righteousness in the Bible!

Obj. 2. "The doctrine of justification by the righteousness of *another*, tends to *licentiousness*, inasmuch as it leads us to *neglect a personal righteousness*." I am willing the tendency of the doctrine should be judged of by its *effects* on the life and conduct,—and am sure that the holiest men of every age, have lived and died in the full belief of it. No doctrine tends so strongly to *humble* the believer and *exalt* the Saviour; we never separate, either in theory or in practice, these two parts of our salvation, the *justification* of our persons, and the *sanctification* of our nature. Though a "*righteousness of heart and life*" is not the ground of our pardon, it *inevitably* follows it; and where there is no "*righteousness of heart*," there is no evidence of reconciliation with God.

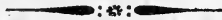
As you will probably stigmatize all this as "*Calvinism*," I will in conclusion, quote the sentiments of a *church* and of a great and good man, not generally accused of "*Calvinistic*" sentiments. On the subject of "*justification*," the ixth Article of the METHODIST church says: "We are accounted righteous before God *only for the merit of our Lord and Saviour Jesus Christ* by faith, and not for our own works or deservings;

wherefore, that we are justified by *faith only* is a most wholesome doctrine, and very full of comfort." And in the next article, it is said : that "good works are the *fruits* of faith, and *follow after justification*," of course, cannot be the *ground* of justification. Similar to these were the sentiments of JOHN WESLEY. In his sermon on Jer. xxiii. 6, he asks : "When is it that the righteousness of Christ is *imputed* to us,—and in what sense is it *imputed*? To all believers the righteousness of Christ is *imputed*; to unbelievers it is not. But when is it *imputed*? When they believe. *In that very hour the righteousness of Christ is theirs.* But in what sense is this righteousness imputed to believers? In this : all believers are forgiven and accepted, *not for the sake of any thing in them*, or any thing that ever was, that is, or ever can be done by them, *but wholly and solely for the sake of what Christ had done and suffered for them.* Not of works lest any man should boast, but wholly and solely for the sake of what Christ hath done and suffered for us." Again; in his Sermon on Rom. iv. 5, speaking of the justified person, he says : "God will not inflict on that sinner what he deserved to suffer, *because the Son of his love suffered for him.—He hath no righteousness at all antecedent to his justification.* But faith is imputed to him for righteousness the very moment that he believeth. Not that God thinketh him to be what he is not. But as he made Christ to be sin for us, that is, treated him as a sinner, punishing him for our sins, so he counteth us righteous from the time we believe in him : that is, he doth not punish us for our sins, but treats us as though we were guiltless and righteous." Beauties of Wesley, p. p. 52—56.

Thus ends a long, but I trust, not an unprofitable controversy. If the controversy be published, I shall claim the privilege of writing a *preface*. Mr. Robert Porter of Wilmington, has my consent to publish the whole or any part of what I have written, on his own account, or connected with any other person, in any shape that he or they may deem proper.

And now, my dear friends, I bid you FAREWELL! May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost, bring you out of darkness into his marvellous light, for his name's sake! Amen.

PAUL.



As "PAUL," in his last letter, complains that I have left a number of his arguments unanswered, I would just observe, that the limits of the Repository make it absolutely impossible to notice every argument in a formal manner. But as I have only one letter more to write, and as I am desirous

of replying to all his attempts to establish what I consider an inconsistent irrational scheme, to do which will require more time than I can at present devote to the subject, my closing letter will be postponed to a future number of the Repository.

AMICUS.

12th mo. 27, 1822.



From "AMICUS" note inserted in the last Repository, I infer he intends loading the paper and the public with a letter *still longer* than his former numbers! The object of this note is to give notice, that if more than the *usual quantity* be inserted in the Repository, I shall claim the privilege of a reply equal in length to his excess. As he has already exceeded me in the *number*, and still more in the *length* of his letters, the demand made in the note cannot be considered unreasonable. I have no wish, however, to write more, and shall be satisfied and pleased if he confines himself to proper limits

Dec. 31, 1822.

PAUL.



Sixth-day, 1st mo. 17, 1823.

LETTER XLII.

"PAUL" in his last Letter, tells us, "that salvation has *two parts*, justification and sanctification." This is quite in character with the doctrine which divides the Deity into *three parts*! I always thought salvation was a being saved from sin, and all its consequent miseries!—In one word, "redemption." *That divine Being*, to whom the prophet addressing himself, says: "Thou art of purer eyes than to behold evil, and canst not look upon iniquity," my opponent represents as the justifier of the wicked, whilst he remains in his wickedness! The Psalmist queries: "Shall the throne of iniquity [the corrupt unsanctified heart] have fellowship with thee?"—"PAUL" answers in the affirmative!—A man may be justified whilst he remains ungodly!—God will have fellowship with iniquity!—Christ will have concord with Belial! This I consider as a doctrine of Antichrist; and all "PAUL's" arguments to maintain it, are contrary to the express language of Scripture, and wholly inconsistent with the purity of the Deity.

The word "justification" is derived from two Latin words—the adjective "justus," (just,) and the verb "facio," (to make,) and in its proper sense, signifies "to make just." When the Apostle says: "But to him that *worketh not*, but *believeth* on him that justifieth the ungodly, his faith is counted for righteousness," Rom. iv. 5. it is evident by the context, 1st, That by works he means "*the works of the Law*" of Moses—ceremonial sacrifices,—the "meats, and drinks, and divers washings," of

that dispensation; all of which were abolished by the death of Christ, who took them out of the way, "nailing them to his cross:" "For, (says the Apostle,) by the *works of the Law*, no flesh shall be justified," Gal. ii. 16; and "therefore, we conclude, that a man is justified by faith, *without the deeds of the Law*," Rom. iii. 28. By which it is evident, that he had not the least allusion to *evangelical works*, for without these no man can be justified in the sight of God. 2nd, That by God's *justifying* "the ungodly," he did not mean, that Divine purity could ever pronounce a *wicked man just*!—for "it is impossible for God to lie," Rom. vi. 18.—but, that true *evangelical* "*faith*," which *worketh* by love, to the purifying of the heart," operating by its own divine energy on the souls of *ungodly* men, actually produces a reformation, works a change of heart, and makes them *just*. Gal. vi. 6. Acts xv. 9. This is the way, and the only way, that God "*justifies the ungodly*!"—Therefore, to be "*justified by faith*," is to be *made just*, by the effectual operation of the Holy Spirit in the soul, *through faith*.

This kind of righteousness my opponent pronounces "a foundation of sand!" But whoever may be so happy as to attain to it, will find it in the day of trial, a "rock, against which the gates of hell shall never be able to prevail;" while the poor deluded *ungodly* professor, wrapped up in his cloak of *imputative righteousness*, and *nominal justification*, though he may cry "Lord, Lord," shall be swept away in the storm.

Imputative righteousness will do as much for a *real sinner*, as the *imputation of vision* will do for the *man that is utterly deprived of sight*! When "Bartimeus" sat in the suburbs of Jericho, his eyes sealed in total darkness, had some theological Pharisee told him, that the eyes of Moses were *outwardly imputed* to him, it would have done him just as much service, as the doctrine of *imputative righteousness* does to the unregenerate sinner in the present day! If the blind Bartimeus had believed him, he might have sat still when our Lord passed by, and would have gone down to his grave in darkness; but like the truly awakened sinner, who hungers and thirsts, not after *imputative* righteousness, but after the *substantial* righteousness of Christ, he applied for relief, to Him who is "able to save to the uttermost, all who come unto God by him," and *the very same Divine power* that now saves the humble penitent, not *in his sins*, but "from his sins," opened his eyes to the beauties of creation, and effectually restored him to the countless advantages of light!

As I apprehend no branch of the present controversy, is of more *practical* importance, than the one now under discussion, I will therefore enter more minutely into it, and take up my opponent's arguments in the order they are stated. He says:

1. "To be justified by internal righteousness, is really to be justified by *our own works*, because internal righteousness is made up of several different graces; such as faith, repentance, love, humility, thankfulness, &c. all which, are "*works of our own*;" and to be justified by these, is to be justified by "*our own works*." In this sentence we have a fair specimen of school divinity, directly opposed to the plainest testimonies of the inspired penmen, as I will endeavour to prove. 1. "Faith," he says, "is *our own work*!" The Apostle was of a different opinion; he tells us expressly, it is *the fruit of the Spirit*. "*The fruit of the Spirit is love, joy, peace, long suffering, gentleness, meekness, faith, &c.*" Gal. v. 22. Again, he says positively, it is *the gift of the Spirit*: "For to one is *given by the Spirit* the word of wisdom—to another *faith*, by the same Spirit." 1 Cor. xii. 8. True faith is the very power of God in the soul, the great and efficient means of salvation.—It purifies the heart, Acts xv. 9;—It sanctifies the soul, xxvi. 18;—It justifies, makes us just, Rom. iii. 28, 30; Gal. iii. 8;—It is the *substance* of things hoped for, the *evidence* of things not seen." Heb. xi. 1.—Its author is God, and its end is salvation. 1 Pet. i. 9.; and is no more *our own work*, than the sun, moon, and stars, are *our own work*!!!

2. Neither is *repentance our own work*!—a man can no more repent when he pleases, than he can fly when he pleases! It is the mercy of God to the soul, and as much his *gift* as faith is!—It is the *gift of God* through Christ!—No man can command it, no man can give it! Let us hear the language of inspiration on this point: "The God of our fathers raised up Jesus, whom He hath exalted to be a Prince and a Saviour, for to *give repentance* to Israel, and *forgiveness of sins*."—Again: "Then hath God also, to the Gentiles, *granted repentance* unto life." Acts v. 31. xi. 18.—Again: "The servant of the Lord must be gentle unto all men; in meekness instructing those that oppose themselves, *if God peradventure will give them repentance*, to the acknowledging of the truth." 2 Tim. ii. 24, 25. 3. Neither is Gospel love *our own work*! "The fruit of the spirit is *love*." Gal. v. 22. It is no more the *work of man*, than is the Atlantic ocean! Let the divinely illuminated Evangelist speak to this point: "Beloved, let us love one another, for *love is of God*, and every one that loveth is born of God, and knoweth God!"—for "*God is love*." 1 John iv. 7, 8. In fine, the works of humility or meekness, thankfulness or gratitude to God, long suffering, gentleness, &c. &c. are all the fruits of the spirit, the genuine productions of a new birth of the Divinity, and *as such* entitle the *new man in Christ*, to all the blessings of the heavenly kingdom, because they qualify him for the happiness of the heavenly state! To say that *such works as these*

are *our own works*, or the *works of the Law*, is just as true as to say that Adam first make himself, and afterwards made this earth, for the convenience of a garden ground!!!

2nd, My opponent says: "We cannot be justified by any *righteousness in our hearts*, because all such righteousness is imperfect. To be justified without righteousness is impossible, and to be justified by an imperfect righteousness is equally impossible. For *to justify*, is to *pronounce perfectly righteous*. But no man can be *pronounced* as in himself perfectly righteous." This sentence gives us a further view of the nature of School Divinity; and proves it to be what it really is, the invention of *dark human wisdom*, from which God has always hidden the mysteries of the kingdom, while he reveals them to babes. Matt. xi. 25. Now, if "we cannot be justified by any righteousness in our hearts," we cannot be justified at all! For if we be justified by faith, that faith must be *in the heart*; and if *in the heart*, it must operate *there*, and if it operate there, *there* it must produce its own proper fruits; for the Apostle describes *faith as an operative principle*: "In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but *faith*, which *worketh by love*." Gal. v. 6. It was this divine principle that operated in the hearts of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, &c. &c. and made them *righteous in heart and life*; and it was *this righteousness* that entitled them to the exalted character of "friends of God;" for "was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?—Seest thou not (O Imputarian) how faith wrought with his works, and by works was faith made perfect!" James ii. 21. Now, was this an imperfect righteousness? It would border on impiety to affirm it! All God's works are perfect—the fruits of genuine faith, however circumscribed in extent, are perfect in their nature! *Repentance*, which is the *gift of God*, is perfect in its nature, and perfectly answers the end intended, wherever He is pleased to give it! The *love of God*, shed abroad in the heart, is perfect in its nature, whether it only produces the tear of gratitude, or whether it enraptures the soul, and transports it into the third heavens? *That humility* which is produced by the shining of divine light, whether by revealing to our understanding the purity, the greatness, and the majesty of God, or the weakness, the wretchedness, and misery of man without Him! Whether it raises the humble prayer for preservation in the truth, or causes us to "abhor ourselves, as in dust and ashes," is perfect in its nature; and so are all the other good works I have mentioned, because they are the works of a *perfect and infinitely glorious Being*, produced by his own immediate operation on the soul!

“To be justified without righteousness, is impossible; to be justified by an imperfect righteousness, is equally impossible.” Granted. And what follows? Why, if it be impossible to be justified *without righteousness*, then *justifying righteousness* must be a *real substantial righteousness*, because an *unreal righteousness is no righteousness at all*, it is the mere phantom of a dis-tempered brain!—And this is exactly such a righteousness as my opponent pleads for!—It is an *ignis fatuus*, to lead the poor sinner into the dark regions of carnal security—to amuse him with the idea that all is safe, while the leprosy of sin is preying upon his vitals.—It is a mere cloak to cover his wound—an anodyne to lull him to sleep, till death overtake him, and the *searcher of hearts* find him; a loathsome and polluted subject, totally unprepared for that kingdom, into which “nothing that defileth, neither whatsoever worketh abomination, or maketh a lie, shall in any wise enter.” Rev. xxi. 27.

My opponent assumes the ground, that “to justify is to *pronounce* perfectly righteous.” This doctrine, I presume, was invented in some theological seminary, for I am very certain it is not to be found in the Holy Scriptures! To say, that God ever pronounced a wicked man *perfectly righteous*, is a gross absurdity—it is to charge the God of truth with falsehood!!! The Apostolic doctrine is: “He that *doeth righteousness* is righteous”—“He that *committeth sin* is of the Devil.” 1 John iii. 7, 8. My opponent reverses the divine order,—“he that *doeth wickedness* may be *perfectly righteous*”—“he that *committeth sin* may be a *justified child of God*!” This doctrine is not only absurd, but it is dangerous and extremely pernicious! It confounds the immutable distinction between right and wrong, and is highly derogatory to the character of the Deity!

But we are told: “If a man who was once a sinner, be at this time ever so righteous in heart and life, ever so obedient to the word nigh in the heart, ever so submissive to the operation of the Holy Spirit, he cannot be thereby justified, because he was not always perfectly righteous, a long score of former sins is yet unexpiated.”—This doctrine is, if possible, more absurd than its forerunner!—It supposes impossibilities!—It supposes a man may be so *perfectly redeemed* from sin, by obedience to the “Word nigh in the heart,” the “law of the spirit of life in Christ Jesus, which makes free from the law of sin and death.” Rom. viii. 2. So *submissive to God*, who “worketh in us both to will and to do of his own good pleasure. Phil. ii. 13, as to become *really just*, and yet remain *unjustified*!!! It supposes a man may attain, by divine assistance, the highest state of Christian perfection, *without repentance*!!! It sup-

poses a man may "*repent and be converted,*" whilst his former sins have not been forgiven!!!

Now as conviction and reproof for sin, is God's *first work* in the soul for its redemption, so repentance is man's *first step* towards God—the first *evangelical work* that precedes justification;—*without it*, no man was ever justified; *with it*, no man was ever condemned; because this is a *work of God in the soul*, by which the soul is turned "from the darkness" of sin, "to the light" of divine life, and "from the power of Satan to the power of God." This was the first annunciation of the Gospel, that came by Jesus Christ: "Repent, for the *Kingdom of Heaven* is at hand." This *kingdom* is God's *free gift*? His own pure love and infinite mercy are the sole motives of this gift; but it can only be given to the *repentant*, because none other than they can possibly receive it; and when received, it is the *sole cause of justification*, righteousness, sanctification, and perfect redemption!—Now, to those who receive this free gift, it becomes, according to Christ's own words: "the kingdom of God *within you*," Luke xvi. 21. It is "God manifest in our flesh," 1 Tim. iii. 16. It is "Christ *in you*, the hope of glory," Col. i. 27. Rom. viii. 10. "It is the spirit of God which speaketh *in you*," Mat. x. 20. It is "Jesus Christ *come in the flesh*;" and "he that confesseth it not," the Apostle expressly declares, "is not of God. And this is that spirit of Anti-christ whereof you have heard, that it should come, and even now already it is in the world," 1 John iv. 3. This is that spirit that denies that "Christ is the true light, that lighteth every man that cometh into the world." John i. 9. This is that spirit that calls *this true light* an "*ignis fatuus*," a "Jack-o-lantern, a "*misguiding spirit*!!!"

3d. Again he says: "We are to be justified by faith without the deeds of the Law;" and then concludes: that "we are justified without *any obedience or righteousness* of heart and life." Now the command to sinners is: "Repent, and be converted, *that your sins may be blotted out.*" Acts iii. 19. But upon the hypothesis of my opponent, *obedience* to this command, is entirely unnecessary, in order to *justification*—and then without any repentance, if the filthy sinner will only say he has *faith*—will only subscribe to some abstract proposition—God will "justify" him, will "pronounce him perfectly righteous," although at the same time, in the very nature of things, this *unrepenting hypocrite* must be an abomination in the sight of Divine purity, as well as in the judgment of all good men!—This doctrine wants a name that will adequately describe its turpitude!

4th. "We are to be justified by a righteousness *not properly*

our own, but received from God by faith." To this proposition I freely assent!—but not to the unnatural conclusion he draws from it, when he says: "this righteousness is not a righteousness of heart and life." The text he here quotes is very illy selected for his purpose: "That I may win Christ and be found in him," &c. to use the words of the Apostle: "If any man be in Christ, he is a new creature; *old things* are past away! behold all things are become new, and all things of God." 2 Cor. v. 17. In this happy redeemed state, man lives the innocent life of Christ, having obtained a real substantial righteousness of heart and life.

5th. "We are justified freely through grace." Granted—But how? "by the redemption that is in Christ!"—And this redemption is a *real* redemption, not only from the guilt, but the power of sin!—As God "*redeemed* Israel out of the house of bondage, and from the hand of Pharaoh." Deut. vii. 8. So the redemption that is in Christ, is an *actual* redemption from the bondage of iniquity. As the Israelites were really *ransomed* by divine power from Egyptian slavery, so Christ now *really* ransoms his obedient children from the slavery of sin. Isa. xliii. 3.

6th. "We are to be justified by Christ's righteousness, in the same way that he was condemned for our sins." If this were granted, we could never be justified at all, for Christ never was *condemned* for our sins! To say that Christ was ever *condemned* for our sins, is a gross unscriptural notion! That he *suffered* for sin, is admitted—that he *bore the sins of mankind* in his body on the tree, is true, and that he really suffered under the weight of sin and iniquity, is equally true. Now as he *really suffered for sin*, so must we, by his divine power, be *really* redeemed from sin, otherwise we shall never be *justified*, nor be the happy heirs of immortal glory, with Christ in his kingdom!!!

7th. "We are to be justified by imputed righteousness."—"David describeth the blessedness of the man unto whom the Lord imputeth righteousness *without works*." Rom. iv. 6. Now I deny that ever God *imputed* righteousness to an *unrighteous man*; there is not one text in the whole Bible, that conveys such an absurd idea. The *works* here spoken of were the *works of the Law*—*outward ceremonial works*, as clearly appears in this chapter: "For Abraham received the sign of *circumcision* as a seal of the righteousness of faith, which he had, yet being uncircumcised." ver. 11. "For the promise that he should be the heir of the world, was not to Abraham or to his seed through *the Law*, but through the *righteousness of faith*." ver. 13. And this promise was made to Abraham, after he had attained a

real substantial righteousness of heart and life, manifesting his faith by his *obedience* to the commands of God! See Gen. xii. 4. "For by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*, and he went out, not knowing whither he went." Heb. xi. 8. So we see, though Abraham was justified *without the works of the Law*, yet he was not justified without the *works of faith*—neither shall we be—the assertion of my opponent to the contrary notwithstanding.

8th. "We cannot be justified by internal righteousness, because we are justified when ungodly." This is the very doctrine of Antichrist, a most pernicious error! No ungodly man was ever justified in his ungodliness. God justifies the ungodly, by making them just, through the "obedience of faith," and in no other way.

9th. "The Scriptural way of justification excludes boasting." Granted. The man who attains, through evangelical obedience, to a real substantial righteousness, obtains it by *that divine "Law written in the heart,"* which excludes boasting. There is no man so humble as this one—he knows, that "after he has done all, he is an unprofitable servant: he has only done that which he ought to have done!!!" Rom. iii. 27. Luke xvii. 10.

But it may be asked, if Christ did not come in the flesh to make by his sacrifice an atonement for *future sins*, and so to create a capital stock of *merits or righteousness*, as a means of reconciling unborn generations to God, what advantages did result from that manifestation of the Deity commensurate to the wonderful display of divine power in the person of Jesus Christ? I answer, 1st. God's unbounded love to man was eminently manifest in the coming of Christ: for "God so loved the world, that he gave his only begotten Son." John iii. 16. 2nd. The way of life and salvation was more fully opened by him, than it had ever been before this manifestation of God's love: for "whosoever believeth in him, shall not perish, but have everlasting life." 3rd. The Gospel, which is "the power of God unto salvation," was preached with divine and unprecedented power and energy by Christ; for "he came that they might have life, and that they might have it more abundantly," John x. 10. 4th. By the testimony he bore to the truth, both in the holy doctrines he taught, and in his pure and spotless life, he pointed out the nature of the "kingdom of heaven or the Gospel dispensation," and set a perfect example of obedience to the divine will, under the most trying circumstances. "To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth." John xviii. 37. 5th.

By his perfect obedience to the Jewish ritual Law, he manifested the justice of God in giving that Law, and demonstrated to the world, that God did not give his chosen people a rule of action impracticable in its nature. 6th. By his perfect obedience to that Law, he fulfilled the righteousness of that dispensation, which had "now waxed old, and was ready to vanish away." Heb. iii. 13. 7th. By his death he made "reconciliation for iniquity," an *atonement* for legal sins, and "blotted out the hand writing of ordinances, nailing them to his cross." Col. ii. 14: for him hath "God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins *that are past*, through the forbearance of God." Rom. iii. 25. 8th. And having, as the anointed^d God, and divinely commissioned MESSIAH, fulfilled and ended the Jewish dispensation, he opened to the world the *New Covenant*: "the Law of the Spirit of life in Christ Jesus, which sets free from the Law of sin and death." Rom. viii. 2. By which we may come to the knowledge of God for ourselves, and need not that any man teach us, but as Christ the anointed of God, the spiritual instructor, teacheth us—which is TRUTH and is no lie." 1 John i. 27. 9th. By Christ as manifested in that prepared body, Heb. x. 5, God declared his willingness to save, and his free grace to pardon the repenting sinner, on condition of obedience: "not imputing his trespasses unto him." 2 Cor. i. 19; but forgiving him freely, without any consideration paid, either by himself, or any other in his stead!

Thus, having blotted out the hand writing of ordinances—the outward shadowy dispensation of the Mosaic Law, he preached a more glorious dispensation—the "New Covenant,"—"the Kingdom of God"—"the Gospel," as manifested in and by himself:—a religion of realities, the substance of all types and shadows, whose *baptism* is that of the Holy Spirit. Luke iii. 16. Acts i. 5. Its *sacrifices* a broken spirit: Psalm li. 17, a perfect resignation of our wills to the will of God, Matt. vi. 10. Its *justification*, a being made just. Rom. ii. 13. Its *atonement*, a real reconciliation and affiliation with God, by a death unto sin. Col. i. 21. 22. Its righteousness, a real substantial righteousness of heart and life. 1 John iii. 7. Its reward, peace in this world, and eternal glory in the world to come.

AMICUS.

NOTE.

Having concluded my labours in this field, I will say a few words to my readers generally. When I first noticed "PAUL" as a writer in the Repository, I had not the least idea of entering into a religious controversy. I supposed he might be some

candid, but mistaken neighbour, who only wanted information to produce that charitable feeling which ought to characterize the professors of Christianity. My aim was to shew that we had such reasons for our *practice*, as appeared to us, and would appear to reasonable men, a broad and sufficient ground, at least for religious toleration. With this view I issued my three first numbers. But I soon perceived, what indeed "PAUL" has since openly avowed, that I had an opponent whose aim was, not to be informed, but to vilify us!—I had therefore either to submit to see ourselves grossly misrepresented, or to repel his assault by an exposure of the truth: I chose the latter. The effect, so far as I am informed, has more than equalled my most sanguine expectations.

And now I wish to be distinctly understood, that as my labours have been purely voluntary, so if in any case I have in the least misrepresented the doctrines of our Society, the blame ought to fall exclusively on AMICUS, who only is responsible for the sentiments expressed in his essays.

With a sincere and ardent wish, that all the blessings of a true and solid piety may ever attend my readers, I now bid them an affectionate farewell.

AMICUS.

[Soon after the conclusion of the foregoing discussion, the following articles appeared in the CHRISTIAN REPOSITORY. These the publishers had thought of omitting. But as they relate to the controversy, and are the production of the same writers, they have concluded to subjoin them.]

For my part, I always like a preface. I like to know the *origin* and the *object* of a work, and what the author thinks of it when accomplished. In general, a book without a preface, is like a house without a porch, or without a stepping stone.

As these Letters will probably be read by some who are strangers to the circumstances under which they were written, I will briefly state their origin and object.

It pleased Providence to cast the writer's lot in a land of Quakerism;—to order his residence in a town where the truths of the Gospel were opposed on every side.—Where the plenary inspiration of the Scriptures was denied; the doctrines of the Trinity, of the Divinity and Atonement of the Saviour called in question; the ordinances of Baptism and the Lord's Supper despised; the Sabbath profaned; preaching, except by self-moved errorists, condemned; and Bible and Missionary efforts constantly ridiculed and opposed. Against error armed with wealth, power, numbers and

influence, the truth could make but slow progress, and that amid many discouragements. What was worst of all, these errors were cloaked under the most specious terms; infidel doctrines were concealed under Scripture phrases, and thus the community in general were deluded. As their preachers and writers carefully avoided the doctrines of the Trinity, Atonement, and other leading doctrines of Christianity, now and then the friends of truth would *suspect* they were Deists in disguise; but though a few whispered their fears, none dared speak out.

A religious newspaper was established in this place. Not a Quaker took it, and the attempt seemed not likely to succeed for want of patronage. The opportunity was seized. Whatever else God has denied the writer of these Letters, he has raised him in some measure above the fear of man. He risked the consequences, questioned their Christianity, and has convicted them at the bar of the Christian public, on their own confession!

When this controversy was commenced, I calculated, as a thing of course, that the whole body of Friends, with all the *Unitarianism* of the natural heart, the *indifferentism* of professing Christians, and the cool calculating timid policy of many preachers, would arise against me. I calculated, as a thing of course, to be assailed with the epithets of "bigot," "persecutor," "sectarian." "uncharitable," &c. as I have been in papers both religious and political. But "none of these things moved me." They neither deterred me at first, nor have disturbed me since.

If to be immoveably attached to the *essential* doctrines of Christianity is to be a "*bigot*," I am one. If to be a Christian in opposition to all Deists and Unitarians, is to be a "*sectarian*," I am one. If to refuse to Anti-trinitarians and Socinians the name of "Christian" be *uncharitable*, I have no such "charity." And if to attack fundamental error, especially when under a specious guise, it is destroying souls, be "persecution," I am guilty.

Yet, considering that *two-thirds* of the inhabitants of the borough where the paper was published were Quakers,—that Quakerism had given a tone of feeling to all the country round,—that the natural heart is every where inclined to infidelity,—and also that many nominal Christians, deceived by specious terms, would take part against me,—under these circumstances, to accuse me of "*persecution*," is not a little ludicrous!! Did David persecute Goliath!—or did the twelve Apostles persecute the Jewish nation!—or the little band of primitive Christians persecute the Roman empire! Who ever heard of the *minority* persecuting the *majority*!!

Having thus noticed the origin, let me now state the precise *object* of these Letters. For though I have stated it often in the course of the controversy, some people have short memories, and unhappily misrepresent. The object then was not to display the author's abilities as a *writer*; to fine writing he makes no pretensions, and if a display of Quaker sentiments could have been otherwise obtained, PAUL would willingly have been *silent*. It was not

to make proselytes to a particular denomination of Christians, for there is nothing in these Letters peculiar to any sect, unless "Christians" as a body deserve that name. Neither was it my object to give a systematic statement of orthodox doctrines, but only to notice the *points on which we differed*, and even those, only so far as should be absolutely necessary to draw the Quakers from their hiding place.

My simple and sole object was, to *convince the Christian community* that, whatever individuals among the Friends might believe, as *a Society they denied the faith, and held doctrines subversive of Christianity*. And the way in which I proposed to accomplish this, was by inducing some writer to come out with a statement of their views on the subject of the *Scriptures*, the *Trinity*, the *Divinity* and *Atonement* of Christ, and *Everlasting Punishments*. I had no doubt, from their books, sermons, and conversation, that they were heretical on all the above subjects; and that if the Christian public only knew their sentiments, they would immediately disown the Society. The reader will perceive, as he proceeds, that in every point, except the last, I have *completely succeeded!* THE SENTIMENTS AVOWED BY "AMICUS," ARE THE VERY SENTIMENTS WHICH I WISHED TO FASTEN ON THE SOCIETY! Some are of opinion that the sentiments of "AMICUS" are not the sentiments of the Society. Why then have they not been disowned, condemned and opposed? Why have they devoured his essays with such avidity, extolled him so highly, and in private conversation, why have their leaders defended him continually? That some *individuals* are *nearer* the truth, and even walking in the truth, I do not doubt; but *as a Society*, there is no reason to doubt they are as far off as "AMICUS" himself, and a large proportion still farther!

If the reader will be kind enough to remember my *object*, as above stated, he will perceive,

1. That the introductory Letters on the ordinances of Baptism and the Lord's Supper, were intended to be *merely introductory*, and to have *no great importance* attached to them by myself. On these subjects, their sentiments were *so well known*, that no confession or statement was needful. I had no wish to discuss those subjects, and much less did I intend spending *nine months* on a topic of so little consequence! Accordingly when "AMICUS" wished to have the paper entirely to himself, I, without hesitation, yielded to his request, hoping that after giving these topics a transient notice, he would pass to the more important subjects, to which I urged him in short notes from week to week, offering to be silent myself for months, if he would proceed to give his views of the Trinity, &c. Not he! Perceiving after six weeks that he felt no disposition to broach any important subject, but was disposed to weary the public patience by his attenuated discussions, I reclaimed my right, and again took my turn in the Repository. The reader will perceive the advantage which he now had on the subject of Baptism, from my being compelled to answer several of his Letters in *one*, and thus

crowding too much matter into a single Letter. The *careful* reader will observe in my few Letters on that subject, a solid answer to every important argument of my adversary, though the *superficial* reader, who will not take my arguments by *weight*, but by the *bulk*, will probably not be satisfied with my discussion of that subject. In this part of the controversy, simple and unsuspecting as I was, I was completely *overreached*! And especially was I chagrined when he shifted his ground, and after for a long time, *seeming to admit* the fact, that the *Apostles actually baptized with water*, and thus preventing my arguments to prove *that point*,—he at length turns round and denies a fact never denied before! It was now too late for me to return and adduce the arguments which I ought to have introduced at first; and as I was impatient to enter upon *higher* subjects, and knew he only wanted an excuse to tarry where he was, and as *never did attach any particular importance to that part of the controversy*, I left it rather unfinished, to arrive sooner at my main object.

On the subject of the *Lord's Supper*, the defence is more satisfactory to myself, but for the above reasons, I attach no importance to it.

2. The reader, by remembering my main object, will also perceive a reason for a suggestion which I am now about to make. Should the *whole* controversy be published, it will form a volume too large ever to be read with attention or pleasure, and, in connection with the high price, will tend to defeat the very object of publication. I have already heard complaints of the price, and I am convinced no printer can publish the whole for less than the price proposed. Now I am willing that the early part of the controversy be omitted, and the volume (after the *Introductory* number of each party) commence with my sixteenth Letter, ON JUSTIFICATION. (See page 179.) Or if "AMICUS" choose, commence with his eighteenth Letter, (page 183,) in which he first broaches the doctrine of "Internal Light,"—provided, in the latter case, that my Letter on "Justification" be inserted in connection with the last Letter of the controversy, as I have requested in another place. If "AMICUS" really wishes the circulation of the volume, he will not object to this proposition. This suggestion proceeds from no particular fear upon the subject; for, as I said before, the truth is *sufficiently* supported, though by no means as well as it might have been. But my real and sincere motive is to lessen the price of the volume, by throwing out the least important part of the discussion.

3. The reader, by recollecting my object, will also perceive a reason for my not treating any subject as *systematically* or *theologically*, as he might have wished—though I think the careful reader will discover far more connection and method in my lucubrations, than in those of my opponent. But as my chief object was to draw my opponent from his hiding place, and elicit a confession of his sentiments on subjects which he was determined, if possible, never

to discuss; and as he, therefore, was disposed to follow me in every digression rather than consider the doctrines of the Trinity and divinity of Christ, I was prevented from discussing many topics which I would otherwise have discussed by the way. For many months, therefore, I, as it were, *did nothing but wait for him to move forward*,—answering his little objections and avoiding every new topic, lest he should make it an excuse to postpone the *principal topics* which he knew I wished to discuss!

At length, to my great joy, he broached the subject of “Internal Light.” With what success he was combatted, (though it was not my primary object to *refute*, so much as to *draw forth* his sentiments,) let the public judge.

On the subject of the Trinity he seemed resolved not to speak. When every other means failed, I tried a bold, and what he calls “indecent” challenge, and assured the public that I dare not confess his heretical sentiments. He now came forth and gave us a full-length portrait of an *Unitarian*! Just, however, as I had made preparations to discuss the subject, I was compelled by Providence to lay aside my pen for several weeks, and for three of the principal numbers on this important subject, (to wit, the XXXIII., XXXIV., and XXXV,) the public are indebted to another hand. For every other sentence over the signature of “PAUL,” I hold myself alone responsible. When I was able to resume my pen, I found the public complaining of the *length* of the controversy; and as I myself esteemed it already too tedious for our readers, and as the confessions of “AMICUS” as to the *main point* (for this was the main point of all the controversy) had been most unequivocal, I concluded to write a short Number, end the discussion of that subject, and urge him onward towards the doctrine of *Atonement*. This will account for the rather abrupt manner in which I left *that* topic. My object, which was not so much to *argue*, as to *discover*, was by the statements of “AMICUS” clearly obtained.

Having thus settled the *main point*, that they worshipped a *different Deity*, it was with my *full approbation and consent* the end of the controversy was announced. After having denied the *Trinity*, and thus rejected the *foundation*, it was very easy and natural for him to overturn the whole *superstructure* of the Gospel. Accordingly in his last six numbers, he has given us the remainder of his system of error, which I hope the public never will forget.

The *length* of the individual essays has been a just subject of complaint, but was no fault of mine, but of “AMICUS,” and a too indulgent editor; who, contrary to my repeated remonstrances, permitted him to fill such space, as rendered it absolutely necessary to double my intended quantity.

Of my *feelings towards my opponent*, the reader must not judge from occasional asperities of style and arguments, directed not against *him*, but the *system* which he advocated. For, towards him, both as a writer and a man, I have never felt any thing but esteem and affection. No reader has been a greater admirer of his inge-

nity and eloquence than myself. His style is uncommonly easy and popular, and his mode of argument far better calculated to catch the superficial reader, and to suit the common taste, as his doctrines are to suit the natural heart, than mine. I regret that it is not in my power to admire his *learning* so much as many do.—Of *Hebrew* he knows nothing, (though some of his criticisms were written by a pretty able hand,) of *Greek* he is also manifestly ignorant, and what little *Latin* he once knew, he has almost forgotten. I take no pleasure in these remarks, but the public should not be deceived by showy appearances.

As to the *general spirit* of these Letters, it must be remembered that it is difficult for a controversialist to be always perfectly calm, especially when important truths are undermined; but I do assure the public, that, however rough my *manner*, I have felt nothing but love. True, if you take the statement of my motives and conduct from my antagonist, and construe my *silence* as a proof of guilt, I shall be almost every week convicted of “slander,” “malice,” “avarice,” and “falsehood!” You will believe me a “Saul,” a “Balaam,” a “Judas,” a “hireling,” and a “hypocrite!” You will convict me continually of “anger,” “detraction,” and “misrepresentation;” not to mention many other more trifling charges, such as “self-conceit,” and “ignorance!!!” Now under all these I have felt an honest independence, and have scorned to answer them; but as some have evidently misconstrued my silence, I have *one request* to make, and that is, that you would *examine for yourselves*. Take a pen in your hand, and as you read, erase every word and sentence which imputes bad *motives* to my opponent,—which blackens his *moral character* or that of his *Society*,—which charges him with *hypocrisy*, with *avarice* or with any thing *immoral* or *unamiable*. In short, erase every sentence which reflects on any thing but their *DOCTRINES*, and I have little fear of many blots upon your book! I have, and it is the *worst crime* with which I have charged them, I have charged them with denying the *plenary* inspiration of the Bible,—the doctrine of the *Trinity*—the *Divinity* and *Atonement* of Christ, &c.; and if “the greater the truth, the greater the libel,” then am I guilty of a libel on the Quakers, for “AMICUS” HAS FULLY AVOWED THE TRUTH OF EVERY CHARGE!!! But if otherwise, if the truth is no libel, I am completely acquitted from the so often repeated charge of “slander.”

If the *whole* controversy be published, I have one request to make in regard to my third Letter. Through some carelessness of mine, the first half was printed not from the copy I had prepared, but from some *rough preparatory notes*. It is at present in a very awkward and almost unintelligible state. If, however, the editor will only print the *quotations from Scripture in full*, I will ask no other alteration; and as an indemnity for his trouble, he may omit the “Apology” in the succeeding Number of the Repository, otherwise I wish the Apology inserted. The number will still be very awkward and imperfect, but it is not of much consequence. I sup-

pose and hope, that besides the regular essays, all our little *weekly notes* will be given to the public.

In conclusion, I commend the work to God, and hope for his blessing. I rejoice that ever the controversy was commenced, as it has opened the eyes of the community to the soul-destroying errors of a most powerful and plausible society, and has excited a spirit of inquiry which I trust will not soon be suppressed.

The Motto which I wish affixed to the work, is Luke xi. 35.
 "TAKE HEED THAT THE LIGHT WHICH IS IN THEE BE NOT DARK-
 NESS."
 PAUL.

Friday, January 24, 1823.



Amicus' reply to "Paul's" intended preface.

"PAUL" having again appeared in the Repository, intending his production as a *preface* to the "Letters of Paul and Amicus," and as I shall object to any prologue, alteration, transposition, abbreviation or appendix, it will be proper to state my objections and make a few remarks in answer to his statements.

He tells us, "he always likes a *preface*, and to know what an author thinks of his own work when it is accomplished." He compares a *preface*, to "a porch," and supposes that a book without one, is "like a house without a stepping stone." If our readers will consult his first Letter, I presume they will agree with me, that he has already made "*a porch*," that is quite as good as the house he added to it, and furnishes a "*stepping stone*," every way worthy of the dark smoky hovel into which it leads. It appears, however, by his anxiety to tear down a large part of his own house, that it is not so much a *new porch* that he desires, as a *back door* by which to escape the just judgment of every rational, impartial reader of our respective Letters. This singular attempt will infallibly inform the discerning part of the public, "what the author thinks of his own work now it is accomplished."

He then informs us, "that it pleased Providence to cast his lot in a land of Quakerism, a town where the truths of the Gospel were opposed on every side." All religious societies but the Calvinists are opposed to the truth!!! Whether the *truths of the Gospel*, as preached by Christ and his Apostles, have been opposed on *every side*, our readers by this time may determine. That they have been opposed on *one side*, is very evident, if the plainest language of Scripture can be evidence in the case. We have seen "the works of the Law,"—"the meats and drinks and divers washings" of the Mosaic dispensation, which Christ took out of the way, nailing it to his cross," again introduced as essential parts of "the New Covenant!!!" We have seen Christ, "the true Light that lighteth every man that cometh into the world," denominated an "impostor"—"an ignis fatuus"—"a Jack-o-lantern!!!"—We have heard

the Spirit of God, called "a misguiding spirit!!!"—We have witnessed, a weak and absurd attempt, to prove that the *infinite Jehovah* was a compound being, make up of *finite* parts!!!—We have been told that the CREATOR of the world was *mortal*; that the AUTHOR OF LIFE was *killed* by his own workmanship!!!—We have seen the *merciful God* represented as a *cruel unmerciful despot*, creating myriads of immortal beings on purpose to plunge them into torment, immeasurable and interminable!!!—We have been assured, that a God of purity justifies the wicked man in his wickedness; that Christ's righteousness is a kind of cloak to cover the filthiness of the unrepenting hypocrite; that the author of salvation holds communion with iniquity, and stands in concord with Belial!!!—And finally, we are informed, that all these palpable absurdities, are *true Gospel doctrines*, and that in opposing them we oppose "*the truths of the Gospel*."

Now I think it needless further to demonstrate, that *these doctrines* are not the *glad tidings*, or Gospel of *Christ*; but the appalling and horribly evil tidings that came by an apostacy from *Christ*, through theological schools, and a corrupt mercenary priesthood!!!

But we are told, that in spreading his budget of disgusting errors, he had "to contend with wealth, power, numbers, and influence; and that he could make but slow progress." He might have added, that he had to contend against *revelation, reason, and common sense*, amidst an intelligent well informed inquiring population; circumstances, eminently calculated to retard the progress of *error*, and to defeat the machinations of priestcraft!—But he "risked the consequences;" and the consequences that naturally and unavoidably follow the course he has pursued, have resulted; instead of convincing the unbeliever, or confirming the wavering in the doctrines of the persecuting saint ATHANASIUS, he has driven hundreds from the blood-stained standard, and been a means of unshackling many, even of his own denomination, from the errors of an unscriptural, and irrational theology.

"Whatever," says my opponent, "God has denied him, He has raised him in *some measure* above the fear of man." Now if to make the most invidious reflections on a whole community—if to publish the most palpable *untruths*—if to contradict himself over and over again, be any evidence of emancipation from "the fear of man," then we must grant, that "PAUL" has been, in *great measure*, relieved from *this kind* of fear; but it must also be granted, as a necessary consequence, that he has likewise been raised above *the fear of his Creator!!!*—and the "cool calculating and *Christian policy*" of many excellent "preachers" of different religious denominations, have passed a sentence on his productions, which though it may not "disturb" my opponent, is calculated to *disturb* the repose of any one, whose conscience retains a truly religious tenderness, or regard for an unblemished reputation!

"PAUL" in his preface, informs his readers, that "two-thirds of

the inhabitants of the Borough, where the paper was published, were Quakers, and that Quakerism had given a tone of feeling to all the country round." This statement gives a fair specimen of this author's love of *veracity*, as exhibited in *more than fifty instances* in his Letters. I have frequently been astonished, in the course of this discussion, at *the utter disregard of truth*, so often manifested, by one whose profession as a minister of the Gospel, should have bound him to set an example of great purity in this respect. Now the inhabitants of this Borough may be estimated, in round numbers, at six thousand souls; the members of our Society, at seven hundred and fifty, at most. To these may be added, about two hundred and fifty, who profess our principles, and who are not in strict membership; the sum total will be, I suppose at most, one thousand. If we go into the country four miles round, the proportion of *our members* to the whole population will be much less; as very few of them live out of the Borough. My opponent tells us, two-thirds are Quakers; but the fact is, that one-sixth at most, including professors, are Quakers. In order to swell his magnanimity in adventuring to attack so formidable a body, he represents us as *four times* as numerous as we really are! Like the *evil spies* that were sent to examine the land, he sees giants in his way; and like them, I trust in Providence, he and his fellow craftsmen shall never subdue it!

How far the Quakers have given a tone of feeling to all the country round, I am not able to say. I have no doubt their principles and practice have opened the eyes of many, to see the *unscriptural nature*, the *selfish practices*, and *dangerous tendency* of a hireling ministry; and I have some substantial ground to believe, that the present controversy has happily extended this kind of influence.

My opponent makes a curious flourish on his own calculations. "I calculated," says he, "to be assailed with the epithets of *bigot*, *persecutor*, *sectarian*, *uncharitable*."—No doubt he had *internal* data for his conclusions on this subject!—but he says "to accuse me of *persecution* is not a little ludicrous; did David persecute Goliath?" Now for what others may have done, I am not accountable. As for AMICUS, I am sure he never accused "PAUL" of *persecution*. I was not so silly as to accuse him of doing that which he had no power to do!!!

In his statement of the object of his attack on the Society, "PAUL" has made a miserable attempt to impose upon his readers. He wishes the public to believe he had no *proselyting* scheme in view. But the veil he would draw over the deformity of his scheme, is too short to cover it. While he would hide one end of it, by a cunning attempt to persuade us, that "*truth* was his object," [see his first Letter] he exposes the other, by an acknowledgment, that he "had no intention of giving a *systematic statement of orthodox doctrines*!!" Now if "*truth* was his object," and *orthodox doctrines* were the *doctrines of truth*, why did he not intend to give us a *systematic statement of them*? Truth is altogether lovely: and truth

can never be better promoted, than by exposing her to view in all her native loveliness ! As to the allegation, that he only wished “to draw the Quakers from their hiding place,” it involves him at once in the guilt of *ignorance* or *fraud*. The Quakers have published their sentiments to the world, with unparalleled industry.—In the first sixty years of their existence as a body, they printed and disseminated nearly four thousand different publications, on religious subjects. WILLIAM PENN’S Works, which contain all the sentiments of AMICUS as published in his Letters, have gone through at least four editions, and are widely diffused. The Quakers, both in doctrine and practice, have stood openly before the public for more than one hundred and fifty years ! Now if he supposed the Quakers a *hidden people*, he was *grossly ignorant* of their real character, as thousands of our fellow Christians in this country can testify. If he knew they were *not a hidden people*, he is guilty of a low *fraud*. Let him take which horn of the dilemma he pleases.

He tells us very triumphantly, and prints the sentence in capitals, that “the sentiments avowed by AMICUS are the very sentiments which he wished to fasten on the Society.”—He thinks, or pretends to think, that these sentiments are calculated to injure us in the view of the public. But in this he is egregiously mistaken. The sentiments of Friends, on many important points, are now rapidly spreading in the world, and particularly in this country ; but in an especial manner, where the public have the best opportunities of information. Whilst the doctrine of *Tritheism*, or *Trinitarianism*, with all its shocking and absurd appendages, are notoriously on the wane ! *Colleges and Universities*, the seats of learning, and nurseries of science, have abandoned it, and in many places, *whole congregations* renouncing it as impious, have *openly* avowed their change of opinion. And as light and knowledge are extended, as superstition and priestcraft, which for ages, have swayed their ebony sceptre over the intellectual faculties of man, yield to the empire of reason, and the light of divine revelation, the doctrines of Calvinism, like owls, who cannot bear the light, will retire to their native shades, and only be heard or seen by the *benighted* traveller.

I will now recur to that part of his *intended* preface, in which he speaks of the *soi-disant* ordinances of Baptism and the Lord’s Supper ; in which his prevarication and double dealing are conspicuously evident. It is a remarkable fact, which our readers will perceive by a recurrence to his Letters, that “PAUL” always entered on the different subjects of discussion, with great self-confidence, and an air of triumph. As the discussion progressed, he evidently grew restless and uneasy, gave many tokens of chagrin and disappointment, and at last would openly beg his opponent for a cessation of arms. Thus the subject of Missions was but partially opened by AMICUS, till he challenged him to the field on the subjects of “Baptism,” and the “Supper.” On these subjects, “PAUL” soon involved himself in the most palpable contradictions, and ludicrous absurdities, and very pathetically begged me to leave them [see

page 152.]—After this we entered on the subject of “Internal Light,” of which he became very tired, and tried various means to induce me to leave this interesting topic unfinished; at length, after exposing the unscriptural and selfish nature of a mercenary priesthood, I gratified him by taking up the doctrines of the Athanasian creed. This he considered an impregnable fortress; to use the terms of one of his particular friends: “a high battlement.” But to the evident grief of my antagonist, he found it one of his most vulnerable positions!!!—There is no point of scholastic divinity, so fraught with contradictions and palpable absurdities, as this. It contradicts the *plainest* and *most numerous* Scripture passages of any other. It puts reason, revelation, and common sense, at defiance, and leaves us to struggle, without a ray of light, in the confused labyrinths of mysticism, a hopeless, helpless prey to spiritual wolves who spare not the flock!!!—From this we passed to Justification by Imputative righteousness;—on this point he would not answer my arguments—indeed he could not; but happily for him, no doubt at his own request,—his friend the Editor interposed, and saved him, and his *shattered system*, from an exposure, which I was preparing for the public, and which as defendant I was entitled to make, and would have made if the balance of privilege had been equally poised.

These ordinances (Baptism and the Supper,) he told us (see page 16,) were the “*seals of God’s Covenant, and badges of Christianity*,”—“*of high moment and eternal consequence*.” In his intended preface, he says, he “*never did attach any particular importance to that part of the controversy*.” I have not time to notice all his contradictions on these subjects, I will therefore refer my readers to his Letters, for further proofs of “PAUL’s” inconsistency! But, why should he wish to prevent the republication of this part of the controversy?—forsooth to make the book smaller, as “PAUL” would make us believe! The real reason, however, he did not unfold! It is very well known, that the *legal nature* of these ordinances, and their *inconsistency* with the *Christian dispensation*, were so fully proved, that a number of persons felt relieved from their former scruples on these points, and “PAUL” has lost many little odd jobs of sprinkling infant faces with water, in order to *seal them with grace*, and clothe them with *the badges of Christianity!!!*

To induce me to leave out this part of the controversy, he says: “If AMICUS really wishes the circulation of the volume, he will not object to this proposition.”—Now AMICUS does not wish to circulate a *mutilated* copy of the controversy! Whether the friends of AMICUS, or those of “PAUL,” are most anxious to *circulate* the work, will be amply tested by the subscription papers. On this ground I am perfectly willing to rest that point!

I can however unite with “PAUL” in the hope that the public will never forget the last six numbers of AMICUS. I really have some doubts, whether “we worship the same God!” AMICUS has decried the “foundation” of Trinitarianism—the division of the Deity

into parts—one part standing on the earth and calling to another part up in the clouds!—The murder of the CREATOR by a lawless company of Jews! &c. &c.—The God we worship is one pure *Eternal Spirit!* infinitely merciful, and of great compassion, pardoning iniquity, transgression, and sin; omnipotent, omnipresent, indivisible, and infinite in wisdom and goodness. These characters do not apply to the object of Trinitarian worship—which of the two is the God delineated in the Holy Scriptures, I am perfectly willing to leave the public to decide!

Of my knowledge of the *Hebrew, Greek, and Latin* languages, on which “PAUL” has so *learnedly* descanted, I have not much to boast—if I have had enough to meet my *profound* antagonist with his *borrowed* lore, the public, I trust, will hold me excused. Those who have more learning than either of us, will discover one fact: that my opponent is a *mere plagiarist!* he has in a great variety of instances borrowed not only the sentiments, but the very language in which they are clothed! “PAUL” may consider this fact as a proof of his *great erudition*; a proof which AMICUS cannot much admire!!! one thing is very certain: “PAUL” is wholly ignorant of AMICUS. He has made many attempts to designate him; his last proves him totally in the dark.

As to my statements of “the motives and conduct of my antagonist,” I am perfectly willing their truth should be tried by his own publications. It is through this medium only that I know him. Let my readers “take a pen, and as they read erase” every *incorrect* statement I have made, and I believe their book will be *without a blot!* or let them prove them in any degree unsound, and I will make a public recantation.

Before I close this essay, I will just observe, that many of the palpable falsehoods from time to time uttered by my opponent, I had not room nor leisure to notice. In fact, they were *so numerous*, that to refute them would in some instances have occupied all the space allotted me for the principal subject of discussion. But an interesting work has just issued from the press, intitled: “Truth Advocated; in Letters addressed to the Presbyterians, by VINDEX,” which has amply supplied my deficiencies in this respect. To this book I would particularly recommend the readers of this controversy. If the labours of AMICUS has had no other good effect than to induce so able a writer as “VINDEX” to take up his pen, I shall not have laboured in vain.

2 mo. 14, 1823.

AMICUS.

FINIS.



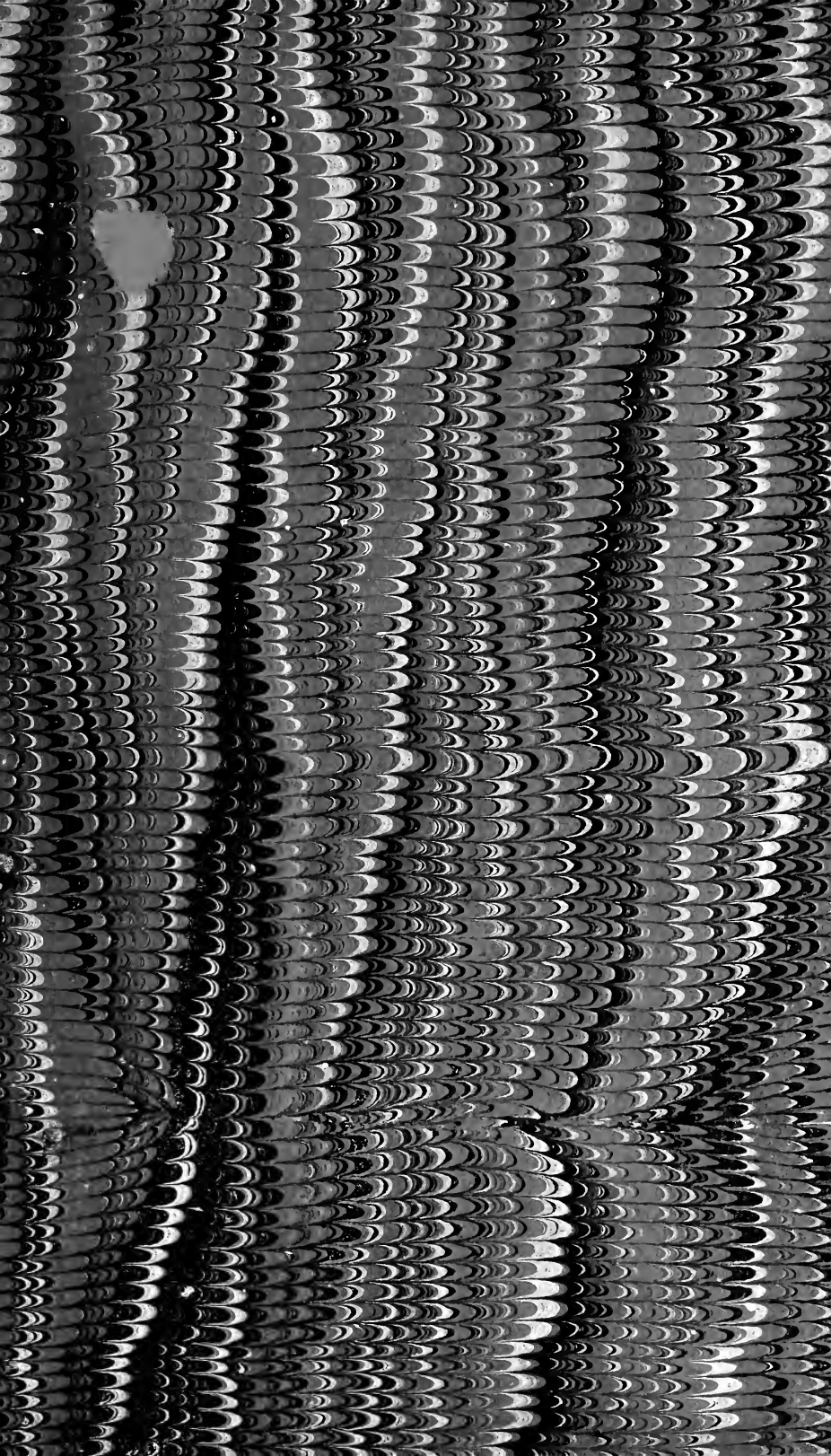


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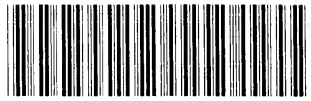
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